

LESSON 4- *January 16-22 – Pelajaran 4 – Januari 16-22*

The Hard Way **Jalan yang Sukar**



SABBATH AFTERNOON **SABAT PETANG**

Read for This Week's Study: [Isa. 7:14-16](#), [Isa. 7:17-25](#), [Isa. 8:1-10](#), [Isa. 8:11-15](#), [Isa. 8:16-22](#). **Untuk Pelajaran Pekan Ini Baca:** [Yes. 7: 14-16](#); [7: 17-25](#); [8: 1-10](#); [8: 11-15](#); [8: 16-22](#).

Memory Text: "I will wait on the LORD, who hides His face from the house of Jacob; and I will hope in Him" ([Isaiah 8:17, NKJV](#)). **Ayat Hafalan:** "Dan aku hendak menanti-nantikan TUHAN yang menyembunyikan wajah-Nya terhadap kaum keturunan Yakub; aku hendak mengharapkan Dia" [_\(Yesaya 8: 17\)](#)

At a burning building in New York City's Harlem, a blind girl was perched on the fourth-floor window. The firemen had become desperate. They couldn't fit the ladder truck between the buildings, and they couldn't get her to jump into a net, which she, of course, couldn't see. **Dalam sebuah bangunan yang sedang terbakar di kawasan Harlem kota New York, seorang gadis buta bergantung di sebuah jendela lantai empat. Petugas pemadam kebakaran mulai putus asa. Mereka tidak dapat memasukkan mobil**

pemadam di antara bangunan, dan mereka juga tidak dapat membujuk gadis buta itu untuk melompat ke atas jaring, yang sudah pasti tidak dapat dia lihat.

“Finally her father arrived and shouted through the bull horn that there was a net and that she was to jump on his command. The girl jumped and was so completely relaxed that she did not break a bone or even strain a muscle in the four-story fall. Because she trusted her father completely, when she heard her father’s voice she did what he said was best.” — Edited by Michael P. Green, 1500 Illustrations for Biblical Preaching, p. 135.

“Akhirnya ayah gadis itu tiba dan berteriak lewat pengeras suara bahwa ada jaring di bawahnya dan dia harus melompat setelah mendengar instruksi ayahnya. Gadis itu melompat dengan tenang dari lantai empat sehingga ia tidak mengalami patah tulang atau terkilir. Sebab dia sepenuhnya percaya kepada ayahnya, ketika dia mendengar suara ayahnya dia melakukan apa yang terbaik menurut ayahnya.”—Diedit oleh Michael P. Green, 1500 Illustrations for Biblical Preaching, hlm. 135.

In the same way, God provided powerful evidence that He wanted the best for His children, but they rejected the gently flowing way He first presented to them; thus, He had to speak to them with a roar and a flood instead.

Dengan cara yang sama, Allah menyediakan bukti yang kuat bahwa Dia menginginkan yang terbaik bagi anak-anak-Nya, namun mereka menolak berbagai cara lembut dan halus yang Ia gunakan, demikianlah, Dia akhirnya harus berbicara kepada mereka dengan raungan serta banjir.

What lessons today can we learn from their mistakes? **Apakah pelajaran yang kita dapat ambil dari kesalahan mereka?**

Study this week’s lesson to prepare for Sabbath, January 23. Pelajari pelajaran pekan ini untuk persiapan Sabat, 23 Januari

Ellen G. White Notes:

Sabbath Afternoon, January 16 **Sabat Petang, 16 Januari**

Brethren, with the beloved John I call upon you to “behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” . . .We may address Him by the endearing name, “Our Father,” which is

a sign of our affection for Him and a pledge of His tender regard and relationship to us. . . .

All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean when compared with the infinite, exhaustless love of God. Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it. Yet as we study the Bible and meditate upon the life of Christ and the plan of redemption, these great themes will open to our understanding more and more.—Testimonies for the Church, vol. 5, pp. 739, 740.

Our trust must be wholly in God. He will be to us a present help in every time of need. Let us wait upon the Lord and exercise faith in His promises. He will hear us. Only believe. The Captain of our salvation will not leave us to guide our own bark. We shall have His help and His wisdom just when He sees we need it.—Letter 24, December 18, 1882.

In a life wholly devoted to the good of others, the Saviour found it necessary to withdraw from the thoroughfares of travel and from the throng that followed Him day after day. He must turn aside from a life of ceaseless activity and contact with human needs, to seek retirement and unbroken communion with His Father. As one with us, a sharer in our needs and weaknesses, He was wholly dependent upon God, and in the secret place of prayer He sought divine strength, that He might go forth braced for duty and trial. In a world of sin Jesus endured struggles and torture of soul. In communion with God He could unburden the sorrows that were crushing Him. Here He found comfort and joy. **Di dalam kehidupan yang sepenuhnya diserahkan demi kebaikan orang lain, Juruselamat merasa perlu untuk mengundurkan airi dari jalan yang ramal dan dari orang banyak yang mengikuti Dia dari hari ke hari. Ia harus mengasingkan diri sebentar dari kegiatan yang tanpa henti dan hubungan dengan keperluan manusia untuk menyendiri dalam hubungan yang tidak putus dengan Bapa-Nya. Sebagaimana satu dengan kita, Seorang yang turut merasakan keperluan dan kelemahan kita, Ia bergan-tung**

sepenuhnya kepada Allah, dan dalam doa yang dilayangkan di tempat yang sunyi itu Ia berusaha memperoleh kekuatan Ilahi, agar dengan demikian Ia dapat melaksanakan tugas dan menghadapi pencobaan. Di dalam dunia yang berdosa ini Yesus tahan menghadapi pergumulan dan siksaan jiwa. Di dalam hubungan-Nya dengan Allah Ia dapat melepaskan dukacita yang menimpa Dia. Di sini Ia mendapat penghiburan dan sukacita.

In Christ the cry of humanity reached the Father of infinite pity. As a man He supplicated the throne of God till His humanity was charged with a heavenly current that should connect humanity with divinity. Through continual communion He received life from God, that He might impart life to the world. His experience is to be ours.—The Desire of Ages, pp. 362, 363. **Di dalam Kristus ratapan manusia sampai ke takhta Bapa yang penuh kasihan. Sebagai seorang manusia Ia memohon ke takhta Allah sampai kemanusiaan-Nya diisi dengan suatu aliran surga yang akan menghubungkan kemanusiaan dengan Keilahian. Melalui hubungan yang tidak pernah putus itu Ia menerima hidup dari Allah, supaya Ia dapat membagi-hidup kepada dunia ini. Pengalaman-Nya akan menjadi milik kita.**

SUNDAY ↑ *January 17* **Minggu 17 Januari**

Prophecy Fulfilled (Isa. 7:14-16) Nubuatan Digenapi (Yesaya 7: 14-16)

In [Isaiah 7:14-16](#), Immanuel is a sign linked to the specific dilemma of Ahaz: Before the child Immanuel would be old enough to decide between different kinds of food, “the land before whose two kings you are in dread will be deserted” ([Isa. 7:16](#), NRSV). This refers to the land and kings of Syria and northern Israel (*see* [Isa. 7:1](#), [2](#), [4-9](#)) and reiterates God’s promise that their power would soon be extinguished. **Dalam Yesaya 7: 14-16, Imanuel menjadi sebuah tanda yang dihubungkan dengan dilema yang dihadapi oleh Ahas: Sebelum bayi Imanuel cukup dewasa untuk membedakan berbagai macam makanan, “sebab sebelum anak itu tahu menolak yang jahat dan memilih yang baik, maka negeri yang kedua rajanya engkau takuti akan ditinggalkan kosong” (Yes. 7; 16). Ini merujuk pada tanah dan raja-raja Aram dan Israel Utara (lihat Yes. 7: 1, 2, 4-9) dan mengulangi janji Allah bahwa kekuasaan mereka akan segera dilenyapkan.**

Why does Isaiah mention “curds and honey” (NRSV) that the boy would have to eat? Isa. 7:15. **Mengapa Yesaya menyebut “dadih dan madu” yang akan dimakan oleh anak laki-laki itu? Yes. 7: 15.**

The crops and fields of Judah would be destroyed by the Assyrians (Isa. 7:23-25). So the people, including the Old Testament Immanuel, whoever he was (Isa. 7:14, 15), would be forced to return to the diet of nomads (Isa. 7:21, 22). But while they would be poor, they would have enough on which to survive. **Tanaman dan ladang Yehuda akan dihancurkan oleh bangsa Asyur (Yes. 7: 23-25). Sehingga, orang banyak termasuk Imanuel di Perjanjian Lama, siapa pun dia (Yes. 7: 14, 15), akan dipaksa untuk kembali kepada pola makan pada waktu di padang penggembalaan (Yes. 7: 21, 22). Meskipun mereka miskin, mereka memiliki cukup makanan untuk dapat bertahan.**

