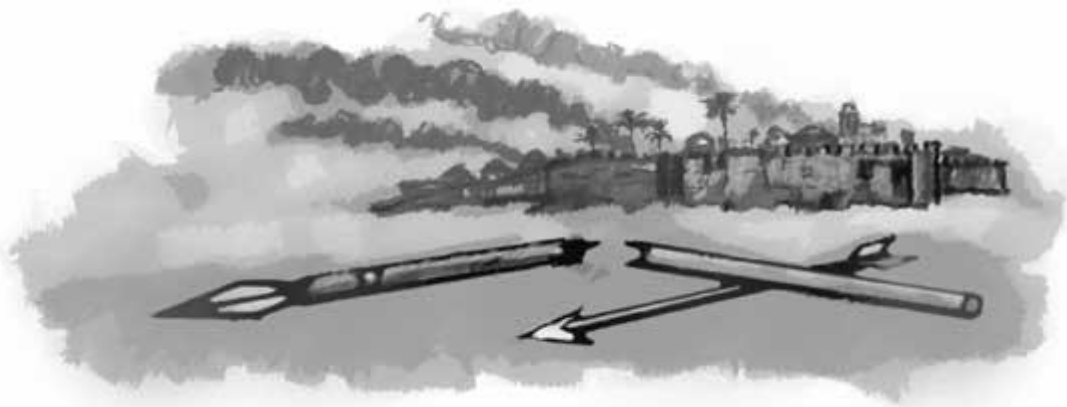


LESSON 7 *February 6–12 **PELAJARAN 7 – 6-12 Februari**

Defeat of the Assyrians Kekalahan Bangsa Asyur.



Sabbath Afternoon Sabat petang

Read for This Week's Study: [Isa. 36:1](#), [Isa. 36:2–20](#), [Isa. 36:21–37:20](#), [Isa. 37:21–38](#), Isaiah 38, Isaiah 39. **UNTUK PELAJARAN PEKAN INI BACALAH: Yes. 36: 1; 36: 2-20; 36: 21-37: 20; 37: 21-38; 38, 39.**

Memory Text: “ ‘O Lord of hosts, God of Israel, the One who dwells between the cherubim, You are God, You alone, of all the kingdoms of the earth. You have made heaven and earth’ ” ([Isaiah 37:16, NKJV](#)). **AYAT HAFALAN: "Ya TUHAN semesta alam, Allah Israel, yang bertakhta di atas kerubim! Hanya Engkau sendirilah Allah segala kerajaan di bumi; Engkaulah yang menjadikan langit dan bumi" (Yesaya 37:16).**

A gaunt man walks barefoot with his two sons. Another family has loaded all their belongings onto an oxcart pulled by emaciated oxen. A man leads the oxen while two women sit on the cart. Less fortunate people have no cart, so they carry their possessions on their shoulders. **Seorang pria kurus berjalan tanpa alas kaki dengan kedua anaknya. Keluarga yang lain telah memasukkan semua barang-barang mereka ke gerobak yang ditarik oleh sapi kurus. Seorang pria menuntun lembu jantan sementara dua orang wanita duduk di gerobak. Orang-orang yang kurang beruntung tidak memiliki kereta, jadi mereka harus memikul barang-barang mereka di pundak mereka.**

“Soldiers are everywhere. A battering ram smashes into the city gate. Archers on top of the ram shoot at defenders on the walls. Hectic carnage reigns supreme. **Tentara ada di mana-mana.**

Seorang pendobrak menabrak gerbang kota. Para pemanah memanah para prajurit yang mempertahankan kota. Pembantaian merajalela.

“Fast forward. A king sits grandly on his throne, receiving booty and captives. Some captives approach him with hands upraised, pleading for mercy. Others kneel or crouch. Descriptions of these scenes with the king begin with these words: ‘Sennacherib, king of the world, king of Assyria’ and continue with such expressions as ‘sat in a nēmeduthrone and the booty of the city Lachish passed in review before him.’ ”—John Malcolm Russell, *The Writing on the Wall* (Winona Lake, IN: Eisenbrauns, 1999), pp. 137, 138. “Maju dengan cepat. Seorang raja terlihat gagah duduk di singgasananya menerima barang-barang rampasan. Beberapa tahanan mendekatinya dengan tangan terangkat, memohon belas kasihan. Yang lain berlutut atau berjongkok. Gambaran peristiwa bersama dengan raja dimulai dengan kata-kata ini “Sanherib raja dunia, raja Asyur” dan ekspresi itu dilanjutkan dengan sebutan “duduk di takhta nēmedu dan jarahan kota Lakish dibawa masuk ke hadapannya.”—John Malcolm Russell, *The Writing on the Wall* (Winona Lake, Indiana: Eisen Brauns, 1999), hlm. 137, 138.

This series of pictures, which once adorned the walls of Sennacherib’s “Palace Without a Rival,” are now in the British Museum, and what a story they have to tell about the plight of God’s professed people! Seri gambaran ini, yang pernah menghiasi tembok istana Sanherib yang dijuluki “Istana tanpa Tandingan,” sekarang berada di Museum Inggris, dan alangkah hebatnya cerita yang mereka ceritakan tentang keadaan buruk yang menimpa orang yang mengaku sebagai umat Allah!

** Study this week’s lesson to prepare for Sabbath, February 13. Pelajari Pelajaran minggu ini untuk persiapan untuk Sabat, 13 Februari.*

Ellen G. White Notes:

Sabbath Afternoon, February 6

The rise and fall of the Assyrian Empire is rich in lessons for the nations of earth today. Inspiration has likened the glory of Assyria at the height of her prosperity to a noble tree in the garden of God, towering above the surrounding trees.

“The Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. . . . Under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. . . . All the trees of Eden, that were in the garden of God, envied him.” Ezekiel 31:3-9.

But the rulers of Assyria, instead of using their unusual blessings for the benefit of mankind, became the scourge of many lands. Merciless, with no thought of God or their fellow men, they pursued the fixed policy of causing all nations to acknowledge the supremacy of the gods of Nineveh, whom they exalted above the Most High. God had sent

Jonah to them with a message of warning, and for a season they humbled themselves before the Lord of hosts and sought forgiveness. But soon they turned again to idol worship and to the conquest of the world.—Prophets and Kings, pp. 362, 363.

The power of God has not decreased. His power, I saw, would be just as freely bestowed now as formerly. It is the church of God that have lost their faith to claim, their energy to wrestle, as did Jacob, crying: “I will not let Thee go, except Thou bless me.” Enduring faith has been dying away. It must be revived in the hearts of God’s people. There must be a claiming of the blessing of God. Faith, living faith, always bears upward to God and glory; unbelief, downward to darkness and death.—Testimonies for the Church, vol. 1, p. 144.

