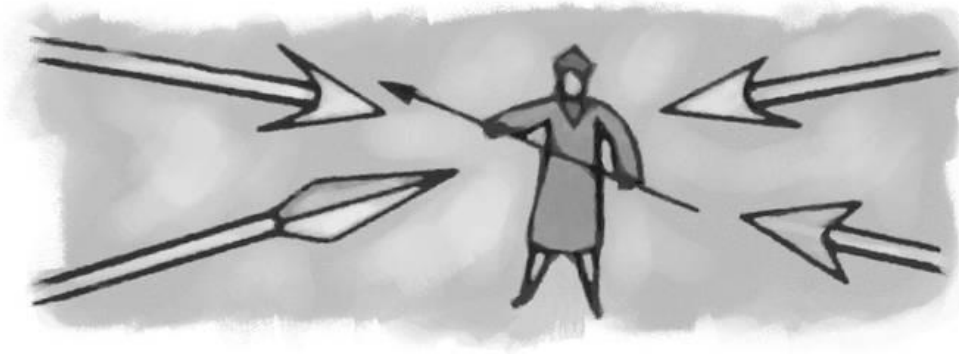


When Your World Is Falling Apart **KETIKA DUNIAMU HANCUR.**



Sabbath Afternoon-Sabat Petang

Read for This Week's Study: [Isa. 7:1-9](#), [Isa. 7:10-13](#), [Isa. 7:14](#). **UNTUK PELAJARAN PEKAN INI BACALAH:** Yes. 7: 1-9; Yes. 7: 10-13; Yes. 7: 14.

Memory Text: "If you will not believe, surely you shall not be established" ([Isaiah 7:9, NKJV](#)).
AYAT HAFALAN: "... Jika kamu tidak percaya, sungguh, kamu tidak teguh jaya" (Yesaya 7: 9).

One Sabbath Connie and Roy drove into their driveway after church. A bantam hen flew frantically across the yard in front of them. Something was wrong. The pet birds were supposed to be safely in their pen but had gotten out. Quick investigation showed a tragedy in progress. Beethoven, the neighbor's small dog, also had escaped her yard and was down by the pond with Daisy in her mouth. Daisy was a beautiful laying hen with fluffy white tail feathers. Connie rescued Daisy, but it was too late. Her precious pet, now with a mangled neck, soon died in Connie's arms. She sat down in the yard, holding the dead bird, and wailed. **Suatu kali Connie dan Roy se usai kebaktian pada hari Sabat di gereja segera berkendara di jalan masuk ke rumah mereka. Seekor ayam betina terbang dengan panik melintas di hadapan mereka. Sesuatu yang salah pasti telah terjadi. Ayam peliharaan itu seharusnya aman di dalam kandangnya namun ia telah keluar. Setelah diselidiki ternyata telah terjadi sebuah tragedi. Beethoven, anjing tetangga, juga meninggalkan pekarangan dan berada di tepi kolam dengan Daisy ada di mulutnya. Daisy adalah ayam betina yang cantik, ekor dan badannya berwarna putih. Connie menolong melepaskan Daisy, tetapi sudah terlambat. Ayam peliharaannya, sekarang dengan leher yang hancur, segera mati di lengan Connie. Dia duduk di halamannya, memegang ayam yang mati, dan meratapinya.**

Another pet was deeply disturbed. A tall, white duck by the name of Waddlesworth saw Connie holding Daisy and seemed to have assumed she had killed her. So, for the next few weeks, whenever Waddlesworth saw Connie, he would viciously attack her, pinching her painfully with his strong bill. Sometimes it is hard to sort out who your friends and enemies are. **Hewan peliharaan lainnya merasa terganggu. Seekor angsa putih, bernama Waddlesworth melihat Connie memegang Daisy dan beranggapan bahwa Connie telah membunuh ayam itu. Jadi, beberapa pekan berikutnya, setiap kali Waddlesworth melihat Connie, dia akan menyerang Connie, mematak dengan paruhnya. Terkadang sangat sukar untuk mengetahui siapa sahabat dan siapa musuh Anda.**

This week we'll look at a king of Judah who also had this problem, and we'll seek to understand why he made the wrong choices he did. **Pekan ini kita akan melihat seorang raja Yehuda yang juga memiliki masalah ini, dan kita berupaya memahami mengapa dia membuat pilihan yang salah.**

Study this week's lesson to prepare for Sabbath, January 16. **Pelajari pelajaran pekan ini untuk persiapan Sabat, 16 Januari.**

Ellen G. White Notes: Sabbath Afternoon, January 9

As His people returned to their evil ways, the Lord permitted them to be still oppressed by their powerful enemies, the Philistines. For many years they were constantly harassed, and at times completely subjugated, by this cruel and warlike nation. They had mingled with these idolaters, uniting with them in pleasure and in worship, until they seemed to be one with them in spirit and interest. Then these professed friends of Israel became their bitterest enemies and sought by every means to accomplish their destruction.

Like Israel, Christians too often yield to the influence of the world and conform to its principles and customs, in order to secure the friendship of the ungodly; but in the end it will be found that these professed friends are the most dangerous of foes... . Satan works through the ungodly, under cover of a pretended friendship, to allure God's people into sin, that he may separate them from Him; and when their defense is removed, then he will lead his agents to turn against them and seek to accomplish their destruction.—*Patriarchs and Prophets*, pp. 558, 559.

We are admonished by the apostle: "Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." Paul would have us distinguish between the pure, unselfish love which is prompted by the spirit of Christ, and the unmeaning, deceitful pretense with which the world abounds. This base counterfeit has misled many souls. It would blot out the distinction between right and wrong, by agreeing with the transgressor instead of faithfully showing him his errors. Such a course never springs from real friendship. The spirit by which it is prompted dwells only in the carnal heart. While the Christian will be ever kind, compassionate, and forgiving, he can feel no harmony with sin. He will abhor evil and cling to that which is good, at the sacrifice of association or friendship with the ungodly. The spirit of Christ will lead us to hate sin, while we are willing to make any sacrifice to save the sinner.—*Testimonies for the Church*, vol. 5, p. 171.

How true was the Saviour's friendship for Peter! how compassionate His warning! But the warning was resented. In self-sufficiency Peter declared confidently that he would never do what Christ had warned him against. "Lord," he said, "I am ready to go with thee, both into prison, and to death" (Verse 33). His self-confidence proved his ruin. He tempted Satan to tempt him, and he fell under the arts of the wily foe. When Christ needed him most, he stood on the side of the enemy, and openly denied his Lord...