When was the prophecy regarding Syria and northern Israel fulfilled? 2 Kings 15:29, 30; 2 Kings 16:7-9; 1 Chron. 5:6, 26. **Kapankah nubuatan tentang bangsa Aram dan Israel Utara digenapi? 2 Raj. 15: 29, 30; 16: 7-9, 1 Taw. 5: 6, 26.**

This prophecy of Isaiah was given about 734 B.C. In response to the bribe of Ahaz, Tiglath-pileser III did what he probably would have done anyway: He smashed the northern coalition, conquered the Galilee and Transjordanian regions of northern Israel, deported some of the population, and turned the territories into Assyrian provinces (734-733 B.C.). The remainder of Israel was saved when Hoshea, after murdering King Pekah, surrendered and paid tribute. In 733 and 732 B.C. Tiglath-pileser conquered Damascus, the capital of Syria. Then he made Syria into Assyrian provinces. So, by 732, within about two years of Isaiah’s prediction, Syria and Israel had been conclusively defeated, and it was all over for the two kings who had threatened Ahaz. **Nubuatan Yesaya diberikan sekitar tahun 734 SM sebagai respons terhadap sogokan Ahas, Tiglat-Pileser III melakukan apa yang memang dia ingin lakukan sebelumnya: Dia menghancurkan koalisi di utara, menaklukkan Galilea dan wilayah Transyordan di utara Israel, mengungsikan penduduknya, dan mengembalikan wilayah itu menjadi propinsi-propinsi Asyur (734-733 SM). Sisa Israel diselamatkan ketika Hosea, setelah membunuh Raja Pekah, menyerahkan diri dan membayar upeti. Pada**

tahun 733 dan 732 SM Tiglat-Pileser menaklukkan Damaskus, ibu kota Aram. Lalu dia menjadikan Aram menjadi propinsi Asyur. Jadi, pada tahun 732, dalam waktu dua tahun setelah Yesaya bernubuat, Aram dan Israel telah ditaklukkan, dan tamatlah riwayat kedua raja yang telah mengancam Ahas.

Soon after Shalmaneser V replaced Tiglath-pileser III in 727 B.C., King Hoshea of Israel committed political suicide by rebelling against Assyria. The Assyrians took the capital city of Samaria in 722 B.C. and deported thousands of Israelites to Mesopotamia and Media, where they were eventually absorbed into the local populations and lost their identity (*see [Isa. 7:8](#)—within 65 years Ephraim would no longer even be a people*). God had predicted what would happen to the enemies of Judah, but His point to Ahaz was that this would happen anyway, without any need to rely on Assyria. **Segera setelah Salmaneser V menggantikan Tiglat-Pileser III pada tahun 727 SM, Raja Hosea di Israel membuat langkah politik bunuh diri dengan memberontak melawan Asyur. Pasukan Asyur menaklukkan ibu kota Samaria pada tahun 722 SM dan mengangkut ribuan penduduk Israel ke Mesopotamia dan Media, di mana mereka akhirnya menyatu dengan penduduk setempat dan kehilangan identitas mereka (lihat Yes, 7: 8-dalam waktu 65 tahun Efraim tidak ada lagi sebagai suatu bangsa). Allah telah mengatakan apa yang akan terjadi kepada musuh Yahudi, namun poin penting yang ingin disampaikan kepada Ahas bahwa hal ini pasti terjadi, tanpa harus bersandar kepada Asyur.**

Think, if you were living in the northern kingdom while all this was happening, how easy it would be to lose faith. What can we do, now, today, to learn to keep our faith intact, so that when tomorrow's calamities come, we can stay firm? See [1 Pet. 1:13-25](#).

Pikirkan, seandainya Anda hidup di kerajaan utara sementara semua ini sedang terjadi, betapa mudahnya untuk kehilangan iman. Apakah yang kita dapat lakukan, sekarang ini, agar kita dapat belajar memelihara iman kita tetap utuh, sehingga bila masa kesukaran tiba, kita dapat teguh berdiri? Lihat [1 Ptr. 1: 13-25](#).

Ellen G. White Notes:

Sunday, January 17: Prophecy Fulfilled

In [the] hope of a sure inheritance in the earth made new, the early Christians rejoiced, even in times of severe trial and affliction. "Ye greatly rejoice," Peter wrote, "though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." . . . **Dalam pengharapan ini dari suatu warisan yang pasti di dalam dunia yang dijadikan baru, orang-orang Kristen yang mula-mula bersuka, meskipun dalam waktu ujian dan kesusahan yang hebat. "Bergembiralah akan hal itu," Petrus menulis, "sekalipun sekarang ini kamu seketika harus berdukacita oleh berbagai-bagai pencobaan. Maksud semuanya itu ialah untuk membuktikan kemurnian imanmu yang jauh lebih tinggi nilainya daripada emas yang fana, yang diuji kemurniannya dengan api— sehingga kamu memperoleh pujian-pujian dan kemuliaan dan kehormatan pada hari Yesus Kristus menyatakan diri-Nya.**

The apostle's words were written for the instruction of believers in every age, and they have a special significance for those who live at the time when "the end of all things is at hand." His exhortations and warnings, and his words of faith and courage, are needed by every soul who would maintain his faith "steadfast unto the end." Hebrews 3:14. **Perkataan rasul itu ditulis sebagai petunjuk bagi orang-orang percaya pada segala zaman, dan hal itu mempunyai arti yang khusus bagi mereka yang hidup pada waktu apabila "kesudahan segala sesuatu sudah dekat." Nasihat dan amarannya, perkataan iman dan keberaniannya, diperlukan oleh setiap jiwa yang akan mempertahankan imannya "sampai kepada akhirnya." Ibrani 3:14.**

The apostle sought to teach the believers how important it is to keep the mind from wandering to forbidden themes or from spending its energies on trifling subjects. Those who would not fall a prey to Satan's devices, must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind must not be left to dwell at random upon every subject that the enemy of souls may suggest. The heart must be faithfully sentineled, or evils without will awaken evils within, and the soul will wander in darkness.—The Acts of the Apostles, pp. 517, 518. **Rasul itu berusaha mengajarkan kepada orang-orang percaya betapa pentingnya memelihara pikiran dari mengembara kepada pokok pikiran yang terlarang atau oleh menghambur-hambur tenaga pada persoalan yang tidak penting. Mereka yang tidak mau jatuh ke dalam tipu muslihat Setan, harus menjaga**

baik-baik jalan masuk ke dalam jiwa; mereka harus menghindari membaca, melihat, atau men-dengar sesuatu yang meng-usulkan buah pikiran yang tidak suci. Pikiran jangan hendaknya dibiarkan memikirkan secara serampangan setiap per-soalan yang dianjurkan oleh musuh jiwa-jiwa. Hati harus dijaga dengan setia, kalau tidak kejahatan yang di luar akan membangkitkan kejahatan yang di dalam, dan jiwa itu akan mengembara dalam kegelapan.

“This is the victory that overcometh the world, even our faith,” [1 John 5:4.] It is faith that enables us to look beyond the present, with its burdens and cares, to the great hereafter, where all that now perplexes us shall be made plain. Faith sees Jesus standing as our Mediator at the right hand of God. Faith beholds the mansions that Christ has gone to prepare for those who love Him. Faith sees the robe and crown prepared for the overcomer, and hears the song of the redeemed. . . . “Inilah kemenangan yang mengalahkan dunia: iman kita” (I Yohanes 5:4). Imanlah yang menyanggupkan kita untuk memandang ke seberang zaman sekarang, dengan beban dan tanggungannya, ke tempat besar yang akan datang, dimana semua yang sekarang menyusahkan kita akan dijadikan jelas. Iman melihat Yesus berdiri sebagai Pengantara kita di sebelah kanan Allah, Iman memandang tempat kediaman yang disediakan Kristus untuk mereka yang mengasihi Dia. Iman melihat jubah dan mahkota yang disediakan untuk orang yang menang, dan mendengar nyanyian umat tebusan.

Faith is not feeling. “Faith is the substance of things hoped for, the evidence of things not seen.” [Hebrews 11:1.] True faith is in no sense allied to presumption. Only he who has true faith is secure against presumption, for presumption is Satan’s counterfeit of faith. Iman bukanlah perasaan. “Iman adalah dasar dari segala sesuatu yang kita harapkan dan bukti dari segala sesuatu yang tidak kita lihat” (Ibrani 11:1). Iman yang sejati sama sekali tidak ada hubungannya dengan prasangka. Hanya orang yang memiliki iman sejati yang selamat terhadap prasangka, karena prasangka adalah pemalsuan Setan terhadap iman.

