***1. Defined as***

*arm for laying hold on divine power GW 259*

The greatest victories gained for the cause of God are not the result of labored argument, ample facilities, wide influence, or abundance of means; they are gained in the audience chamber with God, when with earnest, agonizing faith men lay hold upon the mighty arm of power. {GW 259.1}

True faith and true prayer—how strong they are! They are as two arms by which the human suppliant lays hold upon the power of Infinite Love. Faith is trusting in God,—believing that He loves us, and knows what is for our best good. Thus, instead of our own way, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness. Our lives, ourselves, are already His; faith acknowledges His ownership, and accepts its blessings. Truth, uprightness, purity, are pointed out as secrets of life’s success. It is faith that puts us in possession of these. Every good impulse or aspiration is the gift of God; faith receives from God the life that alone can produce true growth and efficiency. {GW 259.2}

“This is the victory that overcometh the world, even our faith,” [1 John 5:4.] It is faith that enables us to look beyond the present, with its burdens and cares, to the great hereafter, where all that now perplexes us shall be made plain. Faith sees Jesus standing as our Mediator at the right hand of God. Faith beholds the mansions that Christ has gone to prepare for those who love Him. Faith sees the robe and crown prepared for the overcomer, and hears the song of the redeemed. {GW 259.3}

*clasping Christ’s hand in every emergency GW 262*

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. {GW 262.1}

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. {GW 262.2}

There is to be no despondency in connection with God’s service. The faith of the consecrated worker is to stand every test brought upon it. God is able and willing to bestow upon His servants all the strength they need, and to give them the wisdom that their varied necessities demand. He will more than fulfil the highest expectations of those who put their trust in Him. {GW 262.3}

*element of: Christian character CG 173*

Your compassionate Redeemer is watching you in love and sympathy, ready to hear your prayers and render you the assistance which you need in your lifework. Love, joy, peace, long-suffering, gentleness, faith, and charity are the elements of the Christian character. These precious graces are the fruits of the Spirit. They are the Christian’s crown and shield.12 {CG 173.1}

*prevailing prayer SC 96*

Another element of prevailing prayer is faith. “He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.” Hebrews 11:6. Jesus said to His disciples, “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” Mark 11:24. Do we take Him at His word? {SC 96.1}

The assurance is broad and unlimited, and He is faithful who has promised. When we do not receive the very things we asked for, at the time we ask, we are still to believe that the Lord hears and that He will answer our prayers. We are so erring and short-sighted that we sometimes ask for things that would not be a blessing to us, and our heavenly Father in love answers our prayers by giving us that which will be for our highest good—that which we ourselves would desire if with vision divinely enlightened we could see all things as they really are. When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most. But to claim that prayer will always be answered in the very way and for the particular thing that we desire, is presumption. God is too wise to err, and too good to withhold any good thing from them that walk uprightly. Then do not fear to trust Him, even though you do not see the immediate answer to your prayers. Rely upon His sure promise, “Ask, and it shall be given you.” {SC 96.2}

If we take counsel with our doubts and fears, or try to solve everything that we cannot see clearly, before we have faith, perplexities will only increase and deepen. But if we come to God, feeling helpless and dependent, as we really are, and in humble, trusting faith make known our wants to Him whose knowledge is infinite, who sees everything in creation, and who governs everything by His will and word, He can and will attend to our cry, and will let light shine into our hearts. Through sincere prayer we are brought into connection with the mind of the Infinite. We may have no remarkable evidence at the time that the face of our Redeemer is bending over us in compassion and love, but this is even so. We may not feel His visible touch, but His hand is upon us in love and pitying tenderness. {SC 96.3}

