

**LESSON 6 \* January 30–February 5 PELAJARAN 6 \* 30**  
**Januari – 5 Februari**

## **Playing God**

# **BERLAGAK SEPERTI ALLAH**



### **Sabbath Afternoon Sabat Petang**

**Read for This Week's Study: Isaiah 13, [Isa. 13:2–22](#), Isaiah 14, Isaiah 24–27.**  
**UNTUK PELAJARAN PEKAN INI BACALAH: Yes. 13; 14; 24–27.**

**Memory Text: “Behold, this is our God; we have waited for Him, and He will save us. This is the Lord; we have waited for Him; we will be glad and rejoice in His salvation’ ” ([Isaiah 25:9, NKJV](#)). **AYAT HAFALAN: "Sesungguhnya, inilah Allah kita; yang kita nantikan, supaya kita diselamatkan. Inilah TUHAN; yang kita nantikan; marilah kita bersorak-sorak dan bersukacita oleh karena keselamatan yang diadakan-Nya" (Yesaya 25: 9).****

After a minister had preached a searching sermon on pride, a woman who had heard the sermon waited for him and told him that she was in much distress of mind, and that she would like to confess a great sin. The minister asked her what the sin was. **Setelah pendeta berkhotbah tentang kesombongan, seorang wanita yang mendengar khotbah itu menunggu pendeta dan mengatakan kepada pendeta bahwa dia sedang dalam kondisi tertekan, dan dia ingin mengakui dosanya yang besar. Pendeta bertanya dosa apakah itu.**

“She answered, ‘The sin of pride, for I sat for an hour before my mirror some days ago admiring my beauty.’ **Dia menjawab, "Dosa kesombongan, beberapa hari yang lalu saya berdiri satu jam di hadapan cermin mengagumi kecantikan saya."**

“ ‘Oh,’ responded the minister, ‘that was not a sin of pride—that was a sin of imagination!’ ”—C. E. Macartney, compiled by Paul Lee Tan, *Encyclopedia of 7700 Illustrations: Signs of the Times*, p. 1100. **"Oh," sahut pendeta, "itu bukan dosa kesombongan—itu adalah dosa imajinasi!"—C.E. Macartney, disusun oleh Paul Lee Tan, hlm. 1100.**

Ever since sin was born in the heart of a mighty angel, pride has not respected the boundaries of reality (in angels or people). Nowhere is this problem seen worse than in those who harbor spiritual pride, a rather sorry trait in beings so corrupted that their salvation can be found only in the works of another in their behalf. **Sejak dosa timbul dalam hati malaikat yang perkasa, kesombongan tidak menghormati batas-batas realitas (pada malaikat atau manusia). Masalah ini terlihat lebih buruk pada mereka yang berlabuh pada kesombongan rohani, sifat yang menyedihkan pada makhluk yang sudah rusak sehingga keselamatan mereka hanya dapat ditemukan pada usaha orang lain untuk mereka.**

This week, among other things, we’ll take a look at the origin of pride and self-exaltation. **Pekan ini, di atas segala perkara, kita akan melihat asal mula kesombongan dan sifat meninggikan diri, dua dosa yang pertama.**

### **Ellen G. White Notes:**

Sabbath Afternoon, January 30

It was pride and ambition that prompted Lucifer to complain of the government of God, and to seek the overthrow of the order which had been established in heaven. Since his fall it has been his object to infuse the same spirit of envy and discontent, the same ambition for position and honor, into the minds of men. He thus worked upon the minds of Korah, Dathan, and Abiram, to arouse the desire for self-exaltation and excite envy, distrust, and rebellion. Satan caused them to reject God as their leader, by rejecting the men of God’s appointment. Yet while in their murmuring against Moses and Aaron they blasphemed God, they were so deluded as to think themselves righteous, and to regard those who had faithfully reproved their sins as actuated by Satan.

Do not the same evils still exist that lay at the foundation of Korah’s ruin? Pride and ambition are widespread; and when these are cherished, they open the door to envy, and a striving for supremacy; the soul is alienated from God, and unconsciously drawn into the ranks of Satan.—**Patriarchs and Prophets, pp. 403, 404.**

When men choose to have their own way, without seeking counsel from God, or in opposition to His revealed will, He often grants their desires, in order that, through the bitter experience that follows, they may be led to realize their folly and to repent of their sin. Human pride and wisdom will prove a dangerous guide. That which the heart desires contrary to the will of God will in the end be found a curse rather than a blessing.—**Patriarchs and Prophets, pp. 605, 606.**

Advancement in Christian experience is characterized by increasing humility, as the result of increasing knowledge. Everyone who is united to Christ will depart from all iniquity. I tell you, in the fear of God, I have been shown that many of you will fail of everlasting life because you are building your hopes of heaven on a false foundation. God is leaving you to yourselves, “to humble thee, and to prove thee, to know what was in thine heart.” You have neglected the Scriptures. You despise and reject the testimonies because they reprove your darling sins and disturb your self-complacency. When Christ is cherished in the heart, His likeness will be revealed in the life. Humility will reign where pride was once predominant. Submission, meekness, patience, will soften down the rugged features of a naturally perverse, impetuous disposition. Love to Jesus will be manifested in love to His people. It is not fitful, not spasmodic, but calm and deep and strong. The life of the Christian will be divested of all pretense, free from all affectation, artifice, and falsehood. It is earnest, true, sublime. Christ speaks in every word. He is seen in every deed. The life is radiant with the light of an indwelling Saviour.—  
**Testimonies for the Church, vol. 5, pp. 49, 50.**

## **SUNDAY January 31 Minggu 31 Januari**

### **Doom on the Nations (Isaiah 13) Hukuman Terhadap Bangsa - Bangsa (Yesaya 13).**

[Isaiah 13:1](#) has a heading that names Isaiah as the author (compare [Isa. 1:1](#), [Isa. 2:1](#)); it seems, also, to begin a new section of his book. Chapters 13–23 contain oracles of judgment against various nations. Let’s take a look. **Yesaya 13: 1 memberikan pendahuluan yang menyatakan bahwa Yesaya sebagai penulis kitab itu (bandingkan Yes. 1: 1; 2: 1), tampaknya, ia memulai bagian yang baru dalam bukunya. Pasal 13–23 berisi ramalan tentang penghakiman terhadap bangsa-bangsa. Mari kita lihat.**

### **Why do the prophecies against the nations begin with Babylon? Mengapa nubuatan menentang bangsa-bangsa dimulai dengan Babel?**

[Isaiah 10:5–34](#) already had announced judgment against Assyria, which posed the greatest danger in Isaiah’s day. While [Isaiah 14:24–27](#) briefly reiterates the Lord’s plan to break Assyria, chapters 13–23 deal mainly with other threats, Babylon being the most important. **Yesaya 10: 5–34 telah mengumumkan penghakiman terhadap Asyur, yang menimbulkan bahaya terbesar pada zaman Yesaya. Sementara Yesaya 14: 24–27 secara ringkas mengulangi kembali rencana Tuhan untuk menghancurkan Asyur, pasal 13–23 membahas ancaman yang lain, Babel menjadi yang terpenting.**