Faith claims God’s promises and brings forth fruit in obedience. . . . Genuine faith has its foundation in the promises and provisions of the Scriptures.— Gospel Workers, pp. 259, 260. “Iman menuntut janji-janji Allah, dan menghasilkan buah-buah penurutan... Iman yang sejati berakar pada janji-janji dan bekal yang terdapat dalam Kitab Suci.

Take the word of Christ as your assurance. Has He not invited you to come unto Him? Never allow yourself to talk in a hopeless, discouraged way. If you do you will lose much. By looking at appearances and complaining when difficulties and pressure come, you give evidence of a sickly, enfeebled faith. Talk and act as if your faith was invincible. The Lord is rich in resources; He owns the world. Look heavenward in faith. Look to Him who has light and power and efficiency.

There is in genuine faith a buoyancy, a steadfastness of principle, and a fixedness of purpose that neither time nor toil can weaken.—Christ's Object Lessons, pp. 146, 147.

MONDAY [↑]

January 18

Senin 18 Januari

Foreseen Consequences (Isa. 7:17-25) *Konsekuensi yang Telah Dilihat (Yesaya 7: 17-25)*

Read the above verses. What is the Lord saying that will happen to the land? Why should we not be surprised at this outcome? Baca ayat-ayat di atas. Apakah yang dikatakan Allah akan terjadi pada tanah itu? Mengapa kita tidak perlu terkejut akan hasilnya?

“Invitation upon invitation was sent to erring Israel to return to their allegiance to Jehovah. Tender were the pleadings of the prophets; and as they stood before the people, earnestly exhorting to repentance and reformation, their words bore fruit to the glory of God.” — Ellen G. White, *Prophets and Kings*, p. 325. “Undangan demi undangan disampaikan kepada Israel yang bersalah supaya kembali menunjukkan kesetiaan mereka kepada Tuhan. Imbauan-imbauan para nabi itu lemah lembut; dan ketika mereka berdiri di muka orang banyak, dengan sungguh-sungguh mengajak supaya bertobat dan mengadakan pembaruan, maka kata-kata mereka mendatangkan buah kepada kemuliaan Allah.” —Alfa dan Omega, jld. 3, hlm. 265.

Thus, for Ahaz, the man of fear rather than faith, the good news from God was that Syria and Israel would be wiped out. The bad news was that Assyria, the ally and “friend” he had chosen to help him, would turn out to be a far more dangerous foe than Syria and Israel had been. By turning down

God's freely offered deliverance, Ahaz was guaranteed defeat. If Ahaz thought his world was falling apart now, things were going to get only worse! Jadi, bagi Ahas, orang yang dipenuhi ketakutan dan bukan dipenuhi iman, kabar baik dari Allah ialah bahwa Aram dan Israel akan dilenyapkan. Kabar buruknya adalah Asyur, sekutu dan "sahabat" yang telah dia pilih untuk menolong, akan menjadi lawan yang lebih berbahaya dari Aram dan Israel. Dengan menolak tawaran pembebasan dari Allah, Ahas dijamin mengalami kekalahan. Jika Ahas berpikir bahwa dunianya mulai hancur saat ini, malahan segalanya justru akan bertambah buruk!

"It is better to take refuge in the LORD than to put confidence in princes" (*Ps. 118:9, NRSV*). How could Ahaz trust that Tiglath-pileser III would be satisfied with taking the countries to the north and would respect Judah? Assyrian writings, such as annals of the Assyrian kings themselves, testify to the fact that their desire for power was insatiable. "Lebih baik berlindung pada TUHAN daripada percaya kepada manusia" (*Mzm. 118: 9*). Bagaimanakah Ahas dapat yakin bahwa Tiglat-Pileser III cukup puas menaklukkan bangsa-bangsa di utara dan akan menghormati Yehuda? Di dalam literatur Asyur, seperti sejarah raja-raja Asyur, menyaksikan bahwa keinginan mereka untuk berkuasa tidak pernah terpuaskan.

Read 2 Kings 16:10-18 and 2 Chronicles 28:20-25. What was happening to Ahaz? What spiritual principle do we see unfolding here? Why should we not be surprised at his actions? Baca 2 Raja-raja 16: 10-18 dan 2 Tawarikh 28: 20-25. Apakah yang terjadi pada Ahas? Prinsip rohani apakah yang kita lihat di sini? Mengapakah kita tidak perlu terkejut atas tindakannya?

Second Chronicles 28:20-23 powerfully sums up what resulted from Ahaz's asking for help from Assyria rather than relying on the Lord. Dua Tawarikh 28: 20-23 dengan jelas meringkaskan akibat dari permohonan Ahas yang meminta bantuan dari Asyur dan bukan bersandar kepada Tuhan.

Our natural tendency is to trust in what we can see, feel, taste, touch—the things of the world. Yet, as we know, the things of the world vanish. Look at 2 Corinthians 4:18. What is the text saying to us? How can we apply its message to our own lives? And what difference will it make for us if we do? Kecenderungan alamiah kita adalah memercayai apa yang kita dapat lihat, raba, rasakan,

sentuh-perkara-perkara dunia. Namun, seperti yang kita ketahui, perkara-perkara dunia ini akan lenyap. Lihat 2 Korintus 4: 18. Apakah yang dikatakan oleh ayat ini kepada kita? Bagaimanakah kita dapat menerapkan pekabarannya ke dalam kehidupan kita? Perbedaan apakah yang akan terjadi dalam hidup kita jika kita melakukannya?

Ellen G. White Notes:

Monday, January 18: Foreseen Consequences

“The Lord brought Judah low” because of continued transgression. In this time of chastisement Ahaz, instead of repenting, trespassed “yet more against the Lord: . . . for he sacrificed unto the gods of Damascus.” . . . 2 Chronicles 28:19, 22, 23. . . .

As the apostate king neared the end of his reign, he caused the doors of the temple to be closed. The sacred services were interrupted. No longer were the candlesticks kept burning before the altar. No longer were offerings made for the sins of the people. No longer did sweet incense ascend on high at the time of the morning and the evening sacrifice. Deserting the courts of the house of God and locking fast its doors, the inhabitants of the godless city boldly set up altars for the worship of heathen deities on the street corners throughout Jerusalem. Heathenism had seemingly triumphed; the powers of darkness had well-nigh prevailed.—Prophets and Kings, p. 330.

From the rise and fall of nations as made plain in the books of Daniel and the Revelation, we need to learn how worthless is mere outward and worldly glory. Babylon, with all its power and magnificence, the like of which our world has never since beheld,—power and magnificence which to the people of that day seemed so stable and enduring,—how completely has it passed away! As “the flower of the grass,” it has perished. James 1:10. . . . And so perishes all that has not God for its foundation. Only that which is bound up with His purpose, and expresses His character, can endure. His principles are the only steadfast things our world knows.

A careful study of the working out of God’s purpose in the history of nations and in the revelation of things to come, will help us to estimate at their true value things seen and things unseen, and to learn what is the true aim of life.—Prophets and Kings, p. 548.

Every individual must seek by earnest prayer to know the Word of God for himself, and then to do it. Only in day by day putting his trust in God, and not in the arm of flesh, will any soul obtain the experience essential to answer the prayer of Christ, “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3). . . . In all your temporal concerns, in all your cares and anxieties, wait upon the Lord. Put not your trust in princes, nor in the sons of man because they may be in positions of trust. The Lord has united your heart with Him. If you love Him, and are accepted in His service, bring all your burdens, both public and private, to the Lord and wait upon Him. You will then have an individual experience, a conviction of His presence and His readiness to hear your prayer for wisdom and for instruction that will give you assurance and confidence in the Lord’s willingness to succor you in your perplexities.—This Day With God, p. 82.