*grace acquired by experience of years 5T 213*

Courage, fortitude, faith, and implicit trust in God’s power to save do not come in a moment. These heavenly graces are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right the children of God were sealing their destiny. Beset with temptations without number, they knew they must resist firmly or be conquered. They felt that they had a great work to do, and at any hour they might be called to lay off their armor; and should they come to the close of life with their work undone, it would be an eternal loss. They eagerly accepted the light from heaven, as did the first disciples from the lips of Jesus. When those early Christians were exiled to mountains and deserts, when left in dungeons to die with hunger, cold, and torture, when martyrdom seemed the only way out of their distress, they rejoiced that they were counted worthy to suffer for Christ, who was crucified for them. Their worthy example will be a comfort and encouragement to the people of God who will be brought into the time of trouble such as never was. {5T 213.1}

Not all who profess to keep the Sabbath will be sealed. There are many even among those who teach the truth to others who will not receive the seal of God in their foreheads. They had the light of truth, they knew their Master’s will, they understood every point of our faith, but they had not corresponding works. These who were so familiar with prophecy and the treasures of divine wisdom should have acted their faith. They should have commanded their households after them, that by a well-ordered family they might present to the world the influence of the truth upon the human heart. {5T 213.2}

*hand that: appropriates Christ’s merits and remedies for sin DA 175*

Those who had been bitten by the serpents might have delayed to look. They might have questioned how there could be efficacy in that brazen symbol. They might have demanded a scientific explanation. But no explanation was given. They must accept the word of God to them through Moses. To refuse to look was to perish. {DA 175.1}

Not through controversy and discussion is the soul enlightened. We must look and live. Nicodemus received the lesson, and carried it with him. He searched the Scriptures in a new way, not for the discussion of a theory, but in order to receive life for the soul. He began to see the kingdom of heaven as he submitted himself to the leading of the Holy Spirit. {DA 175.2}

There are thousands today who need to learn the same truth that was taught to Nicodemus by the uplifted serpent. They depend on their obedience to the law of God to commend them to His favor. When they are bidden to look to Jesus, and believe that He saves them solely through His grace, they exclaim, “How can these things be?” {DA 175.3}

Like Nicodemus, we must be willing to enter into life in the same way as the chief of sinners. Than Christ, “there is none other name under heaven given among men, whereby we must be saved.” Acts 4:12. Through faith we receive the grace of God; but faith is not our Saviour. It earns nothing. It is the hand by which we lay hold upon Christ, and appropriate His merits, the remedy for sin. And we cannot even repent without the aid of the Spirit of God. The Scripture says of Christ, “Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.” Acts 5:31. Repentance comes from Christ as truly as does pardon. {DA 175.4}

How, then, are we to be saved? “As Moses lifted up the serpent in the wilderness,” so the Son of man has been lifted up, and everyone who has been deceived and bitten by the serpent may look and live. “Behold the Lamb of God, which taketh away the sin of the world.” John 1:29. The light shining from the cross reveals the love of God. His love is drawing us to Himself. If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour. Then the Spirit of God through faith produces a new life in the soul. The thoughts and desires are brought into obedience to the will of Christ. The heart, the mind, are created anew in the image of Him who works in us to subdue all things to Himself. Then the law of God is written in the mind and heart, and we can say with Christ, “I delight to do Thy will, O my God.” Psalm 40:8. {DA 175.5}

*grasps salvation 6BC 1073*

**3-5 (chs. 3:28; 5:1; Ephesians 2:8). Faith Lays Hold of Christ’s Righteousness**—Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin. Faith can present Christ’s perfect obedience instead of the sinner’s transgression and defection. When the sinner believes that Christ is his personal Saviour, then according to His unfailing promises, God pardons his sin and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his substitute and surety, has died for him, is his atonement and righteousness. {6BC 1073.7}

“Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.” Righteousness is obedience to the law. The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner’s account. Christ’s righteousness is accepted in place of man’s failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness (The Review and Herald, November 4, 1890). {6BC 1073.8}

*lays hold on Christ DA 175*

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Orang-orang yang telah digigit oleh ular-ular itu mungkin bertangguh untuk melihat. Mereka mungkin meragukan bagaimana bisa ada khasiat di dalam lambang tembaga itu. Mereka mungkin menuntut penjelasan secara ilmu pengetahuan. Tetapi tidak ada penjelasan yang diberikan. Enggan memandang berarti binasa. {KSZ1 176.1}