To the omnipotence of the King of kings our covenant-keeping God unites the gentleness and care of the tender shepherd. His power is absolute, and it is the pledge of the sure fulfillment of His promises to all who trust in Him. He has means for the removal of every difficulty, that those who serve Him and respect the means He employs may be sustained. His love is as far above all other love as the heavens are above the earth. He watches over His children with a love that is measureless and everlasting.

In the darkest days, when appearances seem most forbidding, have faith in God. He is working out His will, doing all things well in behalf of His people. The strength of those who love and serve Him will be renewed day by day.—The Ministry of Healing, pp. 481, 482.

SUNDAY February 7 Minggu 7 Februari

Strings Attached ([Isa. 36:1](#)) Tali Busur Sudah Terpasang (Yesaya 36: 1).

What happened to Judah? ([2 Kings 18:13](#), [2 Chron. 32:1](#), [Isa. 36:1](#).) Apakah yang terjadi kepada Yehuda? [2 Raj. 18: 13](#); [2 Taw. 32: 1](#); [Yes. 36: 1](#).

When faithless Ahaz died and his faithful son Hezekiah succeeded him, Hezekiah inherited a kingdom that had lost full independence. Having purchased Assyrian aid against the alliance of Syria and northern Israel, Judah was forced to continue paying “protection money” in the form of tribute to Assyria (see [2 Chron. 28:16–21](#)). When the Assyrian king Sargon II died on a distant battlefield and was succeeded by Sennacherib in 705 b.c., Assyria appeared vulnerable. Evidence from Assyrian and biblical texts reveals that Hezekiah seized this opportunity to rebel (see [2 Kings 18:7](#)), taking aggressive action as the ringleader of an anti-Assyrian revolt among the small nations in his region. **Ketika Ahas yang tidak setia meninggal dunia dan anaknya yang setia Hizkia menggantikan dia, Hizkia mewarisi sebuah kerajaan yang telah kehilangan kemerdekaannya. Dengan membeli bantuan dari bangsa Asyur untuk melawan pasukan gabungan Aram dan Israel Utara, Yehuda dipaksa untuk tetap membayar “uang perlindungan” dalam bentuk upeti kepada kerajaan Asyur (lihat 2 Taw. 28. 16-21). Ketika Sargon II raja Asyur**

meninggal di medan pertempuran yang jauh dan digantikan oleh Sanherib tahun 705 SM, Asyur tampaknya lemah. Bukti dari bangsa Asyur dan ayat-ayat Alkitab menyatakan bahwa Hizkia menggunakan kesempatan ini untuk memberontak (lihat 2 Raj. 18: 7), dengan mengambil tindakan yang agresif sebagai pemimpin kelompok anti-Asyur ia memimpin pemberontakan di antara bangsa-bangsa kecil di wilayahnya.

Unfortunately for him, Hezekiah had underestimated the resilience of Assyria's might. In 701 b.c., when Sennacherib had subdued other parts of his empire, he lashed out against Syria-Palestine with devastating force and ravaged Judah. Sangat disayangkan baginya, Hizkia telah menganggap remeh daya tahan kekuatan Asyur. Pada tahun 701 SM, ketika Sanherib menaklukkan bagian lain dari kerajaannya, dia menghancurkan Suriah-Palestina dengan kekuatan yang menghancurkan dan juga merusak Yehuda.

**How did Hezekiah prepare for a confrontation with Assyria? ([2 Chron. 32:1–8](#).)
Bagaimanakah Hizkia mempersiapkan sebuah konfrontasi dengan Asyur? 2 Taw. 32: 1-8.**

When Hezekiah saw that Sennacherib intended to take Jerusalem, the capital city, he made extensive preparations for a confrontation with Assyria. He strengthened his fortifications, further equipped and organized his army, and increased the security of Jerusalem's water supply (see also [2 Kings 20:20](#), [2 Chron. 32:30](#)). The remarkable Siloam water tunnel, commemorated by an inscription telling how it was constructed, almost certainly dates to Hezekiah's preparation for a potential siege. Ketika Hizkia melihat bahwa Sanherib bermaksud untuk menyerang Yerusalem, ibu kota Yehuda, dia membuat persiapan yang menyeluruh untuk menghadapi konfrontasi dengan Asyur. Dia memperkuat benteng pertahanan, lebih lanjut ia memperlengkapi dan mengatur tentaranya, dan meningkatkan keamanan pasokan air ke Yerusalem (lihat juga 2 Raj. 20:20; 2 Taw 32: 30). Saluran air Siloam yang termasyhur, diperingati dengan adanya inskripsi yang menceritakan bagaimana saluran itu dibangun, hampir dapat dipastikan penanggalannya sama dengan masa Hizkia mempersiapkan bangsanya untuk menghadapi kemungkinan pengepungan.

Just as important as military and organizational leadership, Hezekiah provided spiritual leadership as he sought to boost the morale of his people at this frightening time. "But the king of Judah had determined to do his part in preparing to resist the enemy; and, having accomplished all that human ingenuity and energy could do, he had assembled his forces and had exhorted them to be of good courage."—Ellen G. White, *Prophets and Kings*, p. 351. Sama pentingnya seperti kepemimpinan dalam bidang militer dan organisasi, Hizkia juga menyediakan kepemimpinan rohani dalam upayanya untuk meningkatkan moral umat-Nya pada saat yang menakutkan ini. "Tetapi raja Yehuda ini telah menentukan untuk melakukan bagiannya dalam mengadakan persiapan untuk melawan musuh; dan telah merampungkan semua yang dapat dilakukan dengan kemampuan dan kekuatan manusia, ia telah menghimpun angkatan perangnya, dan telah menasihati mereka supaya bertindak gagah perkasa."—Ellen G. White, *Alfa dan Omega*, jld. 4, hlm. 288.

If Hezekiah trusted the Lord so much, why did he put forth so much effort on his own? Did his works negate his faith? See [Philippians 2:12](#), [13](#) on cooperating with God, who provides

the power that is truly effective. **Jika Hizkia sangat memercayai Tuhan, mengapakah dia begitu banyak melakukan usaha pribadi? Apakah pekerjaannya meniadakan imannya? Lihat nasihat Filipi 2: 12, 13 dalam bekerja sama dengan Allah, yang menyediakan kuasa yang benar-benar efektif.**

Ellen G. White Notes:

Sunday, February 7: Strings Attached

Hezekiah, in the earlier years of his reign, had continued to pay tribute to Assyria, in harmony with the agreement entered into by Ahaz. Meanwhile the king had taken “counsel with his princes and his mighty men,” and had done everything possible for the defense of his kingdom. He had made sure of a bountiful supply of water within the walls of Jerusalem, while without the city there should be a scarcity. “Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance. And he set captains of war over the people.” 2 Chronicles 32:3, 5, 6. Nothing had been left undone that could be done in preparation for a siege.—Prophets and Kings, pp. 350, 351.