TUESDAY ↑

January 19

Selasa 19 Januari

What’s in a Name? (Isa. 8:1-10) *Ada Apa dalam Sebuah Nama? (Yesaya 8: 1-10)*

Can you imagine playing a ball game with Isaiah’s second boy? By the time you could say “Maher-shalal-hash-baz, throw me the ball!” it would be too late. But even longer than his name is its meaning: “swift is booty, speedy is prey” or “speed the spoil, hasten the plunder.” **Dapatkah Anda membayangkan bermain bola dengan anak kedua dari Nabi Yesaya? Ketika Anda dapat berkata “Maher-syalal Hash-bas, lemparkan bola Itu kepada saya!” maka sudahlah terlambat. Bahkan arti namanya lebih panjang dari namanya: “merampas dengan cepat, memangsa dengan cepat” atau “mempercepat rampasan, dan mempercepat jarahan.”**

The message of the name clearly has to do with rapid conquest, but who conquers whom? [Isa. 8:4](#). *Pekabaran dari nama itu dengan jelas berkaitan dengan penaklukan yang cepat, tetapi siapa yang menaklukkan siapa? Yes. 8: 4.*

[Isaiah 8:1-10](#) reinforces the message of chapter 7. Before a child could reach a certain stage, spoils of war from the capitals of Syria and northern

Israel would be taken by Assyria. Furthermore, because Judah had refused God's message of assurance, represented by the gently flowing waters of the Shiloah stream in Jerusalem, it would be overwhelmed by the mighty power of Assyria, represented by flooding from the great Euphrates River. **Yesaya 8: 1-10 mempertegas pekabaran dalam pasal 7. Sebelum seorang anak dapat mencapai umur tertentu, jaraman hasil peperangan dari ibu kota Aram dan Israel Utara akan diangkut oleh bangsa Asyur. Lebih lanjut, karena Yehuda telah menolak pekabaran jaminan dari Allah, yang diumpamakan seperti air yang mengalir dari sungai Syiloah di Yerusalem, maka mereka akan dihanyutkan oleh kuasa Asyur yang dahsyat, bagaikan banjir dari sungai Efrat.**

Because Ahaz turned to Assyria, the names of Isaiah's sons referred to Judah, as well as to northern Israel: "swift is booty, speedy is prey," but "a remnant shall return." Why was there still hope? Because although Assyria would fill Immanuel's land ([Isa. 8:8](#)), they still had the promise that "God is with us" ([Isa. 8:10](#)). Indeed, what we see here is a theme that permeates the entire book of Isaiah, which is though there would be judgments on God's enemies in Judah and other nations, delivered in the form of military disasters, suffering, and exile, the Lord would be with the faithful survivors of His people and restore them to their land. **Karena Ahas berpaling kepada Asyur, nama anak-anak Yesaya merujuk pada Yehuda, demikian juga Israel Utara: "merampas dengan cepat, memangsa dengan cepat," tetapi "umat yang sisa akan kembali." Mengapa masih ada harapan? Sebab meski Asyur menguasai tanah Imanuel (Yes. 8: 8), mereka masih memiliki janji bahwa "Allah beserta kita" (Yes. 8: 10). Memang apa yang kita lihat di sini, adalah sebuah tema yang meresapi seluruh kitab Yesaya, dimana meskipun akan ada penghakiman atas musuh-musuh Allah di Yehuda dan bangsa-bangsa lain, disampaikan dalam bentuk bencana militer, penderitaan, dan pembuangan, Tuhan akan menyertai umat-Nya yang setia dan memulihkan serta mengembalikan mereka ke tanah mereka.**

Why does Isaiah tell us he legally recorded the child's name and had marital relations with his wife ("the prophetess")? [Isa. 8:1-3](#). Mengapa Yesaya harus menyatakan kepada kita bahwa dia secara legal mencatat nama anaknya dan memiliki hubungan intim dengan istrinya ("nabiah")? Yes. 8: 1-3.

The timing of this son was central to his significance as a sign. As with the sign of Immanuel, from the time he was conceived and born until the time Assyria defeated Syria and Israel would be less time than it would take for the boy to reach an early developmental stage, in this case calling for his father or mother (*Isa. 8:4*). When Isaiah legally recorded the boy's name even before his conception, he made the child and his name a public prophecy that could be tested by subsequent events. Waktu kelahiran anak ini sangat penting bagi signifikansinya sebagai tanda. Sama seperti tanda Imanuel, sejak di dalam kandungan hingga kelahirannya sampai pada masa di mana Asyur menaklukkan Aram dan Israel akan lebih singkat dari waktu yang dibutuhkan oleh anak itu untuk mencapai tahap perkembangan awal, dalam hal ini diukur dari kesanggupan untuk memanggil bapa dan ibunya (Yes, 8: 4). Ketika Yesaya secara resmi mencatatkan nama anak laki-laki itu bahkan sebelum ada dalam kandungan, dia membuat anak itu dan namanya menjadi sebuah nubuatan yang diketahui umum dan dapat diuji oleh peristiwa-peristiwa yang akan terjadi selanjutnya.

Despite repeated mistakes on the part of His professed people, the Lord was still willing to save them. How can we take this principle and apply it to ourselves personally, especially when we fail and fall in our own spiritual life? Meskipun bangsa yang mengaku sebagai umat-Nya berulang kali melakukan kesalahan, Tuhan masih mau menyelamatkan mereka. Bagaimanakah kita mengambil prinsip ini dan menerapkannya ke dalam kehidupan kita secara pribadi, khususnya saat kita gagal dalam kehidupan kerohanian kita?

Ellen G. White Notes:

Tuesday, January 19: What's In A Name?

The Lord's injunction, "Be ye not unequally yoked together with unbelievers" (2 Corinthians 6:14), refers not only to the marriage of Christians with the ungodly, but to all alliances in which the parties are brought into intimate association, and in which there is need of harmony in spirit and action. The Lord gave special direction to Israel to keep themselves distinct from idolaters. They were not to intermarry with the heathen nor form any confederacy with them: "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: but ye shall destroy their altars, break their images, and cut down their groves: for

thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God” (Exodus 34:12-14).

“For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers.” (Deuteronomy 7:6-8).—Selected Messages, book 2, p. 122.

We know but little of our own hearts and have but little sense of our own need of the mercy of God. This is why we cherish so little of that sweet compassion which Jesus manifests toward us and which we should manifest toward one another. We should remember that our brethren are weak, erring mortals like ourselves. Suppose that a brother has through unwatchfulness been overborne by temptation and contrary to his general conduct has committed some error, what course shall be pursued toward him? We learn from the Bible that men whom God had used to do a great and good work committed grave sins. The Lord did not pass these by unrebuked, neither did He cast off His servants. When they repented, He graciously forgave them and revealed to them His presence and wrought through them. Let poor, weak mortals consider how great is their own need of pity and forbearance from God and from their brethren. Let them beware how they judge and condemn others.—Testimonies for the Church, vol. 5, pp. 246, 247.

How great is the long-suffering of God toward the wicked! The idolatrous Philistines and backsliding Israel had alike enjoyed the gifts of His providence. Ten thousand unnoticed mercies were silently falling in the pathway of ungrateful, rebellious men. Every blessing spoke to them of the Giver, but they were indifferent to His love. The forbearance of God was very great toward the children of men; but when they stubbornly persisted in their impenitence, He removed from them His protecting hand. They refused to listen to the voice of God in His created works, and in the warnings, counsels, and reproofs of His word, and thus He was forced to speak to them through judgments.—Patriarchs and Prophets, pp. 587, 588. **Betapa besarnya sikap sabar Allah terhadap orang jahat! Bangsa Filistin yang menyembah berhala dan orang Israel yang murtad itu sama-sama menikmati pemberian-pemberian dari pimpinanNya. Puluhan ribu rahmatNya yang tidak kelihatan dengan diam-diam telah turun pada jalan orang-orang yang tidak tahu berterima kasih dan**

memberontak itu. Setiap berkat menyatakan kepada mereka tentang Pemberinya, tetapi mereka bersikap acuh tak acuh terhadap kasihNya. Kesabaran Allah sangat besar kepada anak-anak manusia; tetapi apabila mereka dengan keras hati tetap bertahan dalam kejahatan mereka, Ia mengangkat dari mereka tangan perlindunganNya. Mereka telah menolak mendengar suaraNya di dalam perkara-perkara yang telah dijadikanNya, dan di dalam amaran-amaran, nasihat dan teguran dari sabdaNya, dan dengan demikian Ia telah dipaksa berbicara kepada mereka melalui hukuman.

WEDNESDAY ↑

January 20

Rabu 20 Januari

Nothing to Fear When We Fear God Himself (*Isa. 8:11-15*) *Tidak Ada yang Perlu Ditakuti Saat Kita Takut kepada Allah (Yesaya 8: 11-15)*

In his first inaugural address, American President Franklin D. Roosevelt told a nation disheartened by the Great Depression: “The only thing we have to fear is fear itself.” – U.S. Capitol, Washington, D.C. (March 4, 1933). Isaiah’s message to depressed people is: “We have nothing to fear when we fear God Himself.” Dalam pidato perdana saat pelantikannya, Presiden Amerika Franklin D. Roosevelt membahas tentang ketakutan bangsa itu karena Depresi Ekonomi yang hebat: “Satu-satunya yang kita takutkan adalah ketakutan itu sendiri.” U.S. Capitol. Washington, D.C. (4 Maret 1933). Pekabaran Yesaya kepada bangsa yang sedang tertekan adalah: “Tidak ada hal apa pun yang perlu kita takutkan saat kita takut kepada Allah.”