Endowed with a rich and ancient cultural, religious, and political legacy, Babylon later emerged as the superpower that conquered and exiled Judah. But from the human perspective of Isaiah’s time, it would not have been readily apparent that Babylon would threaten God’s people. During much of Isaiah’s ministry, Assyria dominated Babylon. From 728 b.c., when Tiglath-pileser III took Babylon and was proclaimed king of Babylon under the throne name Pulu (or Pul; see [2](#)

[Kings 15:19, 1 Chron. 5:26](#)), Assyrian kings retook Babylon several times (710 b.c., 702 b.c., 689 b.c., and 648 b.c.). Babylon, however, eventually would become the great superpower in the region, the power that would destroy the Judaeian kingdom. **Mewarisi kekayaan budaya kuno, keagamaan, dan warisan politik, Babel di kemudian hari muncul sebagai negara adikuasa yang menaklukkan Yehuda dan menawan penduduknya dalam pembuangan. Namun dari sudut pandang manusia pada zaman Yesaya, belumlah terlihat bahwa Babel akan menjadi ancaman bagi umat Allah. Hampir di seluruh pelayanan Yesaya, Asyur berkuasa atas Babel. Sejak tahun 728 SM, ketika Tiglat-Pileser III merebut Babel dan mengumumkan bahwa raja Babel berada di bawah takhta Pulu (atau Pul; lihat 2 Raj. 15: 19; 1 Taw. 5: 26), raja-raja Asyur merebut kembali Babel beberapa kali (710 SM, 702 SM, 689 SM, dan 648 SM). Bagaimanapun juga, Babel, perlahan-lahan menjadi negara adikuasa di wilayah itu, kekuasaan yang akan menghancurkan kerajaan Yehuda.**

**Read through Isaiah 13. Notice how strong the language is. Why does a loving God do these things, or allow these things to happen? Certainly some innocent people will suffer, as well, wouldn't they? ([Isa. 13:16](#).) How do we understand this action by God? What should these texts, and all the texts in the Bible that talk about God's anger and wrath against sin and evil, tell us about the egregious nature of sin and evil? Isn't the mere fact that a God of love would respond this way enough evidence to show us just how bad sin is? We have to remember that this is Jesus speaking these warnings through Isaiah, the same Jesus who forgave, healed, pleaded with, and admonished sinners to repent. In your own mind, how have you come to understand this aspect of a loving God's character? Ask yourself this question, as well: Could not this wrath actually stem from His love? If so, how so? Or, look at it from another perspective, that of the Cross, where Jesus Himself, bearing the sins of the world, suffered worse than anyone else ever has suffered, even those "innocents" who suffered because of the sins of the nation. How does the suffering of Christ on the cross help answer these difficult questions? **Bacalah Yesaya 13. Perhatikan betapa kerasnya bahasa yang digunakan. Mengapakah Allah yang penuh kasih melakukan hal-hal ini, atau mengizinkan hal-hal ini terjadi? Sesungguhnya beberapa orang yang tidak bersalah akan menderita juga, benarkah demikian (Yes. 13: 16)? Bagaimanakah kita dapat memahami bahwa tindakan ini dilakukan oleh Allah? Apakah yang ayat ini, dan seluruh ayat lainnya dalam Alkitab yang berbicara tentang kemarahan dan murka Allah menentang dosa dan kejahatan, mengatakan kepada kita tentang sifat dosa dan kejahatan yang mengerikan? Bukankah fakta yang menyatakan bahwa Allah yang penuh kasih akan merespons dengan cara demikian cukup memberi bukti betapa buruknya dosa itu? Kita perlu mengingat bahwa Yesuslah yang menyampaikan amaran ini melalui Yesaya, Yesus yang sama yang mengampuni, menyembuhkan, memohon dan memperingatkan para pendosa untuk bertobat. Menurut pikiran Anda sendiri, Bagaimanakah Anda memahami aspek ini dari karakter Allah yang penuh kasih? Tanyakan juga kepada diri Anda: Mungkinkah murka ini timbul dari perasaan kasih-Nya? Jika demikian, bagaimanakah hal itu terjadi? Atau, lihatlah dari sudut pandang yang berbeda, bahwa di salib, di mana Yesus sendiri, memikul dosa seisi dunia, menderita lebih buruk dari siapa pun yang pernah menderita, bahkan dari mereka "yang dianggap tidak bersalah" yang ikut menderita akibat dosa-dosa bangsa itu. Bagaimanakah penderitaan Kristus di salib dapat membantu menjawab pertanyaan-pertanyaan yang sukar?****

## **Ellen G. White Notes:**

### **Sunday, January 31: Doom On The Nations**

In the annals of human history, the growth of nations, the rise and fall of empires, appear as if dependent on the will and prowess of man; the shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, above, behind, and through all the play and counterplay of human interest and power and passions, the agencies of the All-merciful One, silently, patiently working out the counsels of His own will.—Prophets and Kings, pp. 499, 500.

In sparing the life of Cain the murderer, God gave the world an example of what would be the result of permitting the sinner to live to continue a course of unbridled iniquity. Through the influence of Cain's teaching and example, multitudes of his descendants were led into sin, until "the wickedness of man was great in the earth" and "every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence." Genesis 6:5, 11.

In mercy to the world, God blotted out its wicked inhabitants in Noah's time. In mercy He destroyed the corrupt dwellers in Sodom. Through the deceptive power of Satan the workers of iniquity obtain sympathy and admiration, and are thus constantly leading others to rebellion. It was so in Cain's and in Noah's day, and in the time of Abraham and Lot; it is so in our time. It is in mercy to the universe that God will finally destroy the rejecters of His grace.—The Great Controversy, p. 543.

It was Satan that prompted the world's rejection of Christ. The prince of evil exerted all his power and cunning to destroy Jesus; for he saw that the Saviour's mercy and love, His compassion and pitying tenderness, were representing to the world the character of God. Satan contested every claim put forth by the Son of God and employed men as his agents to fill the Saviour's life with suffering and sorrow. The sophistry and falsehood by which he had sought to hinder the work of Jesus, the hatred manifested through the children of disobedience, his cruel accusations against Him whose life was one of unexampled goodness, all sprang from deep-seated revenge. The pent-up fires of envy and malice, hatred and revenge, burst forth on Calvary against the Son of God, while all heaven gazed upon the scene in silent horror.

When the great sacrifice had been consummated, Christ ascended on high, refusing the adoration of angels until He had presented the request: "I will that they also, whom Thou hast given Me, be with Me where I am." John 17:24. Then with inexpressible love and power came forth the answer from the Father's throne: "Let all the angels of God worship Him." Hebrews 1:6. Not a stain rested upon Jesus. His humiliation ended, His sacrifice completed, there was given unto Him a name that is above every name.—The Great Controversy, pp. 501, 502.