Bukannya oleh perdebatan dan perbincangan jiwa itu diterangi. Kita mesti memandang dan hidup. Nikodemus menerima dan membawa pe-lajaran itu sertanya. Ia menyelidiki Alkitab dengan cara yang baru, bu-kannya untuk perbincangan sesuatu teori baru, melainkan supaya men-dapat hidup bagi jiwa. Ia mulai melihat kerajaan surga ketika ia menye-rahkan dirinya kepada pimpinan Roh Kudus. {KSZ1 176.2}

Beribu-ribu orang pada zaman ini perlu mempelajari kebenaran itu juga, yang diajarkan kepada Nikodemus oleh ular yang ditinggikan itu. Mereka bergantung kepada penurutan mereka terhadap Taurat Allah un-tuk memuji diri agar berkenan kepada-Nya. Apabila mereka itu disuruh memandang kepada Yesus serta percaya bahwa Ia menyelamatkan mereka hanya oleh rahmat-Nya, mereka berseru, “Bagaimanakah mungkin hal itu terjadi?” {KSZ1 176.3}

Sebagaimana halnya dengan Nikodemus, kita mesti rela masuk ke da-lam hidup sama seperti cara kepala orang-orang berdosa. Selain dari Kristus “tidak ada nama lain yang diberikan kepada manusia yang olehnya kita dapat diselamatkan.” Kisah 4:12. Oleh iman kita menerima rahmat Allah; tetapi iman bukan Juruselamat kita. Iman itu tidak mendapatkan apa-apa. Iman adalah tangan yang berpegang pada Kristus serta memiliki jasa-jasa-Nya, yakni penawar untuk dosa. Bahkan kita tidak dapat bertobat tanpa bantuan Roh Allah. Alkitab berkata tentang Kristus, “ditinggikan oleh Allah sendiri dengan tangan kanan-Nya menjadi Pemimpin dan Juruselamat, supaya Israel dapat bertobat dan menerima pengampunan dosa.” Kisah 5:31. Pertobatan datang dari Kristus sama seperti keampunan datang dari pada-Nya. {KSZ1 176.4}

Bagaimanakah, kalau begitu, caranya kita diselamatkan?— “Sama seperti Musa meninggikan ular di padang gurun,” demikianlah Anak manusia itu telah ditinggikan, serta setiap orang yang telah diperdaya serta digigit oleh ular itu, boleh melihat dan hidup. “Lihatlah Anak Domba Allah, yang menghapus dosa dunia.” Yohanes 1:29. Cahaya yang bersinar dari salib itu menyatakan kasih Allah. Kasih-Nya itu menarik kita kepada-Nya. Kalau kita tidak melawan penarikan ini, kita akan dituntun ke kaki salib dalam pertobatan dari segala dosa yang telah menyalibkan juruselamat. Lalu oleh iman Roh Allah menghasilkan suatu kehidupan yang baru di dalam jiwa. Segenap pikiran dan keinginan akan ditaklukkan kepada kehendak Kristus. Hati, pikiran, dijadikan kembali menurut peta Dia yang bekerja di dalam kita untuk menaklukkan segala sesuatu kepada-Nya sendiri. Kemudian Taurat Allah pun dituliskan di dalam pikiran dan hati, dan dapatlah kita berkata dengan Kristus, “Aku suka melakukan kehendak-Mu, ya Aliahku; Taurat-Mu ada dalam dadaku.” Mazmur 40:9.