God warned Isaiah not to fear what his people feared, but to fear Him (*Isa. 8:12, 13*). This is an important theme in Scripture. For example, in *Revelation 14:6-12*, three angels proclaim a worldwide message: Fear God and give glory to Him, rather than fearing and giving glory to the earthly beast power described in chapter 13. Allah mengamarkan Yesaya agar tidak takut pada hal-hal yang ditakutkan oleh bangsanya, tetapi takutlah akan Allah (Yes. 8: 12, 13). Ini merupakan tema yang sangat penting dalam Alkitab. Sebagai contoh, dalam Wahyu 14: 6-12, tiga malaikat mengumandangkan pekabaran sedunia: Takutlah akan Allah dan muliakanlah

Dia, gantinya takut dan memuliakan kuasa binatang di dunia yang digambarkan dalam pasal 13.

How do you understand the idea of “fearing” God? What does that mean, especially in light of the command for us to love God, as well ([Matt. 22:37](#))? Bagaimanakah Anda dapat memahami ide tentang “takut” akan Allah? Apakah artinya, khususnya dalam hubungannya dengan perintah untuk mengasihi Allah juga (Mat. 22: 37)?

True fear of God as holy means that you recognize Him as the ultimate power in the universe. Such fear overcomes any other fear. If He is for you, nobody else can touch you without His permission. If He is against you because you have rebelled against Him, you can run, but you can’t hide! Rasa takut yang benar kepada Allah yang kudus berarti Anda mengakui Dia sebagai penguasa satu-satunya di alam semesta. Apakah Anda mengasihi Dia atau tidak, ketakutan seperti itu akan mengusir ketakutan yang lain. Jika Allah membela Anda, tidak ada yang dapat menjamah Anda tanpa seizin-Nya. Jika Dia menentang Anda karena Anda memberontak kepada-Nya, Anda dapat berlari tetapi, Anda tidak dapat bersembunyi!

Doesn’t the idea that we should fear God contradict [1 John 4:18](#)? “There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love” (NRSV). Apakah ide bahwa kita harus takut kepada Allah bertentangan dengan 1 Yoh. 4: 18? “Di dalam kasih tidak ada ketakutan: kasih yang sempurna melenyapkan ketakutan; sebab ketakutan mengandung hukuman dan barangsiapa takut, ia tidak sempurna di dalam kasih.”

There are different kinds of fear. If someone with awesome power is your friend, with whom you share mutual love, you do not fear that person in the sense you think he or she will hurt you. But you have a kind of fear in the sense that you know and respect the power of that person and the boundaries of your relationship. Ada berbagai jenis rasa takut. Jika seseorang dengan kuasa yang sangat besar adalah sahabatmu, dan dengannya Anda berbagi kasih, Anda tidak takut pada orang tersebut bahwa dia akan menyakiti Anda. Namun Anda memiliki rasa takut dalam arti Anda

memahami dan menghargai kekuasaan orang tersebut serta batasan hubungan yang Anda miliki dengannya.

As Christians we aren't to love the things of the world, the things people of the world themselves love (1 John 2:15). Thinking, then, along parallel lines, as Christians, are there things the world fears that we as Christians shouldn't fear? If so, what are they, and why shouldn't we fear them? At the same time, what things does the world not fear that we Christians should? See, for instance, *Matt. 10:28; Jer. 10:2, 3*. Sebagai orang Kristen kita tidak seharusnya mengasihi perkara-perkara dunia, perkara-perkara yang disukai oleh orang dunia (1 Yoh, 2: 15). Dengan pola pikir tersebut, sebagai orang Kristen, apakah ada hal-hal yang ditakuti oleh orang-orang dunia yang kita sebagai orang Kristen tidak perlu takuti? Jika demikian, apa sajakah itu, dan mengapa kita tidak perlu takut akan hal itu? Pada saat yang sama, hal-hal apa sajakah yang orang dunia tidak pernah takuti namun kita sebagai umat Kristen perlu takut? Lihat, *Mat. 10: 28; Yer. 10: 2, 3*.

Ellen G. White Notes:

Wednesday, January 20: Nothing To Fear When We Fear God Himself

Our work is to proclaim to the world the first, second, and third angels' messages. In the discharge of our duties, we are neither to despise nor fear our enemies. . . .

. . . Putting our trust in God, we are to move steadily forward, doing His work with unselfishness, in humble dependence upon Him, committing ourselves and all that concerns our present and future to His wise providence, holding the beginning of our confidence firm unto the end, remembering that it is not because of our worthiness that we receive the blessings of heaven, but because of the worthiness of Christ, and our acceptance, through faith in Him, of God's abounding grace.—This Day With God, p. 196.

The humility of Solomon at the time he began to bear the burdens of state, when he acknowledged before God, "I am but a little child" (1 Kings 3:7), his marked love of God, his profound reverence for things divine, his distrust of self, and his exaltation of the infinite Creator of all—all these traits of character, so worthy of emulation, were revealed during the services

connected with the completion of the temple, when during his dedicatory prayer he knelt in the humble position of a petitioner. Christ's followers today should guard against the tendency to lose the spirit of reverence and godly fear. The Scriptures teach men how they should approach their Maker—with humility and awe, through faith in a divine Mediator.—Prophets and Kings, p. 47.

Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches His heart. The cry for aid reaches His ear. He came to draw all men unto Himself. He bids them, "Follow Me," and His Spirit moves upon their hearts to draw them to come to Him. Many refuse to be drawn. Jesus knows who they are. He also knows who gladly hear His call, and are ready to come under His pastoral care. He says, "My sheep hear My voice, and I know them, and they follow Me." He cares for each one as if there were not another on the face of the earth. . . . **Setiap jiwa dikenal benar oleh Yesus seolah-olah bagi dia saja satusatunya Juruselamat sudah mati. Kesedihan setiap orang mengharukan hati-Nya. Seruan untuk minta pertolongan sampai ke telinga-Nya. Ia datang untuk menarik semua manusia kepada-Nya. Ia menyuruh mereka, "Ikutlah Aku," dan Roh-Nya menggerakkan hati mereka untuk menarik mereka datang kepada-Nya. Banyak orang enggan datang kepada-Nya. Yesus mengenal siapa mereka itu. Ia pun mengenal siapa yang mendengar panggilan-Nya dengan sukacita, dan bersedia datang di bawah penjagaan-Nya. Ia berkata, "Domba-domba-Ku mengenal suara-Ku. dan Aku mengenal mereka, dan mereka mengikut Aku." Ia menaruh perhatian kepada masing-masing seolah-olah tidak ada yang lain di permukaan bumi ini.**

It is not the fear of punishment, or the hope of everlasting reward, that leads the disciples of Christ to follow Him. They behold the Saviour's matchless love, revealed throughout His pilgrimage on earth, from the manger of Bethlehem to Calvary's cross, and the sight of Him attracts, it softens and subdues the soul. Love awakens in the heart of the beholders. They hear His voice, and they follow Him.—The Desire of Ages, p. 480. **Bukannya takut akan hukuman, atau harapan akan pahala kekal, yang menuntun murid-murid Kristus untuk mengikut Dia. Mereka memandang kasih Juruselamat yang tiada taranya, yang dinyatakan sepanjang perjalanan-Nya di dunia, dari palungan di Betlehem ke salib di Golgota. dan oleh memandang-Nya mereka tertarik, dan jiwa mereka pun dilembutkan dan ditaklukkan. Kasih timbul**

dalam hati orang yang memandang-Nya. Mereka mendengar suara-Nya, dan mereka mengikut Dia.

THURSDAY ↑

January 21

Kamis 21 Januari

Gloom of the Ungrateful Living Dead (Isa. 8:16-22) **Kemuraman Orang yang Tidak Bersyukur (Yesaya 8: 16-22)**

Read the above passage. What is it talking about? What has this to do with King Ahaz? Summarize the ideas. Baca ayat-ayat di atas. Apakah yang dibahas di sana? Apakah kaitannya dengan Raja Ahas? Ringkaskan idenya.

Ahaz was deeply involved in pagan religion ([2 Kings 16:3, 4, 10-15](#); [2 Chron. 28:2-4, 23-25](#)), which was heavily interconnected with the occult (compare [Deut. 32:17](#), NRSV; “They sacrifice to demons”, [1 Cor. 10:20](#)). Various aspects of modern witchcraft have striking parallels in ancient Near Eastern rituals, as witnessed by ancient writings outside the Bible. Indeed, even many of today’s New Age practices are simply contemporary manifestations of these ancient occult practices. Ahas sangat terlibat dalam agama kafir (2 Raj. 16: 3, 4, 10-15, 2 Taw. 28. 2-4, 23-25), yang sangat terkait dengan okultisme (bandingkan dengan Ul. 32: 17; “Mereka memberi persembahan kepada roh-roh jahat,” 1 Kor. 10: 20). Beberapa aspek sihir modern memiliki persamaan dengan berbagai ritual Timur kuno, sebagaimana yang tertulis dalam berbagai literatur di luar Alkitab. Namun, bahkan berbagai praktik ritual Zaman Baru merupakan manifestasi dari praktik okultisme.