**MONDAY February 1 SENIN Februari 1**

## **The Late Great City of Babylon ([Isa. 13:2–22](#)) Akhir Dari Kota Babel Yang Besar (Yesaya 13:2-22).**

In 626 b.c. the Chaldaean Nabopolassar restored Babylonian glory by making himself king in Babylon, beginning the Neo-Babylonian dynasty, and participating (with Media) in the defeat of Assyria. His son, Nebuchadnezzar II, was the king who conquered and exiled Judah. **Pada tahun 626 SM Nabopolassar seorang Kasdim memulihkan kemuliaan Babel dengan menobatkan dirinya sebagai raja di Babel, inilah awal dari dinasti Neo-Babilon, dan turut serta (dengan Media) dalam penaklukan Asyur. Anaknya, Nebukadnezar II, adalah raja yang telah menaklukkan dan mengasingkan penduduk Yehuda.**

### **How did the city of Babylon finally end? (See Daniel 5.) Bagaimanakah nantinya akhir dari bangsa Babel? Lihat Dan. 5.**

In 539 b.c., when Cyrus the Persian captured Babylon for the Medo-Persian Empire (see Daniel 5), the city lost its independence forever. In 482 b.c., Xerxes I brutally suppressed a revolt of Babylon against Persian rule. He removed the statue of Marduk, the chief god, and apparently damaged some fortifications and temples. **Pada tahun 539 SM, ketika Koresh raja Persia menaklukkan Babel untuk kerajaan Medo-Persia (lihat Daniel 5), kota itu kehilangan kemerdekaannya untuk selamanya. Pada tahun 482 SM, Ahasyveros I dengan brutal menumpas pemberontakan bangsa Babel terhadap pemerintahan Persia. Dia menghancurkan patung Marduk, dewa utama Babel, juga menghancurkan benteng-benteng pertahanan serta beberapa kuil.**

Alexander the Great took Babylon from the Persians in 331 b.c. without a fight. In spite of his short-lived dream to make Babylon his eastern capital, the city declined over several centuries. By a.d. 198 the Roman, Septimus Severus, found Babylon completely deserted. So, the great city came to an end through abandonment. Today some Iraqi villagers live on parts of the ancient site, but they have not rebuilt the city as such. **Alexander Agung merebut Babel dari kerajaan Persia pada tahun 331 SM tanpa perlawanan. Dalam masa hidupnya yang singkat dia bermimpi untuk menjadikan Babel ibu kota pemerintahannya di sebelah Timur, kota itu terus mengalami kemunduran beberapa abad. Pada tahun 198 M seorang kaisar Roma, Septimus Severus, menemukan Babel benar-benar sepi. Demikianlah kota yang masyhur telah berakhir karena diabaikan. Saat ini beberapa penduduk desa di Irak tinggal di beberapa sudut kota Babel kuno, namun mereka tidak pernah membangun kota itu kembali seperti dulu.**

The doom of Babylon, described in Isaiah 13, liberates the descendants of Jacob, who have been oppressed by Babylon ([Isa. 14:1–3](#)). The event that accomplished this was the conquest of Babylon by Cyrus in 539 b.c. Although he did not destroy the city, this was the beginning of the end for Babylon, and it never threatened God's people again. Isaiah 13 dramatizes the fall of Babylon as a divine judgment. The warriors who take the city are God's agents ([Isa. 13:2–5](#)). The time of judgment is called "the day of the Lord" ([Isa. 13:6, 9](#)), and God's anger is so powerful it affects the stars, sun, moon, heavens, and earth ([Isa. 13:10, 13](#)). **Kehancuran Babel, yang digambarkan dalam Yesaya 13, membebaskan keturunan Yakub, yang telah ditindas oleh Babel (Yes. 14: 1–3). Peristiwa yang menggenapi nubuatan ini adalah penaklukan Babel oleh**

Koresh pada tahun 539 SM Meskipun dia tidak menghancurkan kota itu, inilah awal dari kehancuran Babel, sejak itu Babel tidak pernah lagi menjadi suatu ancaman bagi umat Allah. Yesaya 13 mendramatisasi kejatuhan Babel sebagai penghukuman Ilahi. Para pejuang yang menaklukkan kota itu adalah agen Allah (Yes. 13: 2–5). Masa penghakiman disebut “hari TUHAN” (Yes. 13: 6, 9), dan kemarahan Allah begitu dahsyat sehingga berdampak kepada bintang-bintang, matahari, bulan, langit, dan bumi (Yes. 13: 10, 13).

Compare Judges 5, where the song of Deborah and Barak describes the Lord as going forth with quaking of the earth and with rain from the heavens ([Judg. 5:4](#)). [Judges 5:20, 21](#) depicts the elements of nature, including stars, as fighting against the foreign oppressor. **Bandingkan dengan Hakim-hakim 5, di mana nyanyian Debora dan Barak menggambarkan ketika Tuhan beranjak bergoncanglah bumi dan turunlah hujan dari langit (Hak. 5: 4). Hakim-hakim 5: 20, 21 menggambarkan unsur- unsur alam, termasuk bintang-bintang, berperang melawan bangsa yang menindas umat-Nya.**

**Imagine that someone living in Babylon at the height of its glory might read these words of Isaiah 13, particularly [Isaiah 13:19–22](#). How foolish and impossible they would have seemed! What other prophecies, yet unfulfilled, seem foolish and impossible to us now? Why would we be foolish, however, to dismiss them as impossible? **Bayangkan bahwa seseorang yang hidup di Babel pada puncak kejayaannya dapat membaca kata-kata dari Yesaya 13, khususnya Yesaya 13: 19–22. Betapa bodohnya dan mustahilnya pekabaran itu bagi mereka! Nubuatan apakah lagi, yang belum digenapi, namun terkesan bodoh dan mustahil bagi kita yang hidup saat ini? Bagaimanakah kita dapat sedemikian bodoh, untuk mengabaikan nubuatan-nubuatan itu karena menganggapnya mustahil?****

### **Ellen G. White Notes:**

Monday, February 1: The Late Great City Of Babylon

“Babylon is suddenly fallen and destroyed.” “The spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for the Lord God of recompenses shall surely requite. And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts.”

“I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord. The Lord hath opened His armory, and hath brought forth the weapons of His indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans.”

“Thus saith the Lord of hosts; The children of Israel and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go. Their Redeemer is strong; the Lord of hosts is His name: He shall throughly plead their cause, that He

may give rest to the land, and disquiet the inhabitants of Babylon.” Jeremiah 51:41; 50:23, 46; Jeremiah 51:8, 56, 57; 50:24, 25, 33, 34.

Thus “the broad walls of Babylon” became “utterly broken, and her high gates . . . burned with fire.” Thus did Jehovah of hosts “cause the arrogance of the proud to cease,” and lay low “the haughtiness of the terrible.” Thus did “Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency,” become as Sodom and Gomorrah—a place forever accursed. “It shall never be inhabited,” Inspiration has declared, “neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces.” “I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts.” Jeremiah 51:58; Isaiah 13:11, 19-22; 14:23.—Prophets and Kings, pp. 532, 533.

Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that the fact might be determined whether it would fulfill the purposes of the Watcher and the Holy One. Prophecy has traced the rise and progress of the world’s great empires—Babylon, Medo-Persia, Greece, and Rome. With each of these, as with the nations of less power, history has repeated itself. Each has had its period of test; each has failed, its glory faded, its power departed.

While nations have rejected God’s principles, and in this rejection have wrought their own ruin, yet a divine, overruling purpose has manifestly been at work throughout the ages.—Prophets and Kings, p. 535.

## **TUESDAY February 2 SELASA 2 Februari**

### **Fall of the Mountain “King” (Isaiah 14) Kejatuhan "Raja" Gunung (Yesaya 14).**

In response to the fall of Babylon (Isaiah 13), which frees God’s people ([Isa. 14:1–3](#)), [Isaiah 14:4–23](#) utters a figurative taunt (see also [Mic. 2:4](#), [Hab. 2:6](#)) against the king of Babylon. It is poetic, not meant to be literal, obviously, as it portrays dead kings greeting their new colleague in the realm of death ([Isa. 14:9, 10](#)), where maggots and worms are his bedding ([Isa. 14:11](#)). This is simply the Lord’s dramatic way of telling the haughty king that he shall be brought low, as other proud monarchs before him—it is not a commentary on the state of the dead! **Sebagai respons kepada kejatuhan Babel (Yes. 13), yang membebaskan umat Allah (Yes. 14: 1–3), Yesaya 14: 4–23 mengucapkan ejekan figuratif (lihat juga Mi. 2: 4; Hab. 2: 6) terhadap raja Babel. Sangat puitis, dan bukan literal, ini sudah jelas, sebab pasal itu menceritakan raja yang sudah mati menyapa rekan-rekannya di dunia orang mati (Yes. 14: 9, 10), di mana belatung dan cacing menjadi tempat tidurnya (Yes. 14: 11). Ini adalah cara Tuhan yang sangat dramatis untuk**



memberitahukan kepada raja yang angkuh bahwa ia akan direndahkan, seperti raja-raja sombong yang sebelumnya—ini bukan berbicara tentang keadaan orang mati!

### **How could [Isaiah 14:12–14](#) apply to a king of Babylon? Bagaimanakah Yesaya 14: 12–14 dapat diterapkan kepada raja Babel?**

Babylonian kings did not suffer from lack of self-esteem (Daniel 4, 5). But aspiring to “be like the most High” ([Isa. 14:14](#)) would be beyond even the most inflated ego. While kings claimed strong connections with the gods, they were subservient to them. This was dramatically demonstrated every year on the fifth day of the Babylonian New Year Festival, in which the king was required to remove his royal insignia before approaching the statue of Marduk so his kingship could be reaffirmed. The idea of displacing even a lesser god would have been looked upon as crazy and suicidal. Raja-raja Babel bukan menderita karena kurangnya rasa percaya diri (Dan. 4, 5). Namun sebaliknya ingin “menyamai yang Mahatinggi” (Yes. 14: 14) bahkan melampaui ego yang paling tinggi sekalipun. Sementara raja-raja mengaku memiliki hubungan yang erat dengan para dewa, mereka tunduk kepadanya. Hal ini ditunjukkan setiap tahun pada hari kelima saat perayaan tahun baru bangsa Babel, di mana raja dituntut untuk melepaskan lencana kerajaannya sebelum datang mendekati ke patung Marduk sehingga kedudukannya sebagai raja dapat diteguhkan. Bahkan gagasan untuk menggantikan dewa yang lebih rendah sekalipun dianggap sebagai tindakan bunuh diri.

As in Isaiah 14, Ezekiel 28 identifies heaven-daring arrogance with the ruler of a city. Here also, the description goes beyond that of an earthly monarch, and God’s crosshairs come into sharper focus: the proud potentate was in the Garden of Eden, an anointed, covering, or guardian cherub on God’s holy mountain, perfect from the day he was created until sin was found in him, cast out by God, and will eventually be destroyed with fire ([Ezek. 28:12–18](#)). Applied to any human being, the specific terms of this rhetoric are so figurative as to be meaningless. Sebagaimana dalam Yesaya 14, Yehezkiel 28 menjelaskan tentang kesombongan di surga yang terlalu berani melawan penguasa setempat. Di sini, gambarannya melampaui kerajaan di dunia, dan pusat perhatian Allah menjadi fokus yang lebih dalam: penguasa sombong itu berada di Taman Eden, satu sosok yang diurapi, diliputi oleh cahaya kemuliaan, bertugas sebagai penjaga atau kerub di gunung Allah yang kudus, sempurna sejak diciptakan sampai dosa ditemukan padanya, lalu dibuang oleh Allah, dan akhirnya akan dibinasakan oleh api (Yeh. 28: 12–18). Diterapkan kepada manusia mana pun, istilah-istilah retorika yang khusus ini sangat bersifat kiasan sehingga tampaknya tidak bermakna.

But [Revelation 12:7–9](#) does tell of a mighty being who was cast out of heaven with his angels: “Satan, the deceiver of the whole world” ([Rev. 12:9, NRSV](#)), who deceived Eve in Eden (Genesis 3). Namun Wahyu 12: 7–9 menyatakan adanya makhluk surga yang dibuang dari surga beserta malaikat-malaikatnya: “Iblis, yang menyesatkan seluruh dunia” (Why. 12: 9, NRSV), yang menipu Hawa di Eden (Kej. 3).

Satan has a proud imagination: “You have said, ‘I am a god; I sit in the seat of the gods, in the heart of the seas,’ yet you are but a mortal, and no god” ([Ezek. 28:2, NRSV](#)). The manner of his death will prove he is no god. Unlike Christ, Satan will perish in the heart of a sea of fire ([Rev. 20:10](#)), never to haunt the universe again. Iblis memiliki imajinasi yang sombong: “... engkau

berkata, ‘Aku adalah Allah! Aku duduk di takhta Allah di tengah-tengah lautan. Padahal engkau adalah manusia, bukanlah Allah, walau hatimu menempatkan diri sama dengan Allah’ (Yeh. 28: 2). Kematianya membuktikan bahwa dia bukan Allah. Tidak seperti Kristus, Iblis akan binasa dalam lautan api (Why. 20: 10), tidak pernah mengganggu alam semesta lagi.