... Those who realize their weakness trust in a power higher than self. And, while they look to God, Satan has no power against them. But those who trust in self are easily defeated. Let us remember that, if we do not heed the cautions that God gives us, a fall is before us. Christ will not save from wounds the one who places himself unbidden on the enemy's ground. He lets the self-sufficient one, who acts as if he knew more than his Lord, go on in his supposed strength. Then comes suffering and a crippled life, or perhaps defeat and death.—*This Day With God*, p. 259.

[Sunday ↑](#) January 10 **Minggu – 10 Januari**

Danger From the North (*Isa. 7:1-9*) *Bahaya dari Utara (Yesaya 7: 1-9)*

What terrifying crisis did King Ahaz face early in his reign? [2 Kings 15:37, 38](#); [2 Kings 16:5, 6](#); [Isaiah 7:1, 2](#). **Krisis yang menakutkan apakah yang dihadapi Raja Ahas di awal pemerintahannya? 2 Raj. 15: 37, 38, 16: 5, 6: Yes. 7: 1, 2.**

The kingdoms of northern Israel (Ephraim) and Syria (Aram) ganged up on the smaller country of Judah, to the south. This happened when Judah was weakened by attacks from the Edomites and Philistines. In the past, Judah had fought against Israel, but an alliance between Israel and Syria presented an overwhelming peril. It appears Israel and Syria wanted to force Judah to participate with them in a coalition against the mighty power of Tiglath-pileser III, of Assyria (*called "Pul" in 2 Kings 15:19*), who continued to threaten them with his expanding empire. Israel and Syria had put aside their longstanding struggle against each other in view of a greater danger. If they could conquer Judah and install a puppet ruler there ([Isa. 7:5, 6](#)), they could use its resources and manpower. **Kerajaan Utara, Israel (Efraim) dan Siria (Aram) bersekutu menyerang bangsa yang lebih kecil yaitu Yehuda, di sebelah selatan. Peristiwa ini terjadi ketika Yehuda dilemahkan oleh serangan dari bangsa Edom dan Filistin. Di masa yang lalu, Yehuda pernah berperang melawan Israel, namun aliansi antara Israel dan Aram menghadirkan bahaya yang luar biasa. Tampaknya Israel dan Aram ingin memaksa Yehuda bergabung dengan mereka untuk membentuk sebuah koalisi melawan kekuasaan Tiglat-Pileser III, raja Asyur (disebut "Pul" dalam 2 Raja-raja 15: 19), yang terus-menerus mengancam mereka dengan wilayah kerajaannya yang semakin luas. Israel dan Aram telah menyingkirkan perselisihan mereka dan berfokus hanya pada bahaya yang lebih besar. Jika mereka dapat menaklukkan Yehuda dan mendudukkan pemimpin boneka di sana (Yes. 7: 5, 6), maka mereka dapat memanfaatkan sumber daya alam dan juga sumber daya manusianya.**

What was Ahaz's solution when his world was falling apart? [2 Kings 16:7-9](#), [2 Chron. 28:16](#).
Apakah solusi bagi Ahas ketika dunianya mulai hancur? 2 Raj. 16: 7-9; 2 Taw. 28: 16.

Rather than recognizing that God was the only friend who could rescue him and his country, Ahaz tried to make a friend out of Tiglath-pileser III, the enemy of his enemies. The Assyrian king happily complied with his request for aid against Syria and Israel. Not only did Tiglath-pileser receive a rich bribe from Ahaz, he also gained a good excuse to take Syria, which he promptly did ([2 Kings 16:9](#)). The power of the Syrian-Israelite alliance was broken. In the short run, it appeared that Ahaz had saved Judah. *Gantinya mengakui bahwa Allah satu-satunya sahabat yang dapat membebaskan dia dan bangsanya, Ahas mencoba bersahabat dengan Tiglat-Pileser III, musuh dari musuhnya. Raja Asyur dengan senang hati menyetujui permohonannya untuk mendapat bantuan melawan pasukan Aram dan Israel. Bukan saja Tiglat-Pileser menerima upeti dari Ahas, dia juga memiliki alasan yang baik untuk menaklukkan Aram, yang dengan segera ia laksanakan (2 Raj. 16: 9). Kekuasaan aliansi Aram-Israel dipatahkan. Sekilas, kelihatannya Ahas telah menyelamatkan kerajaan Yehuda.*

This action on Ahaz's part, however, should not come as a surprise. He had been one of the worst kings ever to rule Judah up to that point. (See [2 Kings 16:3, 4](#); [2 Chron. 28:2-4](#).) *Tindakan ini bagi Ahas, bukanlah suatu hal yang mengherankan. Dia adalah raja terburuk yang pernah memerintah kerajaan Yehuda hingga pada saat itu. (Lihat 2 Raj. 16: 3, 4; 2 Taw, 28: 2-4).*

When we read about what Ahaz was like, it is understandable why he reacted to danger as he did. What lesson is here for us on a personal level? If we're not obeying the Lord now, what makes us think we'll have the faith to trust Him when real trials come? (See [James 2:22](#), [Jer. 12:5](#).) *Saat kita membaca tentang karakter Ahas, dapat dimengerti mengapa dia bereaksi terhadap bahaya dengan cara yang demikian. Pelajaran apakah yang kita ambil untuk kehidupan kita secara pribadi? Jika kita tidak menurut kepada Tuhan sekarang, apakah yang membuat kita berpikir bahwa kita akan memiliki iman untuk percaya kepada-Nya ketika ujian yang sesungguhnya datang? (Lihat Yak. 2: 22; Yer. 12: 5).*

Ellen G. White Notes:

Minggu, January 10: Danger From The North

Had Ahaz and the chief men of his realm been true servants of the Most High, they would have had no fear of so unnatural an alliance as had been formed against them. But repeated transgression had shorn them of strength. Stricken with a nameless dread of the retributive judgments of an offended God, the heart of the king "was moved, and the heart of his people, as the trees of the wood are moved with the wind." Isaiah 7:2. In this crisis the word of the Lord came to Isaiah, bidding him meet the trembling king and say:

“Take heed, and be quiet; fear not, neither be fainthearted... . Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it: ... thus saith the Lord God, It shall not stand, neither shall it come to pass.” The prophet declared that the kingdom of Israel, and Syria as well, would soon come to an end. “If ye will not believe,” he concluded, “surely ye shall not be established.” Verses 4-7, 9... .

... But choosing to lean on the arm of flesh, [Ahaz] sought help from the heathen. In desperation he sent word to Tiglath-pileser, king of Assyria: “I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.” 2 Kings 16:7. The request was accompanied by a rich present from the king’s treasure and from the temple storehouse.