Isaiah’s description of despair resulting from reliance on spirits other than the Lord ([Isa. 8:21, 22](#)) fits Ahaz well (compare [2 Chron. 28:22, 23](#)). Isaiah refers to people becoming enraged and cursing their king ([Isa. 8:21](#)). This would warn Ahaz that because he led the people into the occult, they would curse him. In fact, when Ahaz died, an exception was made regarding his burial due to lack of respect for him: “they did not bring him into the tombs of the kings of Israel” ([2 Chron. 28:27](#), NRSV). Gambaran Yesaya tentang keputusan akibat bersandar kepada kuasa yang lain selain Tuhan (Yes. 8:

21, 22) sangat cocok dengan kondisi Ahas (bandingkan 2 Taw. 28: 22, 23). Yesaya menekankan kemarahan dan kutukan bangsa itu kepada raja mereka (Yes. 8: 21). Pekabaran ini menjadi amaran kepada Ahas, karena ia menuntun bangsa itu kepada okultisme, maka mereka akan mengutukinya. Faktanya, saat Ahas wafat, ada pengecualian sehubungan dengan pemakamannya karena orang tidak lagi menghargainya: “mereka tidak membawa dia ke pekuburan raja-raja Israel” (2 Taw. 28: 27).

What do these texts say about the occult? [Lev. 20:27](#), [Deut. 18:9-14](#). Apakah yang dikatakan ayat ini tentang okultisme? Im. 20: 27; Ul. 18: 9-14.

Separation from the occult is a matter of loyalty to God. [First Chronicles 10:13, 14](#) applies this principle to the case of King Saul: “So Saul died for his unfaithfulness; he was unfaithful to the LORD in that he did not keep the command of the LORD; moreover, he had consulted a medium, seeking guidance, and did not seek guidance from the LORD. Therefore the LORD put him to death and turned the kingdom over to David son of Jesse” (NRSV).

Memisahkan diri dari penyembahan kepada setan merupakan bukti kesetiaan kepada Allah. 1 Tawarikh 10: 13, 14 menerapkan prinsip ini pada pengalaman Raja Saul: “Demikianlah Saul mati karena perbuatannya yang tidak setia terhadap TUHAN, oleh karena ia tidak berpegang pada firman TUHAN, dan juga karena ia telah meminta petunjuk dari arwah, dan tidak meminta petunjuk TUHAN. Sebab itu TUHAN membunuh dia dan menyerahkan jabatan raja itu kepada Daud bin Isai.”

Look around at your own life, at the influences around you. In what subtle ways are you exposed to the principles behind the occult and various manifestations of spiritualism? And even if you can't totally avoid them, what can you do to minimize their influence upon you, or your family? Perhatikanlah di sekeliling Anda, pengaruh yang ada di sekitar Anda. Cara halus apakah yang membuat Anda terpapar kepada prinsip-prinsip di balik okultisme dan berbagai manifestasi spiritualisme? Bahkan jika Anda tidak mungkin menghindarinya secara total, apakah yang Anda dapat lakukan untuk mengurangi pengaruhnya kepada Anda, atau keluarga Anda?

Ellen G. White Notes:

Thursday, January 21: Gloom Of The Ungrateful Living Dead

Many are investigating Spiritualism simply from curiosity. They have no real faith in it, and would start back horrified at the idea of becoming mediums; but they are venturing on forbidden and dangerous ground. When they are fast in the toils of the deceiver, they find they are in the power of him who makes the most abject slaves of his servants, and nothing can deliver them but the power of God. The only safety for us is in trusting implicitly and following faithfully the instruction of the Word of God. The Bible is the only chart that marks out the narrow path which shuns the pitfalls of destruction.—This Day With God, p. 247.

Satan is making the world believe that the Bible is a mere fiction, or at least a book suited to the infancy of the race, but now to be lightly regarded or cast aside as obsolete. And to take the place of the Word of God he holds out spiritual manifestations. Here is a channel wholly under his control; by this means he can make the world believe what he will. The Book that is to judge him and his followers he puts into the shade, just where he wants it; the Saviour of the world he makes to be no more than a common man. . . .

Says the prophet Isaiah: “When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isaiah 8:19, 20.—The Story of Redemption, pp. 396, 397.

I saw that soon . . . Satan’s power would increase and some of his devoted followers would have power to work miracles and even to bring down fire from heaven in the sight of men. . . . I was pointed back to the time of Moses and saw the signs and wonders which God wrought through him before Pharaoh, most of which were imitated by the magicians of Egypt; and that just before the final deliverance of the saints, God would work powerfully for His people, and these modern magicians would be permitted to imitate the work of God.

“Saya lihat bahwa tiada beberapa lama lagi orang akan mengirakan itu hudjat, bila orang sangkal ketokan itu dan ketokan itupun akan meluas, serta kuasa Setan akan ber-tambah, dan beberapa dari penurutnja jang setiawan itu akan memperoleh kuasa buat mengadakan mudjizat, bahkan menurunkan api dari langit dihadapan orang banjak... Ditundjukkan kepada saja zaman Musa dan saja lihat tanda dan kebenaran jang dilakukan Allah oleh dia dihadapan

Piraun. Banjak dari tanda dan ke-benaran itu di-tiru orang hobatan Masir itu; maka dekat pada kelepasan orang saleh itu Allah akan menundjukkan kuasaNja untuk umatNja, dan orang hobatan modern inipun dibolehkan meniru perbuatan Allah.

That time will soon come, and we shall have to keep hold of the strong arm of Jehovah; for all these great signs and mighty wonders of the devil are designed to deceive God's people and overthrow them. Our minds must be stayed upon God, and we must not fear the fear of the wicked, that is, fear what they fear, and reverence what they reverence, but be bold and valiant for the truth. Could our eyes be opened, we should see forms of evil angels around us, trying to invent some new way to annoy and destroy us. And we should also see angels of God guarding us from their power; for God's watchful eye is ever over Israel for good, and He will protect and save His people, if they put their trust in Him.—Early Writings, pp. 59, 60. “Waktu itu akan lekas datang dan kita harus berpegang teguh kepada tangan Huwa jang kuat itu; karena adapun tanda dan kebenaran besar jang dibuat oleh iblis itu adalah dimaksudkan buat menipu dan menumbangkan umat Allah. Pikiran kita harus tetap kepada Allah, dan djanganlah kita takut seperti orang durdjana itu, jaitu, takut kepada jang ditakutinja dan hormati apa jang dihormatinja, melainkan hendaklah kita perwira dan perkasa untuk kebenaran. Kalau kiranja mata kita dapat ditjelekan, kita akan melihat malaekat djahat keliling kita, berusaha hendak mendapat djalan jang baru untuk mengganggu dan menewaskan kita. Dan kita pun akan melihat malaekat Tuhan memelihara kita dari kuasa malaekat djahat itu; karena mata Allah jang senantiasa menilik itu adalah selalu atas Israel untuk kebaikan dan Ia akan pelihara dan selamatkan umatNja, bila mereka berharap padaNja.

FRIDAY ↑

January 22

Jumat 22 Januari

Further Study: Read in *The Great Controversy*, “Can Our Dead Speak to Us?” pp. 551-562. **Pendalaman:** Bacalah buku Alfa dan Omega, jld. 8, “Spiritisme” hlm. 579-592

“In the days of the Hebrews there was a class of people who claimed, as do the spiritualists of today, to hold communication with the dead. But the ‘familiar spirits,’ as these visitants from other worlds were called, are declared by the Bible to be ‘the spirits of devils.’ (Compare [Numbers 25:1-](#)

3; [Psalm 106:28](#); [1 Corinthians 10:20](#); [Revelation 16:14](#).) The work of dealing with familiar spirits was pronounced an abomination to the Lord, and was solemnly forbidden under penalty of death. [Leviticus 19:31](#); [Leviticus] 20:27. The very name of witchcraft is now held in contempt. The claim that men can hold intercourse with evil spirits is regarded as a fable of the Dark Ages. But spiritualism, which numbers its converts by hundreds of thousands, yea, by millions, which has made its way into scientific circles, which has invaded churches, and has found favor in legislative bodies, and even in the courts of kings—this mammoth deception is but a revival, in a new disguise, of the witchcraft condemned and prohibited of old.” — Ellen G. White, [The Great Controversy](#), p. 556.