In a time of grave national peril, when the hosts of Assyria were invading the land of Judah and it seemed as if nothing could save Jerusalem from utter destruction, Hezekiah rallied the forces of his realm to resist with unfailing courage their heathen oppressors and to trust in the power of Jehovah to deliver. “Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him,” Hezekiah exhorted the men of Judah; “for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles.” 2 Chronicles 32:7, 8.—Prophets and Kings, p. 349.

The Lord knows that if we look to man, and trust to man, we are leaning on an arm of flesh. He invites our confidence. There is no limit to His power. Think of the Lord Jesus, and His merits and His love, but do not seek to find the defects and dwell upon the mistakes that others have made. Call to your mind the things worthy of your recognition and your praise; and if you are sharp to discern errors in others, be more sharp to recognize the good and praise the good. You may, if you criticize yourself, find things just as objectionable as that which you see in others. Then let us work constantly to strengthen one another in the most holy faith.—This Day With God, p. 300.

[Each of us] will have hard battles to fight with self, and these combats will not become fewer. But if we are constantly growing in Christian experience, if we continue to look to Jesus in faith, strength will be given us for every emergency. All the powers and faculties of a regenerated nature must be brought into constant, daily exercise. Every day we shall have occasion to crucify self, to war against inclination and a perverse temperament that would draw the will in a wrong direction. The repose and triumph of victory are not yet

ours, except as we by faith enter into the victory that Christ has gained for us.—Reflecting Christ, p. 108.

MONDAY February 8 **SENIN 8 Februari**

Propaganda ([Isa. 36:2–20](#)) **Propaganda (Yesaya 36: 2-20).**

The rulers of Assyria were not only brutal, but they also were intelligent. Their goal was wealth and power, not simply destruction (compare [Isa. 10:13, 14](#)). Why use resources to take a city by force if you can persuade its inhabitants to surrender? So, while he was engaged in the siege of Lachish, Sennacherib sent his rabshakeh, a kind of high officer, to take Jerusalem by propaganda. **Penguasa Asyur bukan hanya brutal, namun mereka juga cerdas. Tujuan mereka adalah kekayaan dan kekuasaan, bukan saja menghancurkan (bandingkan Yes. 10: 13. 14). Mengapa harus menggunakan sumberdaya untuk merebut kota dengan paksa jika Anda dapat membujuk penduduknya untuk menyerah? Jadi pada waktu dia mengepung Lakhis, Sanherib mengutus rabshakeh, semacam pegawai tinggi kerajaan, untuk merebut Yerusalem dengan propaganda.**

What arguments did the rabshakeh use to intimidate Judah? ([Isa. 36:2–20](#), see also [2 Kings 18:17–35](#), [2 Chron. 32:9–19](#).) Apakah argumen yang digunakan oleh rabshakeh untuk mengintimidasi Yehuda? **Yes. 36: 2-20, lihat juga 2 Raj. 18: 17-35; 2 Taw. 32: 9-19.**

The rabshakeh made some rather powerful arguments. You cannot trust Egypt to help you because she is weak and unreliable. You cannot depend on the Lord to help you because Hezekiah has offended Him by removing His high places and altars throughout Judah, telling the people to worship at one altar in Jerusalem. In fact, the Lord is on Assyria's side and told Sennacherib to destroy Judah. You don't even have enough trained men to handle 2,000 horses. **Rabshakeh membuat argumen-argumen yang sangat meyakinkan. Engkau tidak dapat mengandalkan Mesir untuk menolongmu karena dia lemah dan tidak dapat diandalkan. Engkau tidak dapat bergantung kepada Tuhan untuk menolong sebab Hizkia telah menyakiti hati-Nya dengan memindahkan bukit-bukit pengorbanan dan mazbah-Nya di seluruh Yehuda, dan meminta seluruh rakyat untuk menyembah pada satu mazbah di Yerusalem. Pada kenyataannya, Tuhan ada di pihak Asyur dan Ia telah mengatakan kepada Sanherib untuk menghancurkan Yehuda. Bahkan engkau tidak memiliki orang yang terlatih untuk menunggangi 2.000 ekor kuda.**

To avoid a siege in which you have nothing to eat and drink, give up now and you will be treated well. Hezekiah cannot save you, and because the gods of all the other countries conquered by Assyria have not saved them, you can be sure that your God will not save you, either. **Untuk menghindari pengepungan di mana engkau nantinya tidak memiliki makanan dan minuman, menyerahlah sekarang maka engkau akan diperlakukan dengan baik. Hizkia tidak dapat menyelamatkanmu, dan karena para dewa dari bangsa-bangsa yang telah ditaklukkan oleh Asyur tidak menyelamatkan mereka, engkau dapat pastikan bahwa Allahmu juga tidak akan menyelamatkan engkau.**

Was the rabshakeh telling the truth? **Apakah rabshakeh mengatakan kebenaran?**

Because there was much truth in what he was saying, his arguments were persuasive. Backing him up were two unspoken arguments. First, he had just come from Lachish, only 30 miles away, where the Assyrians were showing what happened to a strongly fortified city that dared resist them. Second, he had a powerful contingent of the Assyrian army with him ([Isa. 36:2](#)). Knowing the fate of armies and cities elsewhere (including Samaria, the capital of northern Israel: [2 Kings 18:9, 10](#)) that had succumbed to Assyria, no Judahite would have reason to doubt that from a human point of view Jerusalem was doomed (compare [Isa. 10:8–11](#)). The rabshakeh also was right in saying that Hezekiah had destroyed various places of sacrifice in order to centralize worship at the temple in Jerusalem ([2 Kings 18:4](#), [2 Chron. 31:1](#)). But had this reform offended the Lord, who was the only hope His people had left? Would He, and could He, save them? It was up to God to answer this question! **Karena begitu banyak kebenaran dari apa yang dia katakan, argumennya sangat persuasif. Yang sangat mendukung dia adalah dua argumen yang tidak diucapkan. Pertama, dia baru saja datang dari Lakish, hanya 30 mil jaraknya, di mana Asyur menunjukkan apa yang terjadi pada sebuah kota yang memiliki benteng yang kuat jika penduduknya berani menolak mereka. Kedua, dia memiliki kontingen pasukan Asyur bersamanya (Yes. 36: 2). Mengetahui nasib tentara dan kota-kota di tempat lain (termasuk Samaria, yang menjadi ibu kota Israel utara: 2 Raj. 18: 9. 10) yang telah takluk kepada Asyur, tidak seorang pun dari bangsa Yehuda yang memiliki alasan untuk meragukan dari sudut pandang manusia bahwa Yerusalem telah dikutuk (bandingkan Yes. 10:8-11) Rabshakeh juga benar ketika mengatakan bahwa Hizkia telah menghancurkan berbagai tempat pengorbanan untuk memusatkan peribadatan di bait suci Yerusalem (2 Raj. 18: 4; 2 Taw. 31: 1). Namun, apakah reformasi ini menyakiti hati Tuhan, yang menjadi satu-satunya harapan namun telah ditinggalkan oleh bangsa-Nya? Akankan Dia, dapatkah Dia, menyelamatkan mereka? Itu terserah Allah untuk menjawab pertanyaan ini!**

Have you ever been in a similar situation, where, from a human standpoint, all seemed lost? What was your only recourse? If willing, be prepared to share with your class that experience, how you coped, and the ultimate outcome. Pernahkah Anda mengalami situasi yang sama, di mana, dari sudut pandang manusia, semua tampaknya telah hilang? Apakah satu-satunya harapan Anda? Jika Anda mau, bersedialah untuk membagikan pengalaman Anda dengan anggota kelas, bagaimana Anda menghadapinya dan bagaimana hasilnya.