The help asked for was sent, and King Ahaz was given temporary relief, but at what a cost to Judah!—Prophets and Kings, pp. 328, 329.

In summer, as we look upon the trees of the distant forest, all clothed with a beautiful mantle of green, we may not be able to distinguish between the evergreens and the other trees. But as winter approaches, and the frost king encloses them in his icy embrace, stripping the other trees of their beautiful foliage, the evergreens are readily discerned. Thus it will be with all who are walking in humility, distrustful of self, but clinging tremblingly to the hand of Christ. While those who are self-confident, and trust in their own perfection of character, lose their false robe of righteousness when subjected to the storms of trial, the truly righteous, who sincerely love and fear God, wear the robe of Christ’s righteousness in prosperity and adversity alike.—The Sanctified Life, p. 11.

Courage, fortitude, faith, and implicit trust in God’s power to save do not come in a moment. These heavenly graces are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right the children of God ... [seal] their destiny.—Testimonies for the Church, vol. 5, p. 213.

[Monday ↑](#) January 11 – **Senin, 11 Januari**

Attempted Interception (Isa. 7:3-9) *Upaya Pencegahan (Yesaya 7: 3-9)*

While Ahaz was weighing his political options to meet the threat from Israel and Syria, God knew some things he did not. For one thing, it was God who had allowed trouble to come upon him in order to discipline him and bring him to his senses ([2 Chron. 28:5, 19](#)). Moreover, although appealing to Tiglath-pileser for help seemed logical and attractive from a human standpoint, God knew it would bring the Davidic kingdom of Judah under foreign control from which she could never recover. **Sementara Ahas mempertimbangkan langkah-langkah politik yang akan diambil untuk menghadapi ancaman dari pasukan Israel dan Aram, Allah mengizinkan kesukaran datang kepadanya dengan tujuan untuk mendisiplin dia dan membawa dia kembali kepada kesadarannya (2 Taw. 28: 5, 19) lebih lanjut, meskipun memohon bantuan**

dari Tiglat-Pileser tampaknya masuk akal dan menarik dari sudut pandang manusia, Allah mengetahui bahwa hal itu akan membawa kerajaan Daud di Yehuda di bawah pemerintahan asing dan mereka tidak akan pernah bangkit lagi dari kejatuhan.

The stakes were staggeringly high. So, the Lord sent Isaiah to intercept the king (apparently as he was inspecting Jerusalem's water supply in preparation for a siege) in order to persuade him not to contact the Assyrian leader. **Taruhannya sangat tinggi. Jadi, Tuhan mengutus Nabi Yesaya untuk mencegah raja (saat dia mengawasi persediaan air di Yerusalem dalam persiapan jika terjadi pengepungan) dan membujuk dia agar tidak menghubungi pemimpin Asyur.**

Why did the Lord tell Isaiah to take his son, Shear—jashub, with him ([Isa. 7:3](#))? **Mengapakah Tuhan menyuruh Yesaya untuk membawa anaknya, Syear Yasyub, bersamanya (Yes. 7: 3)?**

Ahaz would be startled when Isaiah greeted him and introduced his son, named “A Remnant Shall Return.” Remnant of whom? Shall return from what? Because the boy's father was a prophet, the name sounded like an ominous message from God about people going into captivity. Or was it about returning to God in the sense of repenting (the verb “return” also carries the meaning of repentance)? The message from God to Ahaz was: It means what *you* make it mean! Turn from your sins or go into captivity, and from captivity a remnant will return. The decision is yours! **Ahas mungkin terkejut saat Yesaya menyapanya dan memperkenalkan anak nya, yang bernama “Umat yang Sisa akan Kembali.” Umat sisa dari mana? Kembali untuk apa? Karena ayah dari anak itu seorang nabi, namanya seperti sebuah pekabaran dari Allah tentang satu bangsa yang dibawa kedalam penawanan. Ataupun ini perihal kembali kepada Allah dalam arti bertobat (kata kerja “kembali” juga membawa makna pertobatan)? Pekabaran dari Allah kepada Ahas: Memiliki arti sebagaimana ia mengartikannya! Berbalik dari dosa-dosamu atau pergi ke dalam penawanan, dan dari penawanan sekelompok umat yang sisa akan kembali. Keputusan ada di tangan Anda!**

How did God's message address the king's situation? [Isa. 7:4-9](#). **Bagaimanakah pekabaran Allah menggambarkan situasi yang dihadapi raja? Yes. 7: 4-9.**

The threat from Syria and Israel would pass and Judah would be spared. Powers that looked to Ahaz like huge, fiery volcanoes were in God's sight only “two smoldering stumps of firebrands” ([Isa. 7:4](#), *NRSV*). There was no need for Ahaz to appeal to Assyria for help. **Ancaman dari Aram dan Israel akan berlalu dan Yehuda akan selamat. Kekuatan yang mengincar Ahas bagaikan, dua gunung berapi yang besar namun dalam pandangan Allah hanya “dua puntung kayu api yang berasap” (Yes, 7:4). Tidaklah perlu bagi Ahas untuk meminta bantuan dari Asyur.**

But in order to make the right decision, Ahaz needed to trust the Lord and His promises. He needed to believe in order to be established ([Isa. 7:9](#)). The words for “believe” and “be established” are from the same Hebrew root, from which come also the word for “truth” (that which is reliable) and the word *Amen* (affirming that which is true/reliable). Ahaz needed to be

sure in order to be made sure; he needed to rely in order to be reliable. **Namun untuk membuat keputusan yang benar, Ahas harus percaya kepada Tuhan dan janji-Nya. Dia perlu percaya agar dapat teguh jaya (Yes. 7: 9). Kata “percaya” dan “teguh jaya” berasal dari akar kata Ibrani yang sama, yang dari padanya juga lahir kata untuk “benar” (dapat dipercaya) dan kata Amin (meneguhkan apa yang benar/dapat dipercaya). Ahas perlu merasa pasti agar dapat diyakinkan; dia harus bersandar pada Yang Mahakuasa agar dapat diandalkan.**

Look at that last section of [Isaiah 7:9](#). Why are faith and belief so important in order to be “established”? Established in what? How does this principle apply in the life of the Christian? **Perhatikan bagian akhir dari Yesaya 7: 9. Mengapakah iman dan kepercayaan begitu penting supaya dapat "teguh jaya"? Teguh Jaya dalam hal apa? Bagaimanakah prinsip ini dapat diterapkan dalam kehidupan orang Kristen?**

Ellen G. White Notes:

Monday, January 11: Attempted Interception

There is a science of Christianity to be mastered—a science as much deeper, broader, higher than any human science as the heavens are higher than the earth. The mind is to be disciplined, educated, trained; for we are to do service for God in ways that are not in harmony with inborn inclination. Hereditary and cultivated tendencies to evil must be overcome. Often the education and training of a lifetime must be discarded, that one may become a learner in the school of Christ. Our hearts must be educated to become steadfast in God. We are to form habits of thought that will enable us to resist temptation. We must learn to look upward. The principles of the word of God—principles that are as high as heaven, and that compass eternity—we are to understand in their bearing upon our daily life. Every act, every word, every thought, is to be in accord with these principles. All must be brought into harmony with, and subject to, Christ.—*The Ministry of Healing*, pp. 453, 454.