*reaches upward to grasp God’s never-failing promises SL 47*

What earnestness and fervor characterize his supplications! The hand of faith is reached upward to grasp the never-failing promises of the Most High. His soul is wrestling in agony. And he has the evidence that his prayer is heard. He knows that victory is his. If we as a people would pray as Daniel prayed, and wrestle as he wrestled, humbling our souls before God, we should realize as marked answers to our petitions as were granted to Daniel. Hear how he presses his case at the court of heaven: {SL 47.1}

“Oh my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. Oh Lord, hear; Oh Lord, forgive; Oh Lord, hearken and do; defer not; for thine own sake, Oh my God: for thy city and thy people are called by thy name” (verses 18, 19). {SL 47.2}

The man of God was praying for the blessing of Heaven upon his people and for a clearer knowledge of the divine will. The burden of his heart was for Israel, who were not, in the strictest sense, keeping the law of God. He acknowledges that all their misfortunes have come upon them in consequence of their transgressions of that holy law. He says, “We have sinned, we have done wickedly.... Because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us” (verses 15, 16). The Jews had lost their peculiar, holy character as God’s chosen people. “Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate” (verse 17). Daniel’s heart turns with intense longing to the desolate sanctuary of God. He knows that its prosperity can be restored only as Israel shall repent of their transgressions of God’s law, and become humble, faithful, and obedient. {SL 47.3}

*takes hold of God’s offer of grace and mercy PP 431*

“As Moses lifted up the serpent in the wilderness,” even so was the Son of man “lifted up: that whosoever believeth in Him should not perish, but have eternal life.” John 3:14, 15. All who have ever lived upon the earth have felt the deadly sting of “that old serpent, called the devil, and Satan.” Revelation 12:9. The fatal effects of sin can be removed only by the provision that God has made. The Israelites saved their lives by looking upon the uplifted serpent. That look implied faith. They lived because they believed God’s word, and trusted in the means provided for their recovery. So the sinner may look to Christ, and live. He receives pardon through faith in the atoning sacrifice. Unlike the inert and lifeless symbol, Christ has power and virtue in Himself to heal the repenting sinner. {PP 431.1}

While the sinner cannot save himself, he still has something to do to secure salvation. “Him that cometh to Me,” says Christ, “I will in no wise cast out.” John 6:37. But we must *come* to Him ; and when we repent of our sins, we must believe that He accepts and pardons us. Faith is the gift of God, but the power to exercise it is ours. Faith is the hand by which the soul takes hold upon the divine offers of grace and mercy. {PP 431.2}

Nothing but the righteousness of Christ can entitle us to one of the blessings of the covenant of grace. There are many who have long desired and tried to obtain these blessings, but have not received them, because they have cherished the idea that they could do something to make themselves worthy of them. They have not looked away from self, believing that Jesus is an all-sufficient Saviour. We must not think that our own merits will save us; Christ is our only hope of salvation. “For there is none other name under heaven given among men, whereby we must be saved.” Acts 4:12. {PP 431.3}

When we trust God fully, when we rely upon the merits of Jesus as a sin-pardoning Saviour, we shall receive all the help that we can desire. Let none look to self, as though they had power to save themselves. Jesus died for us because we were helpless to do this. In Him is our hope, our justification, our righteousness. When we see our sinfulness we should not despond and fear that we have no Saviour, or that He has no thoughts of mercy toward us. At this very time He is inviting us to come to Him in our helplessness and be saved. {PP 431.4}

“Sebagaimana Musa telah menaikkan ular itu di padang belantara,” demikian pula Anak-manusia “dinaikkan: supaya barang siapa yang percaya beroleh hidup yang kekal di dalam Dia.” Yohanes 3:14, 15. Semua yang pernah hidup di dunia ini telah merasakan pagutan maut dari “ular tua itu, yang disebut Iblis dan setan.” Wahyu 12:9. Akibat-akibat yang mematikan dari dosa dapat dibuangkan hanya oleh persediaan yang telah diadakan Allah. Bangsa Israel telah menyelamatkan hidup mereka oleh memandang kepada ular yang diangkat itu. Perbuatan memandang itu mengertikan iman. Mereka hidup olehkarena mereka percaya akan firman Allah dan berharap kepada alat-alat yang telah disediakan untuk kesembuhan mereka. Demikian pula orang yang berdosa dapat memandang kepada Kristus dan hidup. Ia menerima keampunan melalui iman dalam korban penebusan itu. Berbeda dengan lambang yang tidak bernyawa dan tidak berdaya itu, Kristus mempunyai kuasa dan khasiat di dalam diriNya sendiri untuk menyembuhkan orang berdosa yang bertobat. {PB2 21.1}