Ellen G. White Notes:

Monday, February 8: Propaganda

The Assyrian officers, sure of the strength of their disciplined forces, arranged for a conference with the chief men of Judah, during which they insolently demanded the surrender of the city. This demand was accompanied by blasphemous revilings against the God of the Hebrews. Because of the weakness and apostasy of Israel and Judah, the name

of God was no longer feared among the nations, but had become a subject for continual reproach... .

Rabshakeh . . . lifted his voice . . . and . . . said:

“Hear ye the words of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you. Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.—Prophets and Kings, pp. 352, 353.

When we are burdened, when we are pressed with temptation, when the feelings and desires of the natural heart are contending for the victory, we should offer up fervent, importunate prayer to our heavenly Father in the name of Christ, and this will bring Jesus to our help, so that through His all-powerful and efficacious name we may gain the victory and banish Satan from our side. . . .

There is help for us only in God. We should not flatter ourselves that we have any strength in wisdom of our own, for our strength is weakness, our judgment foolishness. Christ conquered the foe in our behalf because He pitied our weakness and knew that we would be overcome and would perish if He did not come to our help. He clothed His divinity with humanity, and thus was qualified to reach man with His human arm while with His divine arm He grasped the throne of the Infinite. The merits of Christ elevate and ennoble humanity, and through the name and grace of Christ it is possible for man to overcome the degradation caused by the Fall, and through the exalted, divine nature of Christ to be linked to the Infinite.—That I May Know Him, p. 269.

If our faith is fixed upon God, through Christ, it will prove “as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the Forerunner is for us entered.” It is true that disappointments will come; tribulation we must expect; but we are to commit everything, great and small, to God. He does not become perplexed by the multiplicity of our grievances nor overpowered by the weight of our burdens. His watchcare extends to every household and encircles every individual; He is concerned in all our business and our sorrows. He marks every tear; He is touched with the feeling of our infirmities. All the afflictions and trials that befall us here are permitted, to work out His purposes of love toward us, “that we might be partakers of His holiness” and thus become participants in that fullness of joy which is found in His presence.—Testimonies for the Church, vol. 5, p. 742.

TUESDAY February 9 SELASA 9 Februari

Shaken but Not Forsaken ([Isa. 36:21–37:20](#)) Terguncang tetapi Tidak Ditinggalkan (Yesaya 36: 21-37: 20).

How did the clever oratory of the rabshakeh affect Hezekiah and his officials? ([2 Kings 18:37–19:4](#), [Isa. 36:21–37:4](#).) **Bagaimanakah pidato rabshakeh yang sangat cerdas memengaruhi Hizkia dan pegawainya? 2 Raj. 18: 37–19: 4; Yes. 36: 21-37: 4.**

Shaken to the core and mourning in distress, Hezekiah turned to God, humbly seeking the intercession of Isaiah, the very prophet whose counsel his father had ignored. Sangat terguncang dan berkabung dalam kesusahan, Hizkia berpaling pada Allah, dengan rendah hati memohon doa pengantaraan Yesaya, seorang nabi yang nasihatnya selalu diabaikan oleh ayahnya.

How did God encourage Hezekiah? ([Isa. 37:5–7](#).) **Bagaimanakah Allah memberi semangat kepada Hizkia? Yes. 37: 5-7.**

The message was brief, but it was enough. God was on the side of His people. Isaiah predicted that Sennacherib would hear a rumor that would distract him from his attack on Judah. This was immediately fulfilled. Pesan yang diberikan sangat singkat, tetapi cukup jelas. Allah ada di pihak umat-Nya. Yesaya meramalkan bahwa Sanherib akan mendengar kabar yang mengalihkan perhatiannya dari serangan terhadap Yehuda. Dan ini segera digenapi.

Temporarily frustrated, but by no means giving up for long, Sennacherib sent Hezekiah a threatening message: “ ‘Do not let your God on whom you rely deceive you by promising that Jerusalem will not be given into the hand of the king of Assyria. . . . Have the gods of the nations delivered them?’ ” ([Isa. 37:10, 12](#), NRSV; see also [2 Chron. 32:17](#)). Untuk sementara dia frustrasi, tetapi tidak menyerah, Sanherib mengirim utusan kepada Hizkia yaitu sebuah pesan yang berisi ancaman: “Janganlah Allahmu yang kaupercayaan itu memperdayakan engkau dengan menjanjikan: Yerusalem tidak akan diserahkan ke tangan raja Asyur . Sudahkah para allah dari bangsa-bangsa yang telah dimusnahkan oleh nenek moyangku, dapat melepaskan mereka?” (Yes. 37: 10, 12: lihat juga 2 Taw. 32: 17).

This time Hezekiah went straight to the temple and spread the message out before the Lord of hosts, “ ‘enthroned above the cherubim’ ” ([Isa. 37:14–16](#), NRSV). Kali ini Hizkia langsung pergi ke bait suci dan membentangkan surat itu di hadapan TUHAN, “yang bertakhta di atas kerubim” (Yes. 37: 14-16).

How did Hezekiah’s prayer identify what was at stake in Jerusalem’s crisis? ([Isa. 37:15–20](#).) **Bagaimanakah doa Hizkia menyatakan apa yang dipertaruhkan dalam krisis di Yerusalem? Yes. 37: 15-20.**

Sennacherib had pointedly attacked Hezekiah’s strongest defense: faith in his God. Rather than buckling under, Hezekiah appealed to God to demonstrate who He is, “ ‘so that all the kingdoms of the earth may know that you alone are the Lord’ ” ([Isa. 37:20](#), NRSV). Sanherib dengan tajam menyerang pertahanan terkuat Hizkia: yaitu iman kepada Allah-Nya. Daripada menyerah, Hizkia memohon kepada Allah untuk menunjukkan siapakah diri-Nya, “supaya segala kerajaan di bumi mengetahui, bahwa hanya Engkau sendirilah TUHAN” (Yes. 37: 20).

Read prayerfully Hezekiah's prayer ([Isa. 37:15–20](#)). What aspects about God does he focus on? What principle do we see in this prayer that can give us encouragement and strength to stay faithful in our own personal crises? **Bacalah dengan saksama tentang doa Hizkia (Yes. 37: 15-20). Aspek apakah yang dia sangat perhatikan tentang Allah? Prinsip apakah yang Anda lihat dalam doa ini yang dapat memberikan kita semangat dan kekuatan untuk tetap setia dalam krisis yang kita alami secara pribadi?**

Ellen G. White Notes:

Tuesday, February 9: Shaken But Not Forsaken

The land of Judah had been laid waste by the army of occupation, but God had promised to provide miraculously for the needs of the people. To Hezekiah came the message: "This shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of the Lord of hosts shall do this.

"Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city, to save it, for Mine own sake, and for My servant David's sake." [2 Kings 19:]29-34.

That very night deliverance came.—Prophets and Kings, pp. 360, 361.

The faith that strengthened Habakkuk and all the holy and the just in those days of deep trial was the same faith that sustains God's people today. In the darkest hours, under circumstances the most forbidding, the Christian believer may keep his soul stayed upon the source of all light and power. Day by day, through faith in God, his hope and courage may be renewed. "The just shall live by his faith." In the service of God there need be no despondency, no wavering, no fear. The Lord will more than fulfill the highest expectations of those who put their trust in Him. He will give them the wisdom their varied necessities demand. . . .

We must cherish and cultivate the faith of which prophets and apostles have testified—the faith that lays hold on the promises of God and waits for deliverance in His appointed time and way. The sure word of prophecy will meet its final fulfillment in the glorious advent of our Lord and Saviour Jesus Christ, as King of kings and Lord of lords. The time of waiting may seem long, the soul may be oppressed by discouraging circumstances, many in whom confidence has been placed may fall by the way; but with the prophet who endeavored to encourage Judah in a time of unparalleled apostasy, let us confidently declare, "The Lord

is in His holy temple: let all the earth keep silence before Him.” Habakkuk 2:20.—Prophets and Kings, pp. 386–388.

When we take into our hands the management of things with which we have to do, and depend upon our own wisdom for success, we are taking a burden which God has not given us, and are trying to bear it without His aid. We are taking upon ourselves the responsibility that belongs to God, and thus are really putting ourselves in His place. . . . But when we really believe that God loves us and means to do us good we shall cease to worry about the future. We shall trust God as a child trusts a loving parent. Then our troubles and torments will disappear, for our will is swallowed up in the will of God.—Thoughts From the Mount of Blessing, pp. 100, 101.

WEDNESDAY February 10 RABU 10 Februari

The Rest of the Story ([Isa. 37:21–38](#)) Kisah Selanjutnya (Yesaya 37: 21-38).

According to Sennacherib, as reported in his annals, he took fortysix fortified towns, besieged Jerusalem, and made Hezekiah the Jew “a prisoner in Jerusalem, his royal residence, like a bird in a cage.”—James B. Pritchard, editor, *Ancient Near Eastern Texts Relating to the Old Testament* (Princeton, NJ: Princeton University Press, 1969), p. 288. But in spite of his penchant for propaganda as an extension of his monumental ego, neither in text nor in pictures does he claim to have taken Jerusalem. From a human point of view, this omission is amazing, given the inexorable power of Sennacherib and the fact that Hezekiah led a revolt against him. Rebels against Assyria had short life expectancies and gruesome deaths. Menurut Sanherib, sebagaimana yang dituliskan dalam kisah para raja, dia merebut empat puluh enam kota berkubu, mengepung Yerusalem, dan membuat Hizkia orang Yahudi menjadi tawanan di Yerusalem, dalam istananya, ba gaikan seekor burung di dalam sangkar." -James B. Pritchard, editor, *Ancient Near Eastern Texts Relating to the Old Testament* (Princeton, New Jersey Princeton University Press, 1969), hlm. 288. Namun meskipun dia sangat suka melakukan propaganda untuk menonjolkan dirinya, tidak pernah ada dalam tulisan atau gambar yang menyatakan bahwa dia telah menaklukkan Yerusalem. Dari sudut pandang manusia, kelalaian ini sangat luar biasa, Sanherib memiliki kekuatan yang tidak terbendung dan Hizkia telah memimpin pemberontakan melawan dia. Pemberontakan melawan Asyur memiliki harapan hidup yang pendek dan kematian yang mengerikan.

Scholars acknowledge that even if we did not have the biblical record, we would be compelled to admit that a miracle must have taken place. The fact that Sennacherib lined the walls of his “Palace Without a Rival” with reliefs (carved pictures) vividly depicting his successful siege of Lachish appears to be due to his need for a face-saving device. But for the grace of God, these pictures would have shown Jerusalem instead! Sennacherib did not tell the rest of the story, but

the Bible does. Para ahli mengakui bahwa meskipun kita tidak memiliki catatan Alkitab, kita akan dipaksa mengakui bahwa pasti telah terjadi mukjizat. Fakta menyatakan bahwa Sanherib mengukir tembok kediamannya “Istana tanpa Tandingan” dengan ukiran (gambar-gambar) yang dengan jelas menceritakan keberhasilannya dalam mengepung Lakish, ini dilakukan sebagai alat untuk menyelamatkan wajahnya dari rasa malu. Namun dengan kasih karunia Allah, gambar-gambar ini sebaliknya justru telah mempertunjukkan Yerusalem! Sanherib tidak menceritakan akhir dari kisah tersebut, namun Alkitab menceritakannya.

What is the rest of the story? ([Isa. 37:21–37.](#)) Apakah kisah selanjutnya? **Yes. 37: 21-37.**

In response to Hezekiah’s prayer of total faith, God sent him a message of total assurance for Judah that boils over with molten fury against the proud Assyrian king who had dared to defy the divine King of kings ([Isa. 37:23](#)). Then God promptly fulfilled His promise to defend Jerusalem ([2 Kings 19:35–37](#); [2 Chron. 32:21, 22](#); [Isa. 37:36–38](#)). Sebagai jawaban dari doa Hizkia yang disampaikan dengan iman yang teguh, Allah mengirimkan pesan kepadanya tentang jaminan sepenuhnya bagi Yehuda yang sudah merasakan panasnya amarah raja Asyur yang sombong yang telah berani “menampar” wajah Raja Ilahi yang berkuasa di atas segala raja ([Yes. 37: 23](#)). Kemudian Allah segera menggenapi janji-Nya untuk mempertahankan Yerusalem ([2 Raj. 19: 35-37](#); [2 Taw. 32: 21, 22](#), [Yes. 37: 36-38](#)).

A big crisis calls for a big miracle, and big it was. The body count was high: 185,000. So, Sennacherib had no choice but to go home, where he met his own death (compare Isaiah’s prediction in [Isa. 37:7–38](#)). Krisis yang besar membutuhkan mukjizat yang besar, dan memang mukjizat yang terjadi sungguh dahsyat. Malaikat Tuhan membunuh pasukannya sebanyak: 185.000 orang. Maka, Sanherib tidak memiliki pilihan selain pulang ke rumah, dimana dia menemui ajalnya (bandingkan prediksi Yesaya dalam [Yes 37: 7-38](#)).