All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us.—*The Desire of Ages*, p. 668.

Those who are quieting a guilty conscience with the thought that they can change a course of evil when they choose, that they can trifle with the invitations of mercy, and yet be again and again impressed, take this course at their peril. They think that after casting all their influence on the side of the great rebel, in a moment of utmost extremity, when danger compasses them about, they will change leaders. But this is not so easily done. The experience, the education, the discipline of a life of sinful indulgence, has so thoroughly molded the character that they cannot then receive the image of Jesus... . After light has been long rejected and despised, it will be finally withdrawn.—*Patriarchs and Prophets*, p. 269.

God would have His servants become acquainted with their own hearts. In order to bring to them a true knowledge of their condition, He permits the fire of affliction to assail them, so that they may be purified. The trials of life are God's workmen to remove the impurities, infirmities, and roughness from our characters, and fit them for the society of pure, heavenly angels in glory... . The fire will not consume us, but only remove the dross, and we shall come forth seven times purified, bearing the impress of the Divine.—My Life Today, p. 92.

[Tuesday ↑](#) January 12 – **Selasa, 12 Januari**

Another Chance (Isa. 7:10-13) *Kesempatan Lain (Yesaya 7: 10-13)*

Ahaz did not respond to Isaiah's call for faith. So, God mercifully gave the king another chance, telling him to ask for a sign that was "deep as Sheol or high as heaven" ([Isa. 7:11](#), NRSV). Here is one of the greatest invitations to faith ever given to a human being. Unlike lotteries or sweepstakes, God placed no restrictions in fine print. God did not even limit His offer to the half of His kingdom, as human rulers did when they reached the upper limit of their generosity (*see* [Esther 5:6](#), [Esther 7:2](#), [Mark 6:23](#)). He was ready and willing to empty all of heaven and earth for a wicked king if he would only believe! As a sign, Ahaz could have asked for a mountain of gold or soldiers as numerous as grains of sand by the Mediterranean. **Ahas tidak menanggapi panggilan Yesaya agar ia beriman. Jadi, Allah dengan penuh rahmat memberikan kesempatan lain kepada raja, mengatakan kepadanya agar meminta tanda yang berasal dari dunia orang mati atau dari tempat tinggi di atas" (Yes. 7: 11). Ini adalah undangan iman terbesar yang pernah diberikan kepada manusia. Tidak seperti lotre atau undian, Allah tidak menetapkan batasan secara tertulis. Bahkan Allah tidak membatasi tawaran-Nya kepada kerajaan-Nya, sebagai yang dilakukan oleh pemimpin manusia ketika mereka mencapai batas kedermawanannya (Baca Est. 5. 6; 7: 2, Mrk. 6: 23). Dia telah siap dan rela untuk mengosongkan langit dan bumi demi seorang raja yang jahat jika saja dia percaya! Sebagai satu tanda, Ahas dapat saja meminta sebuah gunung emas atau pasukan sebanyak pasir di laut Mediterania.**

Why did Ahaz respond in the way he did ([Isa. 7:12](#))? **Mengapa Ahas menanggapi dengan cara demikian (Yes. 7: 12)?**

At first glance, Ahaz's answer seems pious and respectful. He would not put God to the test, as the Israelites had centuries before, during their wilderness wanderings ([Exod. 17:2](#), [Deut. 6:16](#)). But the difference was that God *invited* the king to put Him to the test (*compare* [Mal. 3:10](#)). To take Him up on His overwhelmingly generous gift would please Him, not test His patience. But Ahaz was not even willing to allow God to help him to believe. He barred and bolted the door of his heart to shut out faith. **Sekilas, tampaknya jawaban Ahas terkesan rohani dan sangat sopan. Dia tidak ingin mencoba Allah, seperti bangsa Israel dahulu kala, pada saat mengembara di padang gurun (Kel. 17: 2; Ul. 6: 16). Namun perbedaannya adalah bahwa Allah yang mengundang raja untuk menguji-Nya (bandingkan dengan Mal. 3: 10). Untuk meminta Dia agar memberikan karunia-Nya dengan murah hati adalah menyenangkan hati-Nya, bukan menguji**

kesabaran-Nya. Tetapi Ahas bahkan tidak mau mengizinkan Allah menolong dia untuk percaya. Dia menutup dan mengunci pintu hatinya untuk menghilangkan kepercayaannya.

Read [Isaiah 7:13](#). What is Isaiah saying here? Baca Yesaya 7: 13. Apakah yang dikatakan Yesaya di sini?

Isaiah pointed out that by refusing to put God to the test, outwardly to avoid wearying God, Ahaz, in fact, wearied God. But the most troubling aspect of this verse is the fact that here Isaiah refers to “my God,” by clear contrast to [Isaiah 7:11](#), where the prophet asked the king to ask a sign of the Lord “your God.” When Ahaz refused the divine offer, he rejected the Lord from being his God. The Lord was the God of Isaiah, but not of Ahaz. **Yesaya menunjukkan bahwa dengan menolak untuk menempatkan Allah dalam ujian, dan menghindari upaya melelahkan Allah, Ahas, sesungguhnya, melelahkan Allah. Namun aspek yang sangat menyusahkan dari ayat ini adalah fakta bahwa Yesaya menyebut “Allahku,” sangat berbeda dengan yang ada di Yesaya 7: 11, ketika nabi memohon agar raja meminta tanda dari Tuhan “Allah-mu.” Ketika Ahas menolak tawaran Ilahi, dia menolak Tuhan menjadi Allah nya. Tuhan adalah Allahnya Nabi Yesaya, tetapi bukan Allahnya Raja Ahas.**

What does this day’s study teach us about God’s forbearance and willingness to bring all of us to salvation? What also does it tell us about the blindness and hardness of the human heart when not surrendered completely to the Lord? In the end, even if God had given Ahaz any sign that he had wanted, do you think Ahaz would then have believed? Explain your answer. **Apakah yang diajarkan pelajaran ini kepada kita tentang kesabaran Allah dan kerelaan-Nya untuk membawa kita kepada keselamatan? Apakah juga yang dikatakan kepada kita tentang kebutaan dan kekerasan hati manusia jika tidak diserahkan sepenuhnya kepada Tuhan? Pada akhirnya, sekalipun Allah memberikan tanda yang diminta oleh Ahas, apakah Anda berpikir bahwa Ahas akan percaya? Jelaskan jawaban Anda.**

Ellen G. White Notes:

Tuesday, January 12: Another Chance

Let us go to the word of God for guidance. Let us seek for a “Thus saith the Lord.” We have had enough of human methods. A mind trained only in worldly science will fail to understand the things of God; but the same mind, converted and sanctified, will see the divine power in the Word. Only the mind and heart cleansed by the sanctification of the Spirit can discern heavenly things.