Sekalipun orang berdosa tidak dapat menyelamatkan dirinya sendiri, ia tetap mempunyai sesuatu yang harus dilakukannya untuk memperoleh keselamatan. Kristus berkata, “Orang yang datang kepadaKu,” kata Kristus, “sekali-kali tiada Aku akan menolak dia.” Yohanes 6:37. Tetapi kita harus “datang” kepadaNya; dan apabila kita tinggalkan dosa-dosa kita, kita harus percaya bahwa Ia menerima dan mengampuni kita. Iman adalah pemberian Allah, tetapi kuasa untuk menyatakan iman itu adalah bahagian kita. Iman adalah tangan oleh mana jiwa kita berpegang kepada tawaran rahmat dan anugerah ilahi. {PB2 21.2}

Tidak ada sesuatu kecuali kebenaran Kristus yang dapat menjadikan kita berhak terhadap salah satu daripada berkat-berkat perjanjian anugerah itu. Banyak orang yang sudah lama merindukan dan berusaha memperoleh berkat-berkat ini, tetapi tidak menerimanya, oleh sebab mereka telah memanjakan pendapat bahwa mereka dapat berbuat sesuatu untuk menjadikan diri mereka layak memperolehnya. Mereka tidak memalingkan pandangan mereka dari diri, dengan mempercayai bahwa Kristus adalah seorang Juruselamat yang dapat mencukupkan segala-galanya. “Maka tiadalah keselamatan di dalam barang seorang lainpun; karena di bawah langit tiada lagi nama lain yang dikaruniakan kepada manusia, yang di dalamnya kita selamat.” Kisah 4:12. {PB2 21.3}

Apabila dengan sepenuhnya kita berharap kepada Allah, apabila kita bergantung kepada jasa-jasaNya sebagai seorang Juruselamat yang mengampuni dosa, kita akan menerima segala pertolongan yang kita ingini. Janganlah seorangpun memandang kepada diri, seolah-olah mereka mempunyai kuasa untuk menyelamatkan diri mereka. Yesus telah mati untuk kita oleh sebab kita tidak berdaya untuk melakukan hal ini. Di dalam Dia terdapat pengharapan kita, pembenaran kita, kebenaran kita. Apabila kita melihat kekejian diri kita janganlah kita merasa kecewa dan takut bahwa kita tidak mempunyai Juruselamat atau bahwa Ia tidak mempunyai rahmat bagi kita. Pada saat ini juga Ia sedang mengundang kita datang kepadaNya dalam keadaan kita yang tidak berdaya dan diselamatkan. {PB2 22.1}

Banyak dari antara orang Israel tidak melihat adanya pertolongan di dalam penawar yang telah ditetapkan oleh Sorga. Orang-orang mati dan yang sedang mati ada di sekeliling mereka, dan mereka mengetahui bahwa, tanpa pertolongan ilahi, nasib mereka sudah pasti; tetapi mereka terus bersedih atas luka mereka, rasa sakit mereka, kematian mereka yang pasti, sampai kekuatan mereka hilang dan mata mereka dikaburkan, di mana sebenarnya mereka bisa memperoleh kesembuhan yang segera. Jikalau kita menyadari akan keadaan kita yang tidak berdaya tanpa Kristus, janganlah kita menyerah kepada rasa kecewa tetapi bergantung kepada jasa-jasa Juruselamat yang telah disalibkan dan telah bangkit itu. Pandanglah dan hidup. Yesus telah menjanjikan firmanNya; Ia akan menyelamatkan semua yang datang kepadaNya. Sekalipun jutaan manusia yang perlu untuk diselamatkan akan menolak tawaran rahmatNya, tidak seorangpun yang berharap kepada jasa-jasaNya akan dibiarkan jadi binasa. {PB2 22.2}