Compare [Isaiah 14:13, 14](#) with [Matthew 11:29](#), [John 13:5](#), and [Philippians 2:5–8](#). What does this contrast tell us about the character of God as opposed to the character of Satan? What does this contrast tell us about how the Lord views pride, arrogance, and the desire for self-supremacy? **Bandingkan Yesaya 14: 13, 14 dengan Matius 11: 29, Yohanes 13: 5, dan Fili- pi 2: 5–8. Apakah yang dinyatakan oleh perbedaan ini tentang karakter Allah yang sangat berbeda dengan karakter Iblis? Apakah yang dinyatakan oleh perbedaan ini kepada kita terkait pandangan Tuhan terhadap kesombongan, keangkuhan, dan keinginan untuk supremasi diri (meninggikan diri)?**

### **Ellen G. White Notes:**

#### **Tuesday, February 2: Fall Of The Mountain “King”**

It was a being of wonderful power and glory that had set himself against God. . . . Lucifer had been the covering cherub. He had stood in the light of God’s presence. He had been the highest of all created beings, and had been foremost in revealing God’s purposes to the universe. After he had sinned, his power to deceive was the more deceptive, and the unveiling of his character was the more difficult, because of the exalted position he had held with the Father.

God could have destroyed Satan and his sympathizers as easily as one can cast a pebble to the earth; but He did not do this. Rebellion was not to be overcome by force. Compelling power is found only under Satan’s government. The Lord’s principles are not of this order. His authority rests upon goodness, mercy, and love; and the presentation of these principles is the means to be used. God’s government is moral, and truth and love are to be the prevailing power.—The Desire of Ages, pp. 758, 759.

The teaching of this parable [of the wheat and the tares] is illustrated in God’s own dealing with men and angels. Satan is a deceiver. When he sinned in heaven, even the loyal angels did not fully discern his character. This was why God did not at once destroy Satan. Had He done so, the holy angels would not have perceived the justice and love of God. A doubt of God’s goodness would have been as evil seed that would yield the bitter fruit of sin and woe. Therefore the author of evil was spared, fully to develop his character. Through long ages God has borne the anguish of beholding the work of evil, He has given the infinite Gift of Calvary, rather than leave any to be deceived by the misrepresentations of the wicked one; for the tares could not be plucked up without danger of uprooting the precious grain. And shall we not be as forbearing toward our fellow men as the Lord of heaven and earth is toward Satan?—Christ’s Object Lessons, p. 72.

Meekness is a precious grace, willing to suffer silently, willing to endure trials. Meekness is patient and labors to be happy under all circumstances. Meekness is always thankful and makes its own songs of happiness, making melody in the heart of God. Meekness will suffer disappointment and wrong and will not retaliate. . . .

. . . It is the humble life of goodness, of fidelity that will make you the object of the heavenly angels' special guardianship. The Pattern Man . . . lived nearly thirty years in an obscure Galilean town, hidden away among the hills. All the angel host was at His command, yet He did not claim to be anything great or exalted. . . . He was a carpenter, working for wages, a servant to those for whom He labored, showing that heaven may be very near to us in the common walks of life, and that angels from the heavenly courts will take charge of the steps of those who come and go at God's command.—My Life Today, p. 56.

## **WEDNESDAY February 3 RABU 3 Februari**

### **Heaven's Gate (Isaiah 13, 14) Gerbang Surga (Yesaya 13,14).**

In Isaiah 14 a taunt against Satan, the fallen “Day Star [in KJV, “Lucifer”], son of Dawn” ([Isa. 14:12, NRSV](#)) is blended into a taunt against the king of Babylon. Why? Compare [Revelation 12:1–9](#), where a dragon identified as Satan ([Rev. 12:9](#)) tries to destroy a child as soon as it is born. In [Revelation 12:5](#) the child clearly is Christ. But it was King Herod who tried to kill Jesus as a young child (Matthew 2). The dragon is both Satan and the Roman power represented by Herod, because Satan works through human agents. Similarly, Satan was the power behind the king of Babylon and the prince of Tyre. **Dalam Yesaya 14 sebuah ejekan terhadap Iblis, “Bintang Timur yang telah jatuh (dalam KJV, 'Lucifer'), putra Fajar” (Yes. 14: 12) dicampur dengan ejekan terhadap raja Babel. Mengapa? Bandingkan Wahyu 12: 1–9, di mana naga dikenali sebagai Iblis (Why. 12: 9) mencoba menghancurkan seorang anak segera setelah anak itu baru dilahirkan. Dalam Wahyu 12: 5 anak itu adalah Kristus. Namun sesungguhnya Raja Herodes yang mencoba membunuh Yesus sebagai seorang anak kecil (Mat. 2). Naga adalah Iblis dan kekuasaan Roma yang diwakili oleh Herodes, karena Iblis bekerja lewat agen manusia. Demikian juga, Iblis adalah kuasa yang berada di belakang raja Babel dan pangeran Tirus.**

**Why does “Babylon” later refer to Rome ([1 Pet. 5:13](#)) and to an evil power in the book of Revelation ([Rev. 14:8](#); [Rev. 16:19](#); [Rev. 17:5](#); [Rev. 18:2, 10, 21](#))?**

**Mengapakah “Babel” kemudian merujuk kepada Roma (1 Ptr. 5: 13) dan sebuah kuasa jahat dalam buku Wahyu (Why. 14: 8; 16: 19; 17: 5; 18: 2, 10, 21)?**

Like literal Babylon, Rome and the “Babylon” of Revelation are proud, ruthless powers that oppress God's people. See especially [Revelation 17:6](#), for it is “drunk with the blood of the saints” (NRSV). They rebel against God, an idea implied in the name “Babylon” itself. In the Babylonian language, the name is bab ili, which means: “the gate of god(s),” referring to the place of access to the divine realm. Compare Genesis 11, where people built the tower of Babel (Babylon) so that by their own power they could rise to the divine level of immunity from any

accountability to God. Sama seperti Babel secara literal, Roma dan “Babel” di kitab Wahyu juga sombong, penguasa lalim yang menindas umat Allah. Lihat khususnya Wahyu 17: 6, sebab ia telah “mabuk oleh darah orang-orang kudus.” Mereka memberontak kepada Allah, sebuah ide yang tersirat dalam nama “Babel” itu sendiri. Dalam bahasa Babel, namanya adalah bab ili, yang berarti: “gerbang para dewa,” menandakan tempat masuk ke alam Ilahi. Bandingkan dengan Kejadian 11, di mana orang membangun menara Babel sehingga dengan kuasa mereka sendiri mereka dapat naik ke tingkat kekebalan Ilahi agar bebas dari pertanggungjawaban kepada Allah.