Brethren, in the name of the Lord I call upon you to awake to your duty. Let your hearts be yielded to the power of the Holy Spirit, and they will be made susceptible to the teachings of the Word. Then you will be able to discern the deep things of God.

May God bring His people under the deep movings of His Spirit! May He arouse them to see their peril, and to prepare for what is coming upon the earth!—Gospel Workers, p. 310.

“Man looketh on the outward appearance, but the Lord looketh on the heart”—the human heart, with its conflicting emotions of joy and sorrow; the wandering, wayward heart, which is the abode of so much impurity and deceit. 1 Samuel 16:7. [God] knows its motives, its very intents and purposes. Go to Him with your soul all stained as it is. Like the psalmist, throw its chambers open to the all-seeing eye, exclaiming, “Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.” Psalm 139:23, 24... .

As you see the enormity of sin, as you see yourself as you really are, do not give up to despair. It was sinners that Christ came to save. We have not to reconcile God to us, but—O wondrous love!—God in Christ is “reconciling the world unto Himself.” 2 Corinthians 5:19. He is wooing by His tender love the hearts of His erring children. No earthly parent could be as patient with the faults and mistakes of His children, as is God with those He seeks to save. No one could plead more tenderly with the transgressor. No human lips ever poured out more tender entreaties to the wanderer than does He. All His promises, His warnings, are but the breathing of unutterable love.—Steps to Christ, pp. 34, 35.

Naturally we are self-centered and opinionated. But when we learn the lessons that Christ desires to teach us, we become partakers of His nature; henceforth we live His life. The wonderful example of Christ, the matchless tenderness with which He entered into the feelings of others, weeping with those who wept, rejoicing with those who rejoiced, must have a deep influence upon the character of all who follow Him in sincerity. By kindly words and acts they will try to make the path easy for weary feet... .

All around us are afflicted souls. Here and there, everywhere, we may find them. Let us search out these suffering ones and speak a word in season to comfort their hearts. Let us ever be channels through which shall flow the refreshing waters of compassion.—The Ministry of Healing, pp. 157, 158.

[Wednesday ↑](#) January 13 – **Rabu, 13 Januari**

Sign of a Son (*Isa. 7:14*) *Tanda Seorang Anak Laki-laki (Yesaya 7: 14)*

An offer of a sign as “deep as Sheol or high as heaven” (*Isa. 7:11*, NRSV) did not move Ahaz. So, when God says He Himself will come up with a sign (*Isa. 7:14*), we expect it to have breathtaking dimensions that only the divine imagination could devise (*compare Isa. 55:9, 1 Cor. 2:9*). **Menawarkan satu tanda “dari dunia orang mati yang paling bawah atau sesuatu dari tempat tertinggi yang di atas” (Yes. 7: 11) tidak menggugah Ahas. Jadi, saat Allah sendiri mengatakan bahwa Dia sendiri yang akan memberikan suatu pertanda (Yes. 7: 14) kita berharap memiliki dimensi yang menegangkan di mana hanya imajinasi Ilahi yang dapat merancangnyanya (bandingkan dengan Yes. 55: 9; 1 Kor. 2: 9).**

Surprise! The sign is a son. But how could a young woman's bearing a child and calling him "Immanuel" be a sign of biblical proportions? **Mengejutkan! Tanda itu adalah seorang anak laki-laki. Tetapi bagaimanakah seorang perempuan muda mengandung dan melahirkan anak laki-laki serta menamakan dia "Immanuel" menjadi sebuah tanda alkitabiah?**

Who is the woman, and who is her Child? **Siapakah wanita itu, dan siapakah Anaknya?**

Nowhere does the Old Testament point out a fulfillment of this important sign, as it had done for the signs given to other people, such as Gideon ([Judg. 6:36-40](#)). So, here are some of the possible fulfillments, based on the Old Testament alone: **Tidak ada ayat dalam Perjanjian Lama yang merupakan penggenapan dari tanda yang penting ini, seperti tanda-tanda yang pernah diberikan kepada orang lain, seperti kepada Gideon (Hak. 6: 36-40). Jadi, ini adalah beberapa kemungkinan penggenapannya, berdasarkan Perjanjian Lama:**

1. Because the word for "young woman" refers to a young woman of marriageable age, many assume she is a married woman living in Jerusalem, perhaps the wife of Isaiah. [Isaiah 8:3](#) does record the birth of a son to Isaiah by "the prophetess" (*referring to his wife, whose prophetic messages consisted, at least, of her children; compare [Isa. 7:3](#), [Isa. 8:18](#)*). However, this son was named Maher-shalal-hash-baz ([Isa. 8:1-4](#)), not Immanuel. Nevertheless, the signs of the two boys are similar in that before they reach the early stage at which they can choose good or evil, Syria and northern Israel would be devastated ([Isa. 7:16](#), [Isa. 8:4](#)). **Karena kata "perempuan muda merujuk pada seorang wanita muda yang sudah cukup dewasa untuk menikah, banyak yang beranggapan bahwa dia adalah wanita yang sudah menikah yang tinggal di Yerusalem, mungkin istri dari Nabi Yesaya. Yesaya 8: 3 mencatat kelahiran anak laki-laki Yesaya dari "nabiah" (merujuk pada istrinya, di mana pekabaran nubuatannya pada akhirnya mengenai anaknya; bandingkan Yes. 7: 3; 8: 18). Bagaimanapun juga, anak ini diberi nama Maher-syalal-hash-bas (Yes. 8: 1-4), bukan Immanuel. Bagaimanapun juga, tanda dari dua anak laki-laki memiliki kesamaan di mana sebelum mereka mencapai tahapan awal kehidupan saat mereka dapat memilih dan membedakan yang baik atau yang jahat, Aram dan Israel Utara akan mengalami kehancuran (Yes. 7: 16; 8: 4).**
2. Some suggest that Immanuel is Hezekiah, son of Ahaz, who became the next king. But nowhere is the name Immanuel applied to him. **Beberapa orang berpendapat bahwa Immanuel adalah Hizkia, anak dari Ahas, yang menjadi raja berikutnya. Tapi tidak ada ayat yang menyebutkan bahwa nama Immanuel diberikan kepada Hizkia.**
3. Because Immanuel is somewhat mysterious and his name, commonly translated "God with us" refers to God's presence, He could be the same as the special Son prophesied in Isaiah 9 and 11. If so, His exalted description as divine ([Isa. 9:6](#)) and "the root of Jesse" ([Isa. 11:10](#), *NRSV*) surpasses anything that could be ascribed even to good King Hezekiah. **Karena Immanuel nama yang agak misterius, dan pada umumnya diartikan "Allah beserta kita" merujuk pada penyertaan Allah, maka Ia dapat saja merupakan Anak Istimewa yang sama yang dinubuatkan dalam Yesaya 9 dan 11. Jika demikian, gambaran-Nya sebagai anak Ilahi (Yes. 9: 6) dan "pangkal Isai" (Yes. 11: 10) melampaui semuanya yang dapat dipikirkan bahkan Raja Hizkia yang baik juga tidak dapat menyamainya.**