“The God of the Hebrews had prevailed over the proud Assyrian. The honor of Jehovah was vindicated in the eyes of the surrounding nations. In Jerusalem the hearts of the people were filled with holy joy.”—Ellen G. White, *Prophets and Kings*, p. 361. Also, if Sennacherib had conquered Jerusalem, he would have deported the population in such a way that Judah would have lost its identity, as northern Israel did. From one perspective, then, there would have been no Jewish people to whom the Messiah could be born. Their story would have ended right there. But God kept hope alive. “Allah orang Ibrani telah mengalahkan kesombongan orang Asyur. Kehormatan Tuhan telah dipertahankan di mata bangsa-bangsa di sekeliling. Di Yerusalem hati orang banyak dipenuhi dengan kesukaan kudus.”—Ellen G. White, *Alfa dan Omega*, jld. 4, hlm. 295. Seandainya, Sanherib dapat menaklukkan Yerusalem, dia akan mengasingkan penduduknya sedemikian rupa sehingga Yehuda kehilangan identitasnya, seperti yang terjadi kepada Israel utara. Dan satu sisi, maka tidak akan ada bangsa Yahudi yang olehnya Mesias akan dilahirkan. Kisah mereka akan berakhir disana. Namun Allah memelihara pengharapan tetap hidup.

What do you say to someone who, not yet believing in the Bible or the God of the Bible, asks this question: Was it fair that these Assyrian soldiers, who just happened to be born where they were, should die en masse like this? How do you, personally, understand the Lord’s actions here? **Apakah yang Anda katakan kepada seseorang yang, belum percaya**

kepada Alkitab atau Allah Alkitab, pertanyaan-pertanyaan ini: Apakah adil bila pasukan Asyur, yang kebetulan lahir menjadi bangsa Asyur, harus mengalami kematian secara massal seperti itu? Bagaimanakah Anda secara pribadi, memahami tindakan Tuhan di sini?

Ellen G. White Notes:

Wednesday, February 10: The Rest Of The Story

As God's messengers [angels] go forth, like "the appearance of a flash of lightning," (Ezekiel 1:14), so dazzling their glory, and so swift their flight. The angel that appeared at the Saviour's tomb, his countenance "like lightning, and his raiment white as snow," caused the keepers for fear of him to quake, and they "became as dead men." Matthew 28:3, 4. When Sennacherib, the haughty Assyrian, reproached and blasphemed God, and threatened Israel with destruction, "it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand." There were "cut off all the mighty men of valor, and the leaders and captains," from the army of Sennacherib. "So he returned with shame of face to his own land." 2 Kings 19:35; 2 Chronicles 32:21.—The Great Controversy, p. 512.

Tidings of this terrible judgment upon the army that had been sent to take Jerusalem, soon reached Sennacherib, who was still guarding the approach to Judea from Egypt. Stricken with fear, the Assyrian king hastened to depart. . . . But he had not long to reign. In harmony with the prophecy that had been uttered concerning his sudden end, he was assassinated by those of his own home, "and Esarhaddon his son reigned in his stead." Isaiah 37:38.

The God of the Hebrews had prevailed over the proud Assyrian. The honor of Jehovah was vindicated in the eyes of the surrounding nations. In Jerusalem the hearts of the people were filled with holy joy. Their earnest entreaties for deliverance had been mingled with confession of sin and with many tears. In their great need they had trusted wholly in the power of God to save, and He had not failed them. Now the temple courts resounded with songs of solemn praise.—Prophets and Kings, pp. 361, 362.

Often the Christian life is beset with dangers, and duty seems hard to perform. The imagination pictures impending ruin before, and bondage and death behind. Yet the voice of God speaks clearly, Go forward. Let us obey the command, even though our sight cannot penetrate the darkness. The obstacles that hinder our progress will never disappear before a halting, doubting spirit. Those who defer obedience till every uncertainty disappears, and there remains no risk of failure or defeat, will never obey. Faith looks beyond the difficulties, and lays hold of the unseen, even Omnipotence, therefore it cannot be baffled. Faith is the clasping of the hand of Christ in every emergency.

The worker for God needs strong faith. Appearances may seem forbidding; but in the darkest hour there is light beyond. The strength of those who, in faith, love and serve God,

will be renewed day by day. The understanding of the Infinite is placed at their service, that in carrying out His purposes they may not err. Let these workers hold the beginning of their confidence firm unto the end, remembering that the light of God's truth is to shine amid the darkness that enshrouds our world.—Gospel Workers, p. 262.

THURSDAY February 11 KAMIS 11 Februari

In Sickness and in Wealth (Isaiah 38, 39) Ketika Sakit dan Memiliki Kekayaan (Yesaya 38, 39).

The events of Isaiah 38 and 39 (2 Kings 20) took place very close to the time God delivered Hezekiah from Sennacherib, even though the deliverance, as depicted in Isaiah 37 (see also 2 Kings 19) had not yet occurred. Indeed, [Isaiah 38:5, 6](#) and [2 Kings 20:6](#) show that they still faced the Assyrian threat. Peristiwa dalam Yesaya 38 dan 39 (2 Raj. 20) terjadi segera sesudah Allah membebaskan Hizkia dari Sanherib, meskipun pembebasan, seperti yang digambarkan dalam Yesaya 37 (lihat juga 2 Raj. 19) belum terjadi. Namun, Yesaya 38: 5, 6 dan 2 Raja-raja 20: 6 menunjukkan bahwa mereka masih menghadapi ancaman dari Asyur.

“Satan was determined to bring about both the death of Hezekiah and the fall of Jerusalem, reasoning no doubt that if Hezekiah were out of the way, his efforts at reform would cease and the fall of Jerusalem could be the more readily accomplished.”—The SDA Bible Commentary, vol. 4, p. 240. “Iblis bertekad untuk membawa kematian kepada Hizkia dan juga kehancuran Yerusalem pada saat yang sama, tidak diragukan jika Hizkia sudah tidak ada lagi, usahanya untuk melakukan reformasi akan berakhir sehingga kejatuhan Yerusalem akan lebih mudah terjadi.”-The SDA Bible Commentary, jld. 4, hlm. 240.

What does the above quote tell us about how important good leadership is for God's people? Apakah yang disampaikan oleh kutipan di atas tentang pentingnya kepemimpinan yang baik bagi umat Allah?

What sign does the Lord give Hezekiah to confirm his faith? ([2 Kings 20:8–10](#), [Isa. 38:6–8](#).) Tanda apakah yang Tuhan berikan kepada Hizkia untuk meneguhkan imannya? 2 Raj. 20:8-10; Yes. 38: 6-8.