When Jacob awoke from a dream in which he saw a ladder connecting heaven and earth, he exclaimed: “This is none other than the house of God, and this is the gate of heaven” ([Gen. 28:17, NRSV](#)). Notice that the “house of God” is “the gate of heaven”; that is, the way of access to the divine realm. Jacob named the place “Bethel,” which means “house of God.” **Ketika Yakub bangun dari mimpi di mana dia melihat sebuah tangga yang menghubungkan surga dan bumi, dia berseru: “Ini tidak lain dari rumah Allah, ini pintu gerbang surga” (Kej. 28: 17, NRSV). Perhatikan bahwa “rumah Allah” adalah “gerbang surga”; pintu masuk ke alam Ilahi. Yakub menamai tempat itu “Betel,” yang memiliki arti “rumah Allah.”**

The “gate of heaven” at Bethel and the “gate of god(s)” at Babylon were opposite ways to reach the divine realm. Jacob’s ladder originated in heaven, revealed from above by God. But Babylon, with its towers and ziggurat temples, was built by human beings from the ground up. These opposite ways represent contrasting paths to salvation: divinely initiated grace versus human works. All true religion is based on the humble Bethel model: “For by grace you have been saved through faith” ([Eph. 2:8, 9, NRSV](#)). All false “religion,” including legalism and “secular” humanism, is based on the proud Babylon model. For the contrast between the two approaches, see Jesus’ parable of the Pharisee and the publican ([Luke 18:9–14](#)). **Jadi “gerbang surga” di Betel dan “gerbang Allah” di Babel sangat bertolak belakang dalam menjangkau alam Ilahi. Tangga Yakub berasal dari surga, diturunkan dari langit oleh Allah. Tetapi Babel, dengan menaranya dan kuil-kuil zigurat, dibangun oleh manusia dari bawah ke atas. Cara yang berbeda ini mewakili jalan keselamatan yang bertolak belakang: kasih karunia yang berasal dari Allah kontra usaha manusia. Semua agama yang benar berdasarkan model Betel yang sederhana: “Karena kasih karunia kamu diselamatkan oleh iman” (Ef. 2: 8, 9). Semua “agama,” palsu termasuk legalisme dan “sekularisme”, didasari pada model kesombongan Babel. Untuk melihat perbedaan dari kedua pendekatan, lihat perumpamaan Yesus tentang orang Farisi dan pemungut cukai (Luk. 18: 9–14).**

**Even after spending a few years in a Zen monastery, Canadian songwriter Leonard Cohen told an interviewer, “I’m not saved.” In the context of today’s study, what do you think his problem was? What did he need to know about salvation? Bahkan setelah melewati beberapa tahun bertapa di sebuah pertapaan Zen, penulis lagu Canada, Leonard Cohen menjelaskan kepada yang mewawancarainya, “Saya tidak selamat.” Dalam konteks pelajaran hari ini, apakah masalahnya? Apakah yang perlu ia ketahui tentang keselamatan?**

### **Ellen G. White Notes:**

**Wednesday, February 3: Heaven’s Gate**

The term “Babylon” is derived from “Babel,” and signifies confusion. It is employed in Scripture to designate the various forms of false or apostate religion. In Revelation 17 Babylon is represented as a woman—a figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman an apostate church.—The Great Controversy, p. 381.

The Lord knew the evil influences that would surround Jacob, and the perils to which he would be exposed. In mercy He opened up the future before the repentant fugitive, that he might understand the divine purpose with reference to himself, and be prepared to resist the temptations that would surely come to him when alone amid idolaters and scheming men. . . .

In the vision the plan of redemption was presented to Jacob, not fully, but in such parts as were essential to him at that time. The mystic ladder revealed to him in his dream was the same to which Christ referred in His conversation with Nathanael. Said He, “Ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.” John 1:51. . . . The ladder represents Jesus, the appointed medium of communication. Had He not with His own merits bridged the gulf that sin had made, the ministering angels could have held no communion with fallen man. Christ connects man in his weakness and helplessness with the source of infinite power. . . .

Jacob awoke from his sleep in the deep stillness of night. The shining forms of his vision had disappeared. Only the dim outline of the lonely hills, and above them the heavens bright with stars, now met his gaze. But he had a solemn sense that God was with him. An unseen presence filled the solitude. “Surely the Lord is in this place,” he said, “and I knew it not. . . . This is none other but the house of God, and this is the gate of heaven.”—Patriarchs and Prophets, pp. 184, 187.

Our house of worship may be very humble, but it is none the less acknowledged by God. If we worship in spirit and in truth and in the beauty of holiness, it will be to us the very gate of heaven. As lessons of the wondrous works of God are repeated, and as the heart’s gratitude is expressed in prayer and song, angels from heaven take up the strain and unite in praise and thanksgiving to God. These exercises drive back the power of Satan. They expel murmurings and complainings, and Satan loses ground.

God teaches us that we should assemble in His house to cultivate the attributes of perfect love. This will fit the dwellers of earth for the mansions Christ has gone to prepare for those who love Him, where, from Sabbath to Sabbath, from one new moon to another, they will assemble in the sanctuary to unite in loftier strains of song, in thanksgiving and praise to Him that sitteth upon the throne and to the Lamb forever and ever.—In Heavenly Places, p. 288.

**THURSDAY February 4 KAMIS 4 Februari**

## **Final Triumph of Zion (Isaiah 24–27) Kemenangan Sion Yang Terakhir (Yesaya 24-27).**

Following oracles against individual nations in Isaiah 13–23, Isaiah 24–27 describes on a worldwide scale the climactic defeat of God’s enemies and the deliverance of His people. **Setelah nubuatan yang menentang bangsa-bangsa dalam Yesaya 13–23, Yesaya 24–27 menggambarkan kekalahan musuh-musuh Allah secara global dan pembebasan umat-Nya.**

**Why does Isaiah’s description of the desolation of the earth (Isaiah 24) look like John’s description of events connected with 1,000 years that follow Christ’s second coming (Revelation 20)? Mengapakah gambaran yang diberikan oleh Yesaya tentang kehancuran dunia (Yes. 24) sangat mirip dengan gambaran yang diberikan Rasul Yohanes tentang berbagai peristiwa yang terkait dengan 1.000 tahun sesudah kedatangan Kristus yang kedua kali (Why. 20)?**

As in Isaiah 13 and 14, aspects of literal Babylon apply to later powers, and the “king of Babylon” represents fusion of human rulers with the mastermind behind them, Satan himself. So, a message that Babylon is fallen ([Isa. 21:9](#)) can be repeated at a later time ([Rev. 14:8](#), [Rev. 18:2](#)), and Satan is finally destroyed after the millennium ([Rev. 20:10](#)). While the destruction of literal Babylon was a judgment “day of the Lord” ([Isa. 13:6, 9](#)), another “great and terrible day of the Lord” ([Joel 2:31](#), [Mal. 4:5](#), compare [Zeph. 1:7](#)) is on the way. **Sebagaimana dalam Yesaya 13–14, berbagai aspek dari Babel secara literal dapat diterapkan pada kekuasaan yang selanjutnya, dan “raja Babel” mewakili gabungan penguasa dunia di mana dalang yang ada di belakang mereka, adalah Iblis sendiri. Jadi, pekabaran tentang kejatuhan Babel (Yes. 21: 9) dapat diulangi di kemudian hari (Why. 14: 8; 18: 2), dan Iblis akhirnya dihancurkan setelah kedatangan Kristus yang kedua kali (Why. 20: 10). Sementara kehancuran Babel literal merupakan sebuah penghakiman “hari TUHAN” (Yes. 13: 6, 9), maka ada lagi “hari TUHAN yang lebih dahsyat dan mengerikan” (Yl. 2: 31; Mal. 4: 5, bandingkan dengan Zef. 1: 7) yang akan terjadi.**