4. A natural birth to an *unmarried* woman of marriageable age would result in an illegitimate child through illegal promiscuity (see [Deut. 22:20, 21](#)). Why would God refer to such a child as a sign to inspire faith? Kelahiran alami bagi wanita yang belum menikah meski sudah layak menikah akan menghasilkan anak yang tidak sah yang didapat dari pergaulan bebas yang tidak sah (lihat UI. 22: 20, 21). Mengapa Allah merujuk kepada anak yang seperti itu sebagai tanda untuk menimbulkan iman?

In contrast, the New Testament identifies Jesus as Immanuel ([Matt. 1:21-23](#)), born miraculously and with purity to an unmarried but betrothed virgin. Jesus is also the divine Son ([Isa. 9:6](#), [Matt. 3:17](#)) and the “shoot” and “root” of Jesse ([Isa. 11:1, 10](#); [Rev. 22:16](#)). Perhaps an earlier “Immanuel,” whose development proved to Ahaz the timeliness of prophetic fulfillments, served as a forerunner of Christ. We do not know. But we know what we need to know: “when the fullness of time had come, God sent his Son, born of a woman” ([Gal. 4:4](#), *NRSV*), to give us the presence of God with us. Sebaliknya, Perjanjian Baru memperkenalkan Yesus sebagai Imanuel (Mat. 1: 21- 23), lahir dengan cara yang ajaib dan dengan kemurnian bagi seorang perawan yang belum menikah namun sudah bertunangan. Yesus juga Anak Ilahi (Yes. 9: 6; Mat. 3. 17) “tunas” dan “taruk” Isai (Yes. 11: 1, 10; Why. 22: 16). Mungkin pada awalnya “Immanuel,” yang masa kanak-kanaknya dinyatakan kepada Ahas membuktikan ketepatan waktu dari penggenapan nubuatan, dapat saja diduga sebagai pendahulu Kristus. Kita tidak tau. Tetapi kita mengetahui semua yang perlu kita ketahui: “tetapi setelah genap waktunya, maka Allah mengutus Anak-Nya, yang lahir dari seorang perempuan” (Gal. 4: 4), memberikan kepada kita hadirat Allah yang menyertai kita.

Dwell on the reality of Christ’s coming into humanity. What kind of comfort can this reality give us amid what seems like a cold, fearsome, and uncaring world? Atas realitas bahwa Kristus datang menjelma menjadi manusia. Penghiburan apakah yang dapat diberikan oleh realitas ini kepada kita di tengah-tengah dunia yang kejam, menakutkan bahkan tidak memiliki kepedulian?

Ellen G. White Notes

Wednesday, January 13: Sign Of A Son

It was Satan’s purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. “God so loved the world, that He gave His only-begotten Son.” John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word. “Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder.” ... In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love.—The Desire of Ages, p. 25.

“Emmanuel, God with us,” this means everything to us. What a broad foundation does it lay for our faith. What a hope big with immortality does it place before the believing soul. God with us

in Christ Jesus to accompany us every step of the journey to heaven. The Holy Spirit with us as a comforter, a guide in our perplexities, to soothe our sorrows, and shield us in temptation. “O the depth of the riches both of the wisdom and knowledge of God!” ...

Since Jesus came to dwell with us, we know that God is acquainted with our trials and sympathizes with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners.—My Life Today, p. 290.

The more we think about Christ’s becoming a babe here on earth, the more wonderful it appears. How can it be that the helpless babe in Bethlehem’s manger is still the divine Son of God?—Selected Messages, book 3, p. 128.

In contemplating the incarnation of Christ in humanity, we stand baffled before an unfathomable mystery, that the human mind can not comprehend. The more we reflect upon it, the more amazing does it appear. How wide is the contrast between the divinity of Christ and the helpless infant in Bethlehem’s manger! How can we span the distance between the mighty God and a helpless child? And yet the Creator of worlds, He in whom was the fulness of the Godhead bodily, was manifest in the helpless babe in the manger. Far higher than any of the angels, equal with the Father in dignity and glory, and yet wearing the garb of humanity! Divinity and humanity were mysteriously combined, and man and God became one. It is in this union that we find the hope of our fallen race.—The Signs of the Times, July 30, 1896.

[Thursday ↑](#) January 14 – **Kamis, 14 Januari**

“God Is With Us”! (Isa. 7:14) *Allah Beserta Kita!*” (Yesaya 7: 14)