*takes hold of infinite help MYP 102*

The follower of Christ must have faith abiding in the heart; for without this it is impossible to please God. Faith is the hand that takes hold of infinite help; it is the medium by which the renewed heart is made to beat in unison with the heart of Christ. {MYP 102.3}

In her endeavors to reach her home, the eagle is often beaten down by the tempest to the narrow defiles of the mountains. The clouds, in black, angry masses sweep between her and the sunny heights where she secures her nest. For a while she seems bewildered, and dashes this way and that, beating her strong wings as if to sweep back the dense clouds. She awakens the doves of the mountains with her wild cry in her vain endeavors to find a way out of her prison. At last she dashes upward into the blackness, and gives a shrill scream of triumph as she emerges, a moment later, in the calm sunshine above. The darkness and tempest are all below her, and the light of heaven is shining about her. She reaches her loved home in the lofty crag, and is satisfied. It was through darkness that she reached the light. It cost her an effort to do this, but she is rewarded in gaining the object which she sought. {MYP 102.4}

This is the only course we can pursue as followers of Christ. We must exercise that living faith, which will penetrate the clouds that, like a thick wall, separate us from heaven’s light. We have heights of faith to reach, where all is peace and joy in the Holy Spirit. {MYP 103.1

*touches infinity 6T 467*

Faith is the spiritual hand that touches infinity. {6T 467.3}

*key of knowledge Ed 24; DA 139*

Satan desired to make it appear that this knowledge of good mingled with evil would be a blessing, and that in forbidding them to take of the fruit of the tree, God was withholding great good. He urged that it was because of its wonderful properties for imparting wisdom and power that God had forbidden them to taste it, that He was thus seeking to prevent them from reaching a nobler development and finding greater happiness. He declared that he himself had eaten of the forbidden fruit, and as a result had acquired the power of speech; and that if they also would eat of it, they would attain to a more exalted sphere of existence and enter a broader field of knowledge. {Ed 24.1}

While Satan claimed to have received great good by eating of the forbidden tree, he did not let it appear that by transgression he had become an outcast from heaven. Here was falsehood, so concealed under a covering of apparent truth that Eve, infatuated, flattered, beguiled, did not discern the deception. She coveted what God had forbidden; she distrusted His wisdom. She cast away faith, the key of knowledge. {Ed 24.2}

“He saith unto them, Come and see. They came and saw where He dwelt, and abode with Him that day.” {DA 139.1}

If John and Andrew had possessed the unbelieving spirit of the priests and rulers, they would not have been found as learners at the feet of Jesus. They would have come to Him as critics, to judge His words. Many thus close the door to the most precious opportunities. But not so did these first disciples. They had responded to the Holy Spirit’s call in the preaching of John the Baptist. Now they recognized the voice of the heavenly Teacher. To them the words of Jesus were full of freshness and truth and beauty. A divine illumination was shed upon the teaching of the Old Testament Scriptures. The many-sided themes of truth stood out in new light. {DA 139.2}

It is contrition and faith and love that enable the soul to receive wisdom from heaven. Faith working by love is the key of knowledge, and everyone that loveth “knoweth God.” 1 John 4:7. {DA 139.3}

The disciple John was a man of earnest and deep affection, ardent, yet contemplative. He had begun to discern the glory of Christ,—not the worldly pomp and power for which he had been taught to hope, but “the glory as of the Only-begotten of the Father, full of grace and truth.” John 1:14. He was absorbed in contemplation of the wondrous theme. {DA 139.4}

Andrew sought to impart the joy that filled his heart. Going in search of his brother Simon, he cried, “We have found the Messias.” Simon waited for no second bidding. He also had heard the preaching of John the Baptist, and he hastened to the Saviour. The eye of Christ rested upon him, reading his character and his life history. His impulsive nature, his loving, sympathetic heart, his ambition and self-confidence, the history of his fall, his repentance, his labors, and his martyr death,—the Saviour read it all, and He said, “Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.” {DA 139.5}

“The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow Me.” Philip obeyed the command, and straightway he also became a worker for Christ. {DA 139.6}