“Lebih jauh, Allah telah dengan tegas melarang semua hubungan pura-pura dengan roh-roh yang sudah diusir itu. Pada zaman Ibrani, ada segolongan orang-orang yang menyatakan dapat berhubungan dengan orang mati, sebagai mana yang dilakukan oleh pengikut spiritisme dewasa ini. Tetapi ‘roh-roh peramal’, sebagaimana tamu-tamu dari dunia lain ini dipanggil, dinyatakan Alkitab sebagai ‘roh-roh setan.’ (Bandingkan Bilangan 25: 1-3; Mazmur 106: 28; 1 Korintus 10: 20; Wahyu 16: 14). Perbuatan yang berhubungan dengan ‘roh-roh peramal’ ini telah dinyatakan sebagai kebencian kepada Tuhan, dan dilarang keras dengan ancaman hukuman mati (Imamat 19: 31; 20: 27). Ilmu sihir sekarang ini dipandang rendah. Pernyataan bahwa manusia dapat berhubungan dengan roh-roh jahat dianggap sebagai cerita dongeng pada Zaman Kegelapan. Tetapi spiritisme, yang pengikut-pengikutnya berjumlah ratusan ribu, bahkan jutaan orang, yang telah memasuki lingkungan ilmu pengetahuan, yang telah menyerbu gereja-gereja dan telah mendapat tempat di badan-badan legislatif, dan bahkan di istana raja-raja-penipuan raksasa ini hanyalah suatu kebangkitan kembali dalam bentuk penyamaran baru, dari ilmu sihir yang dicela dan dilarang pada zaman dahulu.”—Alfa dan Omega, jld. 8, hlm. 584, 585

Discussion Questions: *Pertanyaan-pertanyaan untuk Didiskusikan:*

- 1. Discuss the issue of spiritualism as it appears in movies, books, TV, and popular culture. If nothing can be done to stop it, how can we alert others to the dangers of what, for so many people, seem like harmless distractions, nothing more? Why is a proper understanding of the state of the dead so important in being protected against these deceptions? 1. Diskusikanlah isu tentang spiritisme yang muncul di film,**

buku-buku, TV, dan budaya yang populer. Jika tidak ada yang dapat dilakukan untuk menghentikannya, bagaimanakah kita dapat mengamarkan orang lain akan bahayanya, yang bagi kebanyakan orang, merupakan hal yang tidak berbahaya, tidak lebih dari sekadar hiburan? Mengapakah pemahaman yang benar tentang keadaan orang mati sangat penting agar kita terlindung dari penipuan ini?

- 2. Read Isaiah 8:20. Rephrase it in your own words. Let different people in the class read their versions aloud. What is the Lord telling us here? 2. Baca Yesaya 8: 20. Sebutkan lagi dengan kata-katamu sendiri. Biarkan masing-masing anggota kelas membacanya sesuai dengan versinya. Apakah yang Tuhan katakan melalui ayat ini?**
- 3. Dwell more on this idea of loving and fearing God at the same time. In what ways does our love stem from that fear? Or does our fear stem from our love? Discuss. 3. Renungkan bagaimana kita dapat mengasihi dan takut akan Allah pada saat yang sama. Dalam cara apakah kasih kita dapat muncul dari rasa takut? Atau apakah rasa takut kita timbul dari kasih kita? Diskusikan.**

Summary: Through Isaiah's actions and family, as well as his words, God reinforced the message of warning and hope: The only safe course is to trust that God knows what He is doing. He has both the love and the power to guide, protect, and provide for those who let Him. For those who turn to other powers, there is only gloom. **Ringkasa:** Melalui tindakan Yesaya dan keluarganya, serta kata-katanya, Allah mempertegas pekabaran yang berisi amaran dan pengharapan: Satu-satunya jalan yang paling aman adalah memercayai bahwa Allah mengetahui apa yang Ia sedang lakukan. Dia memiliki kasih dan kuasa untuk menuntun, melindungi dan menyediakan keperluan setiap orang yang memberi peluang kepada-Nya. Bagi mereka yang berpaling kepada kuasa yang lain, hanya ada kesedihan.

Ellen g. White Notes:

Friday, January 22: For Further Reading

The Upward Look, "Hope Thou in God," p. 222;

Hope Thou in God, July 27

Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance. Psalm 42:5. {UL 222.1}

Dear Husband: I received your telegram.... {UL 222.2}

Satan will not sift the chaff, because he gains nothing in this. He sifts the wheat. The devil will not try and tempt and persecute those whom he is sure of, because [they are] living in known transgression of the law of God. Those who have enlisted in the army of the Lord standing under the bloodstained banner of Prince Emmanuel, Satan will seek to harass and destroy. Christians will meet and have many and severe conflicts with the wily foe, who is merciless. He will bring them into the most difficult places and then exult in their distress. But, thank God, Jesus lives to make intercession for every one of us. Our safety is in committing ourselves to God and resting by faith in His merits who has said, "I will never leave thee, nor forsake thee" (Hebrews 13:5). {UL 222.3}

I rejoice that Jesus has a firm hold of us. Our grasp is feeble and easily broken, but our safety depends upon the firm hold Jesus has upon us. I rejoice in Jesus today. We have, my husband, walked for more than thirty years side by side in the trials and conflicts of life amid temptations and the buffetings of Satan, his arrows aimed at us to wound and destroy; but Jesus has been our defense. Satan has been repulsed. The Spirit of the Lord has lifted up a standard for us against the enemy. Our sun is westering, but it will not set in darkness. Jesus ever liveth to make intercession for us. We will in the latter days of our pilgrimage repose in God and wait upon Him. If we walk with God, our faith will grow brighter and brighter unto the perfect day, and the reward of the faithful will be ours at last. {UL 222.4}

My spirit at times is triumphant in God. I see in prospect just before us the eternal weight of glory. We have not earned it. Oh, no, Jesus earned it for us and it is a free gift, not for any righteousness and goodness of our own. Let us, in the few probationary hours left us, walk humbly with God and do the work He has committed to our hands with fidelity. {UL 222.5}

I am glad you are in the grand old mountains [of Colorado]. I mean to be there soon. To be thus brought near to God through His created works is refreshing and inspiring.... While viewing the grand works of God's creation, we may walk with God. We may talk with Him. To have God as our

companion, as our guest, will be the most exalted honor that heaven can bestow upon us. {UL 222.6}

May the Lord bless you all is the prayer of your Ellen.—Letter 42, July 27, 1878, to James White, General Conference president. {UL 222.7}

Patriarchs and Prophets, “Ancient and Modern Sorcery, pp. 683-689.

Chapter 67—Ancient and Modern Sorcery

The Scripture account of Saul’s visit to the woman of Endor has been a source of perplexity to many students of the Bible. There are some who take the position that Samuel was actually present at the interview with Saul, but the Bible itself furnishes sufficient ground for a contrary conclusion. If, as claimed by some, Samuel was in heaven, he must have been summoned thence, either by the power of God or by that of Satan. None can believe for a moment that Satan had power to call the holy prophet of God from heaven to honor the incantations of an abandoned woman. Nor can we conclude that God summoned him to the witch’s cave; for the Lord had already refused to communicate with Saul, by dreams, by Urim, or by prophets. 1 Samuel 28:6. These were God’s own appointed mediums of communication, and He did not pass them by to deliver the message through the agent of Satan. {PP 683.1}

The message itself is sufficient evidence of its origin. Its object was not to lead Saul to repentance, but to urge him on to ruin; and this is not the work of God, but of Satan. Furthermore, the act of Saul in consulting a sorceress is cited in Scripture as one reason why he was rejected by God and abandoned to destruction: “Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it; and inquired not of the Lord: therefore He slew him, and turned the kingdom unto David the son of Jesse.” 1 Chronicles 10:13, 14. Here it is distinctly stated that Saul inquired of the familiar spirit, not of the Lord. He did not communicate with Samuel, the prophet of God; but through the sorceress he held intercourse with Satan. Satan could not present the real Samuel, but he did present a counterfeit, that served his purpose of deception. {PP 683.2}

Nearly all forms of ancient sorcery and witchcraft were founded upon a belief in communion with the dead. Those who practiced the arts of necromancy claimed to have intercourse with departed spirits, and to obtain through them a knowledge of future events. This custom of consulting the dead is referred to in the prophecy of Isaiah: “When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead?” Isaiah 8:19. {PP 684.1}

This same belief in communion with the dead formed the cornerstone of heathen idolatry. The gods of the heathen were believed to be the deified spirits of departed heroes. Thus the religion of the heathen was a worship of the dead. This is evident from the Scriptures. In the account of the sin of Israel at Bethpeor, it is stated: “Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baalpeor.” Numbers 25:1-3. The psalmist tells us to what kind of gods these sacrifices were offered. Speaking of the same apostasy of the Israelites, he says, “They joined themselves also unto Baalpeor, and ate the sacrifices of the dead” (Psalm 106:28); that is, sacrifices that had been offered to the dead. {PP 684.2}