Like the name of Isaiah’s children (Shear-jashub, “a remnant shall return,” and Maher-shalal-hash-baz, which means “swift is booty, speedy is prey”), the name of Immanuel has a meaning. It is literally “with us God.” But the commonly accepted translation “God with us” misses something important. As with other Hebrew names of this kind that lack verbs, the verb “to be” must be supplied, because it is not expressed in Hebrew. So, Immanuel must be translated “God *is* with us” (*compare the same words in Isa. 8:10*), just as the name “Jesus” (Greek, and short for Hebrew Yehoshua, or Joshua) means “The Lord *is* salvation,” with the verb again being supplied (compare Isaiah, which means, “salvation of the Lord”). **Seperti anak Yesaya (Syear Yasyub, “umat yang sisa akan kembali,” dan Maher-Syalal Hash-Bas” yang berarti “jarahan”), nama Imanuel juga memiliki makna. Arti sesungguhnya adalah “beserta kita, Allah.” Namun terjemahan umum yang diterima adalah “Allah beserta kita” dan terjemahan ini kehilangan satu unsur penting. Sama seperti nama Ibrani yang lain yang tidak memiliki kata kerja. Kata kerja “menjadi” harus ditambahkan, karena tidak diekspresikan dalam kitab Ibrani. Jadi, Imanuel harusnya diterjemahkan “Allah adalah dengan kita” (bandingkan kata yang sama dalam Yes. 8: 10), sama seperti nama “Yesus” (Yunani, dan bahasa Ibrani Yehoshua, atau Yoshua) yang berarti “Tuhan adalah keselamatan,” dengan kata kerja ditambahkan (bandingkan Yesaya, yang berarti “keselamatan dari Tuhan”).**

But the name “Immanuel” is not just an abstract description; it is an assertion of a promise that is fulfilled now: “God *is* with us”! Namun nama “Immanuel” bukan sekadar gambaran yang abstrak; itu adalah penegasan janji yang telah digenapi sekarang: “Allah beserta kita!”

What is the significance of the promise that God is with us? Mengapakah begitu penting janji Allah beserta kita?

There is no stronger assurance and comfort. God does not promise that His people will not endure hardship and pain, but He promises to be with them. The psalmist says: “Even though I walk through the darkest valley, I fear no evil; for you are with me; your rod and your staff—they comfort me” ([Ps. 23:4](#), NRSV). Tidak ada jaminan dan penghiburan yang lebih kuat. Allah tidak berjanji bahwa umat-Nya tidak akan mengalami kesukaran dan penderitaan, Namun Ia berjanji akan menyertai mereka. Pemazmur berkata: “Sekalipun aku berjalan dalam lembah kekelaman, aku tidak takut bahaya, sebab Engkau besertaku; gada-Mu dan tongkat-Mu, itulah yang menghibur aku” (Mzm. 23: 4).

“God says: ‘When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you’ ([Isa. 43:2](#)). Allah berfirman: “Apabila engkau menyeberang melalui air, Aku akan menyertai engkau, atau melalui sungai-sungai, engkau tidak akan dihanyutkan; apabila engkau berjalan melalui api, engkau tidak akan dihanguskan, dan nyala api tidak akan membakar engkau” (Yes. 43: 2).

Where was the Lord when the Babylonians threw Daniel's three friends into the fire? With them ([Dan. 3:23-25](#)). And where was the Lord during the time of Jacob's trouble when he wrestled until daybreak? In Jacob's arms, as close as he could get ([Gen. 32:24-30](#)). “Di manakah Tuhan ketika orang Babel melempar tiga sahabat Daniel ke dapur perapian? Bersama mereka (Dan. 3: 23-25). Dan di manakah Tuhan pada saat Yakub mengalami masa kesukaran saat dia bergumul hingga fajar menyingsing? Di lengan Yakub, sedekat mungkin yang ia dapat capai (Kej. 32: 24-30).

Even when the Lord does not appear in physical form on earth, He goes through the experiences of His people with them. Where was the Lord when the mob condemned Stephen? ‘Standing at the right hand of God’ ([Acts 7:55](#)). But when Jesus ascended to heaven, He ‘sat down at the right hand of the Majesty on high’ ([Heb. 1:3](#)). Why did He stand when Stephen was in trouble, about to be stoned to death? As Morris Venden has said, ‘Jesus wasn't going to take that sitting down!’ — Roy Gane, *God's Faulty Heroes* (Hagerstown, Md.: Review and Herald Pub. Assn., 1996), p. 66. “Meskipun Tuhan tidak kelihatan secara fisik di dunia, Dia bersama umat-Nya dalam setiap pengalaman mereka. Di manakah Tuhan ketika orang dursila menuduh Stefanus? ‘berdiri di sebelah kanan Allah’ (Kis. 7: 55). Tetapi ketika Yesus naik ke surga, Dia duduk di sebelah kanan Yang Mahabesar’ (Ibr. 1: 3). Mengapa Yesus berdiri saat Stefanus berada dalam kesukaran, sesaat sebelum ia dilempari dengan batu? Morris Venden berkata, ‘Yesus tidak menyaksikan peristiwa itu sambil duduk saja!’ — Roy Gane, *God's Faulty Heroes* (Hagerstown, Md.: Review and Herald Pub. Assn., 1996), hlm. 66.

Even though we have the promise that “God is with us,” what difference does that make if we still face terrible trials and suffering? What good does the knowledge of His presence, then, do for us? Explain your answer. **Meskipun kita memiliki janji bahwa "Allah beserta kita," perbedaan apakah yang dibuatnya jika kita masih mengalami ujian dan penderitaan? Manfaat apakah yang kita dapatkan jika kita mengetahui kehadiran Nya? Jelaskan jawaban Anda.**

Ellen G. White Notes:

Thursday, January 14: “God Is With Us”!

As an earthly shepherd knows his sheep, so does the divine shepherd know His flock that are scattered throughout the world. “Ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.” Jesus says, “I have called thee by thy name; thou art mine.” “I have graven thee upon the palms of my hands” (Ezekiel 34:31; Isaiah 43:1; 49:16).

Jesus knows us individually, and is touched with the feeling of our infirmities. He knows us all by name. He knows the very house in which we live, the name of each occupant. He has at times given directions to His servants to go to a certain street in a certain city, to such a house, to find one of His sheep.—The Desire of Ages, p. 479.

When trouble comes upon us, how often we are like Peter! We look upon the waves, instead of keeping our eyes fixed upon the Saviour. Our footsteps slide, and the proud waters go over our souls. Jesus did not bid Peter come to Him that he should perish; He does not call us to follow Him, and then forsake us. “Fear not,” He says; “for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour.” Isaiah 43:1-3.

Jesus read the character of His disciples. He knew how sorely their faith was to be tried. In this incident on the sea He desired to reveal to Peter his own weakness,—to show that his safety was in constant dependence upon divine power. Amid the storms of temptation he could walk safely only as in utter self-distrust he should rely upon the Saviour. It was on the point where he thought himself strong that Peter was weak; and not until he discerned his weakness could he realize his need of dependence upon Christ. Had he learned the lesson that Jesus sought to teach him in that experience on the sea, he would not have failed when the great test came upon him.—The Desire of Ages, p. 382.