Similarly, in Isaiah 24 the prophet’s vision reaches through conditions with which he is familiar to the time when “the moon will be abashed, and the sun ashamed; for the Lord of hosts will reign on Mount Zion and in Jerusalem” ([Isa. 24:23, NRSV](#)). Isaiah undoubtedly thought the vision applied to the Jerusalem he knew, but the book of Revelation explains that it will actually be fulfilled in the New Jerusalem ([Rev. 21:2](#)). “And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb” ([Rev. 21:23, NRSV](#)). **Dengan cara yang sama, dalam Yesaya 24 penglihatan nabi menjangkau berbagai kondisi yang sangat lazim baginya “bulan purnama tersipu-sipu, dan matahari terik akan mendapat malu; sebab Tuhan semesta alam akan memerintah di Gunung Sion dan di Yerusalem” (Yes. 24: 23, NRSV). Sudah pasti, Yesaya berpikir bahwa penglihatan itu berhubungan dengan Yerusalem yang dia kenal, namun kitab Wahyu menjelaskan bahwa itu akan digenapi nanti di Yerusalem Baru (Why. 21: 2). “Dan kota itu tidak memerlukan matahari dan bulan untuk menyinarinya, sebab kemuliaan Allah meneranginya dan Anak Domba itu adalah lampunya” (Why. 21: 23).**

## **Does God really destroy the wicked? Apakah Allah benar-benar membinasakan orang jahat?**

Look at [Isaiah 28:21](#), where God's work of destruction is His strange "deed" (NRSV). It is strange for Him, because He doesn't want to do it, but it is, nevertheless, a deed, or an act. It is true that sin carries the seeds of self-destruction ([James 1:15](#)). But because God has ultimate power over life and death, and He determines the time, place, and manner of final destruction (Revelation 20), it is pointless to argue that He ultimately terminates the curse of sin in a passive way, by simply allowing cause and effect to take its natural course. **Lihat Yesaya 28: 21, di mana pekerjaan pembinasakan yang dilakukan Allah merupakan "perbuatan" yang ganjil bagi-Nya. Suatu keanehan bagi-Nya, sebab Dia tidak ingin untuk melakukannya, namun bagaimanapun juga, itu merupakan sebuah tindakan. Adalah benar bahwa dosa membawa benih-benih penghancuran diri sendiri (Yak. 1: 15). Tetapi karena Allah memiliki kuasa terutama atas kehidupan dan kematian, dan Dia menentukan waktu, tempat, dan cara dari kehancuran akhir (Why. 20), sangat tidak tepat jika kita berargumen bahwa Dia akan menghentikan kutuk dosa dalam cara yang pasif, dengan mengizinkan hukum sebab akibat untuk berjalan secara alami.**

**What we see in Isaiah 24–27 is what we see reflected in the entire Bible, which is that no matter the suffering, pain, and desolation now, in the end God and goodness will triumph over evil. What, then, is the only thing we can do if we ourselves want to be part of that final victory? ([Prov. 3:5–7](#), [Rom. 10:9](#).) Apa yang kita lihat dalam Yesaya 24–27 adalah yang kita lihat dinyatakan dalam Alkitab secara keseluruhan, tidak peduli bagaimanapun hebatnya kesukaran, penderitaan, dan kehancuran saat ini, pada akhirnya Allah dan kebaikan akan menang atas kejahatan. Apakah, yang dapat kita lakukan jika kita ingin menjadi bagian dari kemenangan akhir itu? Ams. 3: 5–7; Rm. 10: 9.**

### **Ellen G. White Notes:**

#### **Thursday, February 4: Final Triumph Of Zion**

Men are prone to abuse the long-suffering of God, and to presume on His forbearance. But there is a point in human iniquity when it is time for God to interfere; and terrible are the issues. "The Lord is slow to anger, and great in power, and will not at all acquit the wicked" (Nahum 1:3). The long-suffering of God is wonderful, because He puts constraint on His own attributes; but punishment is nonetheless certain. Every century of profligacy has treasured up wrath against the day of wrath; and when the time comes, and the iniquity is full, then God will do His strange work. It will be found a terrible thing to have worn out the divine patience; for the wrath of God will fall so signally and strongly that it is presented as being unmixed with mercy; and the very earth will be desolated.—Selected Messages, book 2, pp. 372, 373.

Paul writes: ". . . that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:9).

The faith that is unto salvation is not a casual faith, it is not the mere consent of the intellect, it is belief rooted in the heart, that embraces Christ as a personal Saviour, assured that He can save unto the uttermost all that come unto God by Him. To believe that He will save others, but will not save you is not genuine faith; but when the soul lays hold upon Christ as the only hope of salvation, then genuine faith is manifested. This faith leads its possessor to place all the affections of the soul upon Christ; his understanding is under the control of the Holy Spirit, and his character is molded after the divine likeness. His faith is not a dead faith, but a faith that works by love, and leads him to behold the beauty of Christ, and to become assimilated to the divine character.—Selected Messages, book 1, pp. 391, 392.

From India, from Africa, from China, from the islands of the sea, from the downtrodden millions of so-called Christian lands, the cry of human woe is ascending to God. That cry will not long be unanswered. God will cleanse the earth from its moral corruption, not by a sea of water as in Noah's day, but by a sea of fire that cannot be quenched by any human devising. . . .

From garrets, from hovels, from dungeons, from scaffolds, from mountains and deserts, from the caves of the earth and the caverns of the sea, Christ will gather His children to Himself. . . . "The rebuke of His people shall He take away." Isaiah 25:8. White robes will be given to every one of them. (Revelation 6:11.) And "they shall call them the holy people, the redeemed of the Lord." Isaiah 62:12.—Christ's Object Lessons, p. 179.

## **FRIDAY February 5 JUMAT 5 Februari**

**Further Thought:** "Is it by conditions that we receive salvation?— Never by conditions that we come to Christ. And if we come to Christ, then what is the condition? The condition is that by living faith we lay hold wholly and entirely upon the merits of the blood of a crucified and risen Saviour. When we do that, then we work the works of righteousness. But when God is calling the sinner in our world, and inviting him, there is no condition there; he draws by the invitation of Christ, and it is not, Now you have got to respond in order to come to God. The sinner comes, and as he comes and views Christ elevated upon that cross of Calvary, which God impresses upon his mind, there is a love beyond anything that is imagined that he has taken hold of."—Ellen G. White, Manuscript Releases, vol. 6, p. 32. **PENDALAMAN:** "Pertanyaan akan timbul, bagaimanakah selanjutnya? Apakah kita menerima keselamatan berdasarkan keadaan? Tidak pernah karena melihat situasi sehingga kita datang kepada Kristus. Dan jika kita mau datang pada Kristus, maka apakah kondisinya? Kondisinya adalah dengan iman yang hidup kita berpegang sepenuhnya dan seluruhnya pada jasa darah Juruselamat yang telah disalibkan dan bangkit kembali. Saat kita melakukannya, maka kita mengerjakan pekerjaan kebenaran. Namun ketika Allah memanggil orang berdosa di dunia ini, dan mengundang mereka, tidak ada kondisi tertentu di sana; Anda ditarik oleh undangan Kristus, dan sekarang Anda harus memberi sambutan agar Anda dapat datang kepada Allah. Orang berdosa datang, dan saat dia datang dan melihat Kristus ditinggikan di salib Kalvari, kesan yang Allah tanamkan dalam pikirannya, maka ada kasih yang melampaui apa pun yang dapat dipikirkan."—Ellen G. White, Manuscript Releases, jld. 6, hlm. 32.