By rejecting signs offered by God (Isaiah 7), Ahaz had started the course of events that led to trouble with Assyria. But now Hezekiah had asked for a sign ([2 Kings 20:8](#)); so, God strengthened him to meet the crisis his father had brought upon Judah. Indeed, reversing the shadow on the sundial of Ahaz was possible only through a miracle. Dengan menolak tanda-tanda yang ditawarkan oleh Allah (Yes. 7), Ahas telah mengambil tindakan yang menyebabkan terjadinya permasalahan dengan Asyur. Namun sekarang Hizkia meminta sebuah tanda (2 Raj. 20: 8); maka, Allah menguatkan dia untuk menghadapi krisis yang telah dibawa oleh ayahnya

kepada kerajaan Yehuda. Namun, dengan mundurnya bayangan pada penunjuk waktu yang dibuat Ahas, itu hanya dimungkinkan melalui suatu mukjizat.

The Babylonians studied movements of heavenly bodies and recorded them accurately. Thus, they would have noticed the sun's strange behavior and wondered what it meant. The fact that King Merodach-baladan sent envoys at this time is no accident. The Babylonians had learned of the connection between Hezekiah's recovery and the miraculous sign. **Bangsa Babel mempelajari pergerakan benda-benda di langit dan mencatatnya dengan akurat. Dengan demikian, mereka dapat memperhatikan gerakan matahari yang agak ganjil dan mereka heran apakah gerangan artinya. Fakta nya menyebutkan bahwa Raja Merodakh-Baladan mengirim utusan pada saat ini bukanlah sebuah kebetulan. Bangsa Babel telah mempelajari hubungan antara kesembuhan Hizkia dengan tanda mukjizat itu.**

Now we know why God chose this particular sign. Just as He later used the star of Bethlehem to bring wise men from the East, He used a solar shift to bring messengers from Babylon. This was a unique opportunity for them to learn about the true God. Merodach-baladan spent his entire career trying to win lasting independence from Assyria. He needed powerful allies, which explains his motivation for contacting Hezekiah. If the sun itself moved at Hezekiah's request, what could he do to Assyria? **Sekarang kita ketahui mengapa Allah memilih tanda ini. Sama seperti di kemudian hari Dia menggunakan bintang di Betlehem untuk menuntun orang majus dari Timur, dia menggunakan pergerakan matahari untuk membawa utusan dari Babel. Ini merupakan kesempatan istimewa bagi mereka untuk belajar tentang Allah yang benar. Merodakh-Baladan di sepanjang kariernya mencoba untuk mendapatkan kemerdekaan yang abadi dari Asyur. Dia membutuhkan sekutu yang kuat, ini menerangkan motivasinya mengapa dia ingin bertemu dengan Hizkia. Jika matahari itu sendiri dapat bergeser atas permintaan Hizkia, apakah yang dapat dilakukannya terhadap Asyur?**

How did Hezekiah lose an incredible opportunity to glorify God and point the Babylonians to Him? What was the result? (Isaiah 39.) Hezekiah, who should have been witnessing to them about the Lord, pointed, instead, to his own "glory." What is the lesson for us? Bagaimanakah Hizkia kehilangan kesempatan yang luar biasa untuk memuliakan Allah dan memperkenalkan kepada bangsa Babel? Ba gaimanakah hasilnya? Yesaya 39. Hizkia, yang seharusnya bersaksi kepada mereka tentang Tuhan, justru memperlihatkan "kemuliaannya" sendiri. Apakah yang dapat kita pelajari di sini?

Ellen G. White Notes:

Thursday, February 11: In Sickness And In Wealth

The visit of these messengers from the ruler of a far-away land gave Hezekiah an opportunity to extol the living God. How easy it would have been for him to tell them of God, the upholder of all created things, through whose favor his own life had been spared when all other hope had fled! What momentous transformations might have taken place

had these seekers after truth from the plains of Chaldea been led to acknowledge the supreme sovereignty of the living God!

But pride and vanity took possession of Hezekiah's heart, and in self-exaltation he laid open to covetous eyes the treasures with which God had enriched His people. The king "showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not." Isaiah 39:2. Not to glorify God did he do this, but to exalt himself in the eyes of the foreign princes. He did not stop to consider that these men were representatives of a powerful nation that had not the fear nor the love of God in their hearts, and that it was imprudent to make them his confidants concerning the temporal riches of the nation.—*Prophets and Kings*, pp. 344–346.

The story of Hezekiah's failure to prove true to his trust . . . is fraught with an important lesson for all. Far more than we do, we need to speak of the precious chapters in our experience, of the mercy and loving-kindness of God, of the matchless depths of the Saviour's love. When mind and heart are filled with the love of God, it will not be difficult to impart that which enters into the spiritual life. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will find expression in words that reveal the character of the heart treasure. . . .

What have your friends and acquaintances seen in your house? Are you, instead of revealing the treasures of the grace of Christ, displaying those things that will perish with the using? Or do you, to those with whom you are brought in contact, communicate some new thought of Christ's character and work? . . . O that those for whom God has done marvelous things would show forth His praises, and tell of His mighty works. But how often those for whom God works are like Hezekiah—forgetful of the Giver of all their blessings.—*Conflict and Courage*, p. 241.

FRIDAY February 12 JUMAT 12 Februari

Further Thought: "Only by the direct interposition of God could the shadow on the sundial be made to turn back ten degrees; and this was to be the sign to Hezekiah that the Lord had heard his prayer. Accordingly, 'the prophet cried unto the Lord: and He brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.' Verses 8–11."—Ellen G. White, *Prophets and Kings*, p. 342. **Pendalaman:** "Hanyalah dengan pengaturan Allah secara langsung sehingga bayang-bayang matahari itu dapat berbalik ke belakang sepuluh tapak; dan inilah yang akan menjadi tanda bagi Hizkia bahwa Tuhan telah mendengar akan doanya. Tepat demikian, 'berserulah Nabi Yesaya kepada Tuhan, maka dibuat-Nyalah bayang-bayang itu mundur ke belakang sepuluh tapak, yang sudah dijalani bayang-bayang itu pada penunjuk matahari buatan Ahas.' Ayat 8-11." Ellen G. White, *Alfa dan Omega*, jld. 3, hlm. 280.

“The visit of these messengers from the ruler of a faraway land gave Hezekiah an opportunity to extol the living God. How easy it would have been for him to tell them of God, the upholder of all created things, through whose favor his own life had been spared when all other hope had fled! . . . “Kunjungan utusan-utusan raja dari negeri yang jauh ini memberikan kesempatan kepada Hizkia untuk meninggikan Allah yang hidup itu. Betapa mudah sebenarnya baginya untuk menceritakan tentang Allah kepada mereka sebenarnya, penjaga semua perkara yang diciptakan, yang olehnya kehidupannya sendiri telah diperpanjang ketika segala pengharapan yang lain telah sirna! . . .