[Friday ↑](#) January 15 – Jumat, 15 Januari

Further Study: “‘His name shall be called Immanuel, ... God with us.’ ‘The light of the knowledge of the glory of God’ is seen ‘in the face of Jesus Christ.’ From the days of eternity the Lord Jesus Christ was one with the Father; He was ‘the image of God,’ the image of His greatness and majesty, ‘the outshining of His glory.’ It was to manifest this glory that He came to

our world. To this sin-darkened earth He came to reveal the light of God's love,—to be ‘God with us.’ Therefore it was prophesied of Him, ‘His name shall be called Immanuel.’” — Ellen G. White, *The Desire of Ages*, p. 19. Pendalaman: “‘Mereka akan menamakan Dia Imanuel ... Allah beserta kita.’ ‘Terang dari pengetahuan tentang kemuliaan Allah’ tampak pada wajah Yesus Kristus. Sejak masa kekekalan Tuhan Yesus Kristus satu dengan Bapa ialah ‘gambar Allah, peta kebesaran dan keagungan Nya, ‘cahaya kemuliaan Nya’. Untuk menyatakan kemuliaan inilah Ia datang ke dunia kita ini. Ke bumi yang sudah digelapkan oleh dosa ini Ia datang untuk menyatakan terang kasih Allah, menjadi ‘Allah beserta kita.’ Karena itulah maka telah dinubuatkan tentang Dia, ‘Mereka akan menamakan Dia Imanuel.’— Alfa dan Omega, jld. 5, hlm. 13.

“Well would it have been for the kingdom of Judah had Ahaz received this message as from heaven. But choosing to lean on the arm of flesh, he sought help from the heathen. In desperation he sent word to Tiglath-pileser, king of Assyria: ‘I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.’ [2 Kings 16:7](#). The request was accompanied by a rich present from the king's treasure and from the temple storehouse.” — Ellen G. White, *Prophets and Kings*, p. 329. “Kerajaan Yehuda sudah menjadi baik sekiranya Ahas menerima pekabaran ini sebagai pekabaran dari surga. Tetapi dengan memilih untuk bersandar atas tangan manusia, ia mencari pertolongan dari orang kafir. Dalam keputusan ia mengirim berita kepada Tiglat Pileser, raja Asyur: ‘Aku ini hambamu dan anakmu: majulah dan selamatkanlah aku dari tangan raja Aram dan dari tangan raja Israel, yang telah bangkit menyerang aku’ [2 Raja-raja 16:7](#). Permohonan itu disertai dengan hadiah yang banyak dari perbendaharaan istana raja dan dari perbendaharaan rumah Tuhan.” — Alfa dan Omega, jld. 3, hlm. 268, 269.

Discussion Questions: Pertanyaan-pertanyaan untuk Didiskusikan:

1. When you are in the process of making a decision, is it appropriate to ask God for a sign? What dangers are possibly inherent in doing something like that? **1. Pada saat Anda dalam proses membuat keputusan, apakah wajar jika kita meminta tanda dari Allah? Bahaya apakah yang mungkin terjadi jika kita melakukan hal itu?**
2. It is good to have human assistance, but how do you recognize its limits? **2. Adalah baik jika mendapat bantuan manusia, tetapi bagaimanakah kita dapat menyadari keterbatasannya ?**
3. Russian author Leo Tolstoy wrote to a friend that “once a man has realized that death is the end of everything, then there is nothing worse than life either.” How does our knowledge that “God is with us” answer such a statement? **3. Penulis Rusia Leo Tolstoy menulis kepada sahabatnya bahwa "begitu seseorang menyadari bahwa kematian adalah akhir dari segalanya, maka tidak ada yang lebih buruk daripada kehidupan." Bagaimanakah kesadaran kita bahwa “Allah menyertai kita” dapat menjawab pernyataan seperti itu?**

Summary: God brought faithless King Ahaz to circumstances in which he had to make a difficult decision: To believe or not to believe, this is the question. Even though the Lord offered him any sign that his imagination could devise, he refused to allow God to demonstrate a reason why he should believe. Instead, he chose as his “friend” the king of Assyria. **Ringkasan: Allah**

membawa Raja Ahas yang tidak beriman kepada sebuah keadaan di mana dia harus membuat keputusan yang sukar: Percaya atau tidak percaya, inilah pertanyaan itu. Meskipun Tuhan menawarkan kepadanya tanda-tanda yang dapat dijangkau oleh imajinasinya, dia menolak untuk mengizinkan Allah menunjukkan sebuah alasan mengapa dia harus percaya. Sebaliknya, dia memilih raja Asyur sebagai “sahabatnya.”

Ellen G. White Notes:

Friday, January 15: For Further Reading

The Faith I Live By, “[God Will Take Care of His Church](#),” p. 282;

Testimonies to Ministers and Gospel Workers, “[An Exalted Privilege](#),” p. 480.

God Will Take Care of His Church, October 3

Object of Heaven’s Supreme Regard

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. Isaiah 43:2. {FLB 282.1}

God has a church upon the earth, who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people.⁸ {FLB 282.2}

There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work, and He will set everything in order. If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the people of God safely into port. {FLB 282.3}

When I voyaged from Portland, Maine, to Boston, many years ago, a storm came upon us, and the great waves dashed us to and fro. The chandeliers fell, and the trunks were rolled from side to side, like balls. The passengers were frightened, and many were screaming, waiting in expectation of death. {FLB 282.4}

After a while the pilot came on board. The captain stood near the pilot as he took the wheel, and expressed fear about the course in which the ship was directed. “Will you take the wheel?” asked the pilot. The captain was not ready to do that, for he knew that he lacked experience. Then some of the passengers grew uneasy, and said they feared the pilot would dash them upon the rocks. “Will you take the wheel?” asked the pilot; but they knew that they could not manage the wheel. {FLB 282.5}

When you think that the work is in danger, pray, “Lord stand at the wheel. Carry us through the perplexity. Bring us safely into port.” Have we not reason to believe that the Lord will bring us through triumphantly? ... {FLB 282.6}

You cannot with your finite minds understand the working of all the providences of God. Let God take care of His own work.⁹ {FLB 282.7}

The Faith I Live By, p. 282.

An Exalted Privilege

In the forty-first to the forty-fifth chapters of Isaiah, God very fully reveals His purpose for His people, and these chapters should be prayerfully studied. God does not here instruct His people to turn away from His wisdom and look to finite man for wisdom. “Remember these, O Jacob and Israel,” He declares, “for thou art My servant: ... O Israel, thou shalt not be forgotten of Me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel.” {TM 480.1}

“Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside Me.... Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength: even to Him shall men come; and all that are incensed against Him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory.” {TM 480.2}

—Testimonies to Ministers and Gospel Workers, p. 480.