The deification of the dead has held a prominent place in nearly every system of heathenism, as has also the supposed communion with the dead. The gods were believed to communicate their will to men, and also, when consulted, to give them counsel. Of this character were the famous oracles of Greece and Rome. {PP 684.3}

The belief in communion with the dead is still held, even in professedly Christian lands. Under the name of spiritualism the practice of communicating with beings claiming to be the spirits of the departed has become widespread. It is calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Spiritual beings sometimes appear to persons in the form of their deceased friends, and relate incidents connected with their lives and perform acts which they performed while living. In this way they lead men to believe that their dead friends are angels, hovering over them and communicating with them. Those who thus assume to be the spirits of the departed are regarded with a certain idolatry, and with many their word has greater weight than the word of God. {PP 684.4}

There are many, however, who regard spiritualism as a mere imposture. The manifestations by which it supports its claims to a supernatural character are attributed to fraud on the part of the medium. But while it is true that the results of trickery have often been palmed off as genuine manifestations, there have also been marked evidences of supernatural power. And many who reject spiritualism as the result of human skill or cunning will, when confronted with manifestations which they cannot account for upon this ground, be led to acknowledge its claims. {PP 685.1}

Modern spiritualism and the forms of ancient witchcraft and idol worship—all having communion with the dead as their vital principle—are founded upon that first lie by which Satan beguiled Eve in Eden: “Ye shall not surely die: for God doth know that in the day ye eat thereof, ... ye shall be as gods.” Genesis 3:4, 5. Alike based upon falsehood and perpetuating the same, they are alike from the father of lies. {PP 685.2}

The Hebrews were expressly forbidden to engage in any manner in pretended communion with the dead. God closed this door effectually when He said: “The dead know not anything.... Neither have they any more a portion forever in anything that is done under the sun.” Ecclesiastes 9:5, 6. “His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” Psalm 146:4. And the Lord declared to Israel: “The soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set My face against that soul, and will cut him off from among his people.” Leviticus 20:6. {PP 685.3}

The “familiar spirits” were not the spirits of the dead, but evil angels, the messengers of Satan. Ancient idolatry, which, as we have seen, comprises both worship of the dead and pretended communion with them, is declared by the Bible to have been demon worship. The apostle Paul, in warning his brethren against participating, in any manner, in the idolatry of their heathen neighbors, says, “The things which the Gentiles sacrifice, they sacrifice to devils, and not to God, and I would not that ye should have fellowship with devils.” 1 Corinthians 10:20. The psalmist, speaking of Israel, says that “they sacrificed their sons and their daughters unto devils,” and in the next verse he explains that they sacrificed them “unto the idols of Canaan.” Psalm 106:37, 38. In their supposed worship of dead men they were in reality worshiping demons. {PP 685.4}

Modern spiritualism, resting upon the same foundation, is but a revival in a new form of the witchcraft and demon worship that God condemned and prohibited of old. It is foretold in the Scriptures, which declare that “in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” 1 Timothy 4:1. Paul, in his second letter to the Thessalonians, points to the special working of Satan in spiritualism as an event to take place immediately before the second advent of Christ. Speaking of Christ’s second coming, he declares that it is “after the working of Satan with all power and signs and lying wonders.” 2 Thessalonians 2:9. And Peter, describing the dangers to which the church was to be exposed in the last days, says that as there were false prophets who led Israel into sin, so there will be false teachers, “who privily shall bring in damnable heresies, even denying the Lord that bought them.... And many shall follow their pernicious ways.” 2 Peter 2:1, 2. Here the apostle has pointed out one of the marked characteristics of spiritualist teachers. They refuse to acknowledge Christ as the Son of God. Concerning such teachers the beloved John declares: “Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father.” 1 John 2:22, 23. Spiritualism, by denying Christ, denies both the Father and the Son, and the Bible pronounces it the manifestation of antichrist. {PP 686.1}

By the prediction of Saul’s doom, given through the woman of Endor, Satan planned to ensnare the people of Israel. He hoped that they would be inspired with confidence in the sorceress, and would be led to consult her. Thus they would turn from God as their counselor and would place themselves under the guidance of Satan. The lure by which spiritualism attracts the multitudes is its pretended power to draw aside the veil from the future and reveal to men what God has hidden. God has in His word opened before us the great events of the future—all that it is essential for us to know—and He has given us a safe guide for our feet amid all its perils; but it is Satan’s purpose to destroy men’s confidence in God, to make them dissatisfied with their condition in life, and to lead them to seek a knowledge of what God has wisely veiled from them, and to despise what He has revealed in His Holy Word. {PP 686.2}

There are many who become restless when they cannot know the definite outcome of affairs. They cannot endure uncertainty, and in their impatience they refuse to wait to see the salvation of God. Apprehended evils drive

them nearly distracted. They give way to their rebellious feelings, and run hither and thither in passionate grief, seeking intelligence concerning that which has not been revealed. If they would but trust in God, and watch unto prayer, they would find divine consolation. Their spirit would be calmed by communion with God. The weary and the heavy-laden would find rest unto their souls if they would only go to Jesus; but when they neglect the means that God has ordained for their comfort, and resort to other sources, hoping to learn what God has withheld, they commit the error of Saul, and thereby gain only a knowledge of evil. {PP 687.1}

God is not pleased with this course, and has expressed it in the most explicit terms. This impatient haste to tear away the veil from the future reveals a lack of faith in God and leaves the soul open to the suggestions of the master deceiver. Satan leads men to consult those that have familiar spirits; and by revealing hidden things of the past, he inspires confidence in his power to foretell things to come. By experience gained through the long ages he can reason from cause to effect and often forecast, with a degree of accuracy, some of the future events of man's life. Thus he is enabled to deceive poor, misguided souls and bring them under his power and lead them captive at his will. {PP 687.2}

God has given us the warning by His prophet: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:19, 20. {PP 687.3}

Shall those who have a holy God, infinite in wisdom and power, go unto wizards, whose knowledge comes from intimacy with the enemy of our Lord? God Himself is the light of His people; He bids them fix their eyes by faith upon the glories that are veiled from human sight. The Sun of Righteousness sends its bright beams into their hearts; they have light from the throne of heaven, and they have no desire to turn away from the source of light to the messengers of Satan. {PP 687.4}

The demon's message to Saul, although it was a denunciation of sin and a prophecy of retribution, was not meant to reform him, but to goad him to despair and ruin. Oftener, however, it serves the tempter's purpose best to lure men to destruction by flattery. The teaching of the demon gods in ancient times fostered the vilest license. The divine precepts condemning

sin and enforcing righteousness were set aside; truth was lightly regarded, and impurity was not only permitted but enjoined. Spiritualism declares that there is no death, no sin, no judgment, no retribution; that “men are unfallen demigods;” that desire is the highest law; and that man is accountable only to himself. The barriers that God has erected to guard truth, purity, and reverence are broken down, and many are thus emboldened in sin. Does not such teaching suggest an origin similar to that of demon worship? {PP 688.1}

The Lord presented before Israel the results of holding communion with evil spirits, in the abominations of the Canaanites: they were without natural affection, idolaters, adulterers, murderers, and abominable by every corrupt thought and revolting practice. Men do not know their own hearts; for “the heart is deceitful above all things, and desperately wicked.” Jeremiah 17:9. But God understands the tendencies of the depraved nature of man. Then, as now, Satan was watching to bring about conditions favorable to rebellion, that the people of Israel might make themselves as abhorrent to God as were the Canaanites. The adversary of souls is ever on the alert to open channels for the unrestrained flow of evil in us; for he desires that we may be ruined, and be condemned before God. {PP 688.2}

Satan was determined to keep his hold on the land of Canaan, and when it was made the habitation of the children of Israel, and the law of God was made the law of the land, he hated Israel with a cruel and malignant hatred and plotted their destruction. Through the agency of evil spirits strange gods were introduced; and because of transgression, the chosen people were finally scattered from the Land of Promise. This history Satan is striving to repeat in our day. God is leading His people out from the abominations of the world, that they may keep His law; and because of this, the rage of “the accuser of our brethren” knows no bounds. “The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” Revelation 12:10, 12. The antitypical land of promise is just before us, and Satan is determined to destroy the people of God and cut them off from their inheritance. The admonition, “Watch ye and pray, lest ye enter into temptation” (Mark 14:38), was never more needed than now. {PP 688.3}

The word of the Lord to ancient Israel is addressed also to His people in this age: “Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them;” “for all that do these things are an abomination unto the Lord.” Leviticus 19:31; Deuteronomy 18:12. {PP 689.1}