“But pride and vanity took possession of Hezekiah’s heart, and in self-exaltation he laid open to covetous eyes the treasures with which God had enriched His people. The king ‘showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.’ [Isaiah 39:2](#). Not to glorify God did he do this, but to exalt himself in the eyes of the foreign princes.”—Pages 344, 345. “Tetapi kecongkakan dan sifat ingin dipuji menguasai hati Hizkia, dan dalam meninggikan diri sendiri ia membuka perbendaharaan kekayaan yang diberikan Allah kepada umat-Nya, di depan mata orang yang serakah. Sang raja bersukacita lalu diperlihatkannya kepada mereka gedung harta bendanya, emas dan perak, rempah-rempah dan minyak yang berharga, segenap gedung persenjataannya dan segala yang terdapat dalam perbendaharaannya; tidak ada barang yang tidak diperlihatkan Hizkia kepada mereka di istananya dan di seluruh daerah kekuasaannya! Yesaya 39: 2. Ia melakukan hal ini bukan untuk memuliakan Allah, tetapi semata-mata untuk meninggikan dirinya sendiri di mata pangeran-pangeran asing.” Hlm. 282, 283.

Discussion Questions: Pertanyaan-pertanyaan untuk Didiskusikan:

- 1. How is Satan like the Assyrian rabshakeh? Does he tell the truth when he says that you have sinned ([Zech. 3:1](#))? How does God respond? (See [Zech. 3:2–5](#).) What is our only hope against these accusations? ([Rom. 8:1](#).) 1. Bagaimanakah Iblis dapat bekerja seperti rabshakeh dari Asyur? Apakah dia mengatakan kebenaran saat ia mengatakan bahwa Anda telah berdosa (Za 3: 1)? Bagaimanakah tanggapan Allah? Lihat Za. 3:2-5. Apakah harapan satu-satunya yang kita miliki untuk melawan tuduhan ini? Rm. 8: 1.**
- 2. Does Satan stop his accusations when you are forgiven? (See [Rev. 12:10](#).) After you are forgiven, when Satan goes on saying that you belong to him because of your sin, what is the nature of his accusation? (See [Deut. 19:16–21](#): law of a lying, malicious witness.) 2. Apakah Iblis menghentikan tuduhannya kepada Anda pada saat Anda diampuni? Lihat Why. 12: 10. Setelah Anda diampuni, saat Iblis tetap mengatakan bahwa Anda adalah miliknya karena dosa-dosa Anda, apakah sifat dari tuduhannya itu? Lihat Ul. 19: 16-21 (hukunm dusta, saksi palsu).**

Summary: In response to the cry of a faithful king, God saved His people and showed who He is: the omnipotent King of Israel who controls the destiny of earth; not only does He destroy those who attempt to destroy His people but He also provides opportunities for others, no matter how “Babylonian,” to become His people. **RINGKASAN:** Sebagai tanggapan kepada seruan raja yang setia, Allah menyelamatkan umat-Nya dan menunjukkan siapa Dia sebenarnya: Raja Israel

yang Mahakuasa yang mengendalikan masa depan dunia ini bukan saja membinasakan orang yang hendak membinasakan umat-Nya, Ia juga menyediakan kesempatan bagi yang lain, tidak peduli sekalipun sifat mereka mirip “Babel,” Ia akan menuntun mereka menjadi umat-Nya.

Ellen G. White Notes:

Friday, February 12: For Further Reading

Sons and Daughters of God, “He Is Near to All Who Call Upon Him,” p. 19;

Reflecting Christ, “Jesus Willed Us Peace,” p. 278.

He Is Near to All That Call Upon Him, January 13

God Is Our Father

The Lord is nigh unto all them that call upon him, to all that call upon him in truth. Psalm 145:18. {SD 19.1}

God is pleased when we keep our faces turned toward the Sun of Righteousness.... When we are in trouble and pressed down with anxieties, the Lord is near, and He bids us cast all our care upon Him, because He cares for us.... {SD 19.2}

He comes to all His children in their affliction. In time of danger He is their refuge. In sorrow, He offers them joy and consolation. Shall we turn from the Redeemer, the fountain of living water, to hew out for ourselves broken cisterns, which can hold no water? When danger approaches, shall we seek for help from those as weak as ourselves, or shall we flee to Him who is mighty to save? His arms are open wide, and He utters the gracious invitation, “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” ... {SD 19.3}

It is not the manifestation of His great and awful majesty and unparalleled power that will leave us without excuse if we refuse Him our love and obedience. It is the love, the compassion, the patience, the long-suffering that He has shown which will witness against those who do not offer Him the willing service of their lives. Those who turn to God with heart and soul and mind will find in Him peaceful security.... {SD 19.4}

He knows just what we need, just what we can bear, and He will give us grace to endure every trial and test that He brings upon us. My constant prayer is for a greater nearness to God.⁴⁰ {SD 19.5}

Every provision has been made to meet the needs of our spiritual and our moral nature.... Light and immortality are brought to light through the Lord Jesus Christ. Jesus has said that He has set before us an open door, and no man can shut it. The open door is before us, and through the

grace of Christ, beams of merciful light stream forth from the gates ajar.⁴¹ {SD 19.6} Sons and Daughters of God, p. 19.

Jesus Willed Us Peace, September 21

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. John 14:27. {RC 278.1}

Before our Lord went to His agony on the cross, He made His will. He had no silver or gold or houses to leave to His disciples. He was a poor man, as far as earthly possessions were concerned. Few in Jerusalem were so poor as He. But He left His disciples a richer gift than any earthly monarch could bestow on his subjects. “Peace I leave with you, my peace I give unto you,” He said; “not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” {RC 278.2}

He left them the peace which had been His during His life on the earth, which had been with Him amidst poverty, buffeting, and persecution, and which was to be with Him during His agony in Gethsemane and on the cruel cross. {RC 278.3}

The Saviour’s life on this earth, though lived in the midst of conflict, was a life of peace. While angry enemies were constantly pursuing Him, He said, “He that sent me is with me: the Father hath not left me alone; for I do always those things that please him.” No storm of satanic wrath could disturb the calm of that perfect communion with God. And He says to us, “My peace I give unto you.” {RC 278.4}

Those who take Christ at His word, and surrender their souls to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by His presence. In perfect acquiescence there is perfect rest. The Lord says, “Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.” ... {RC 278.5}

Every man’s experience testifies to the truth of the words of Scripture: “The wicked are like the troubled sea, when it cannot rest.” ... Sin has destroyed our peace.... The masterful passions of the heart no human power can control. We are as helpless here as were the disciples to quiet the raging storm. But He who spoke peace to the billows of Galilee, has spoken the word of peace for every soul. However fierce the tempest, those who turn to Jesus with the cry, “Lord, save us,” will find deliverance. His grace, which reconciles the soul to God, quiets the strife of human passion, and in His love the heart is at rest. “He maketh the storm a calm, so that the waves thereof are still.... So he bringeth them unto their desired haven.” ... {RC 278.6}

The heart that is in harmony with God is a partaker of the peace of heaven, and will diffuse its blessed influence all around. The spirit of peace will rest like dew upon hearts weary and troubled with worldly strife.—The Signs of the Times, December 27, 1905. {RC 278.7}

Reflecting Christ, “Jesus Willed Us Peace,” p. 278.