## Discussion Questions: **Pertanyaan untuk Didiskusikan:**

1. Look at the above quote from Ellen G. White; read it in the context of Wednesday's study. What is she telling us there? Notice in her statement both elements of the Christian walk: faith and then works. How does she differentiate between them? **1. Perhatikan kutipan dari Ellen G. White di atas; bacalah dalam konteks pelajaran hari Rabu. Apakah yang dinyatakannya dalam kutipan itu? Perhatikan pernyataannya dalam kedua elemen kehidupan Kristen: iman dan perbuatan. Bagaimanakah dia membedakan keduanya?**
2. Why are pride and arrogance such dangerous sins? Why are they so hard to put away? Can it be because by their very nature they blind people to their need to put them away? After all, if you are proud, you think you are OK, and if you think you are OK, why bother changing? How can dwelling on the Cross and what it represents (the only means of saving any person) be a powerful cure for pride and arrogance in anyone? **2. Mengapakah kesombongan dan keangkuhan merupakan dosa yang sangat berbahaya? Mengapakah hal-hal itu sangat sukar disingkirkan? Mungkinkah karena sifatnya, hal itu membutuhkan orang sehingga tidak dapat melihat kebutuhan mereka untuk menyingkirkannya? Lagi pula jika Anda sombong, maka Anda berpikir Anda baik-baik saja, dan jika Anda berpikir bahwa Anda baik-baik saja, mengapa harus berubah? Bagaimanakah dengan merenungkan tentang Salib dan apa yang diwakilinya (satu-satunya cara menyelamatkan manusia) menjadi obat yang ampuh untuk kesombongan dan keangkuhan dalam kehidupan setiap orang?**
3. Does Isaiah see hope for people of other nations? (See, for example, [Isa. 25:3, 6](#) and [Isa. 26:9](#). Compare [Rev. 19:9](#).) **3. Apakah Yesaya melihat pengharapan bagi bangsa-bangsa lain? Lihat, sebagai contoh, Yes. 25: 3, 6; 26: 9 (bandingkan Why. 19: 9).**

**Summary:** Isaiah saw that following Assyria, Babylon would conquer Judah. But he also saw that in spite of superhuman rulers of the darkness of this world ([Eph. 6:12](#)) working through God's human enemies and presuming to play God, the Lord would decisively prevail and bring eternal peace to our troubled planet. **RINGKASAN:** Yesaya melihat bahwa setelah Asyur, maka Babel akan menaklukkan Yehuda. Namun dia juga melihat bahwa meskipun para penguasa kegelapan di dunia ini (Ef. 6: 12) yang bekerja melalui musuh-musuh umat Allah dan berlagak seperti Allah, Tuhan pasti akan menang dan akan membawa kedamaian kekal ke planet bumi kita yang penuh dengan kesusahan.

## Ellen G. White Notes:

Friday, February 5: For Further Reading

Reflecting Christ, "Revealing the Triumphs of Grace," p. 347;

Ellen G. White Comments, in The SDA Bible Commentary, "Battling With Unseen Powers," vol. 6, pp. 1118, 111

## **Revealing the Triumphs of Grace, November 29**

Ye are my witnesses, saith the Lord, that I am God. Isaiah 43:12. {RC 347.1}

The faithful ambassador of Christ is not ashamed of the banner of truth. He does not cease from proclaiming the truth, however unpopular it may be. In all places, in season, out of season, he heralds the glad tidings of salvation. Missionaries for God are called to face dangers, endure privations, and suffer reproach for the truth's sake, yet amid dangers, hardships, and reproach they are still to hold the banner aloft. {RC 347.2}

The third angel proclaims his message in no whispered tones, in no hesitant manner. He cries with a loud voice, while flying swiftly through the midst of heaven. This shows that the work of God's servants is to be earnest and rapidly performed. They must be brave witnesses for the truth. With no shame upon their countenances, with uplifted heads, with the bright beams of the Sun of Righteousness shining upon them, with rejoicing that their redemption draweth nigh, they go forth declaring the last message of mercy to the world. {RC 347.3}

These last-day witnesses are bold soldiers of Jesus Christ. They have tasted of the powers of the world to come. Their feet are not on sliding sand, but on solid rock. They are not easily moved away from the faith once delivered to the saints. These will be strengthened by their leader to cope with difficulties. They are messengers of righteousness, representatives of Christ, revealing the triumphs of grace. {RC 347.4}

From these chosen men of God the truth will shine forth. It will be heard from their lips, reflected in their countenances, and demonstrated in their lives. They will be marked by purity and uncorruptness. The grace of Christ has a refining, ennobling influence on the character. Many men and women of ability, refinement, and education will throw their all on the Lord's side. Many will part with friends and will sacrifice every worldly interest in order to proclaim the unsearchable riches of Christ. Their lives give evidence to the world of the power of Christianity. They witness that the gospel is what it purports to be, the power of God unto salvation. Bright beams of gospel truth are flashed from them upon the path of those who are in darkness. Their unswerving fidelity is registered in the books of heaven.—Manuscript 51, 1900. {RC 347.5}

Those who walk even as Christ walked, who are patient, gentle, kind, meek, and lowly in heart, those who yoke up with Christ and lift His burdens, who yearn for souls as He yearned for them—these will enter into the joy of their Lord. They will see with Christ the travail of His soul, and be satisfied. Heaven will triumph, for the vacancies made in heaven by the fall of Satan and his angels will be filled by the redeemed of the Lord.—The Review and Herald, May 29, 1900. **{RC 347.6}**

Battling With Unseen Powers—[Ephesians 6:10-18 quoted.] In the Word of God are represented two contending parties that influence and control human agencies in our world.

Constantly these parties are working with every human being. Those who are under God's control and who are influenced by the heavenly angels, will be able to discern the crafty workings of the unseen powers of darkness. Those who desire to be in harmony with the heavenly agencies should be intensely in earnest to do God's will. They must give no place whatever to Satan and his angels. {6BC 1118.12}

But unless we are constantly on guard, we shall be overcome by the enemy. Although a solemn revelation of God's will concerning us has been revealed to all, yet a knowledge of His will does not set aside the necessity of offering earnest supplications to Him for help, and of diligently seeking to cooperate with Him in answering the prayers offered. He accomplishes His purposes through human instrumentalities (Manuscript 95, 1903). {6BC 1119.1}

—Ellen G. White Comments, in *The SDA Bible Commentary*, vol. 6, pp. 1118, 1119.