*living power that: overrides all obstacles 2BC 995; SD 202; 4T 163*

**Many Today Would Wish to Follow Their Own Plan**—Would those who today profess to be God’s people conduct themselves thus, under similar circumstances? Doubtless many would wish to follow out their own plans, would suggest ways and means of accomplishing the desired end. They would be loth to submit to so simple an arrangement, and one that reflected no glory upon themselves, save the merit of obedience. They would also question the possibility of conquering a mighty city in that manner. But the law of duty is supreme. It should wield authority over human reason. Faith is the living power that presses through every barrier, overrides all obstacles, and plants its banner in the heart of the enemy’s camp (The Signs of the Times, April 14, 1881). {2BC 995.2}

**When Man Builds Theories, He Loses Simplicity of Faith**—There are deep mysteries in the Word of God, there are mysteries in His providences, and there are mysteries in the plan of salvation, that man cannot fathom. But the finite mind, strong in its desire to satisfy curiosity, and solve the problems of infinity, neglects to follow the plain course indicated by the revealed will of God, and pries into the secrets hidden since the foundation of the world. Man builds his theories, loses the simplicity of true faith, becomes too self-important to believe the declarations of the Lord, and hedges himself in with his own conceits. {2BC 995.3}

Many who profess to be children of God are in this position. They are weak because they trust to their own strength. God works mightily for a faithful people, who obey His Word without questioning or doubt. The Majesty of heaven, with His army of angels, leveled the walls of Jericho before His people. The armed warriors of Israel had no cause to glory in their achievements. All was done through the power of God. Let the people give up all desire for self-exaltation, let them humbly submit to the divine will, and God will again manifest His power, and bring freedom and victory to His children (The Signs of the Times, April 14, 1881). {2BC 995.4}

**16, 20.** See EGW on ch. 5:13, 14. {2BC 995.5}

**Simple Means Glorify God**—At the taking of Jericho the mighty General of armies planned the battle in such simplicity that no human being could take the glory to himself. No human hand must cast down the walls of the city, lest man should take to himself the glory of victory. So today no human being is to take to himself glory for the work he accomplishes. The Lord alone is to be magnified. Oh, that men would see the necessity for looking to God for their orders! (The Review and Herald, October 16, 1900). {2BC 995.6}

**Possession After Forty Years’ Delay**—The Lord marshaled His armies about the doomed city; no human hand was raised against it; the hosts of heaven overthrew its walls, that God’s name alone might have the glory. It was that proud city whose mighty bulwarks had struck terror to the unbelieving spies. Now in the capture of Jericho, God declared to the Hebrews that their fathers might have possessed the city forty years before, had they but trusted in Him (The Review and Herald, March 15, 1887). {2BC 995.7}

**Men’s Weakness to Find Supernatural Strength**—Our Lord is cognizant of the conflict of His people in these last days with the satanic agencies combined with evil men who neglect and refuse this great salvation. With the greatest simplicity and candor, our Saviour, the mighty General of the armies of heaven, does not conceal the stern conflict which they will experience. He points out the dangers, He shows us the plan of the battle, and the hard and hazardous work to be done, and then lifts His voice before entering the conflict to *count* the *cost* while at the same time He encourages all to take up the weapons of their warfare and expect the heavenly host to compose the armies to war in defense of truth and righteousness. Men’s weakness shall find supernatural strength and help in every stern conflict to do the deeds of Omnipotence, and perseverance in faith and perfect trust in God will ensure success. While the vast confederacy of evil is arrayed against them He bids them to be brave and strong and fight valiantly for they have a heaven to win, and they have more than an angel in their ranks, the mighty General of armies leads on the armies of heaven. As on the occasion of the taking of Jericho, not one of the armies of Israel could boast of exercising their finite strength to overthrow the walls of the city, but the Captain of the Lord’s host planned that battle in the greatest simplicity, that the Lord alone should receive the glory and man should not be exalted. God has promised us all power; for the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call (Letter 51, 1895). {2BC 995.8}

**20. Obedience Will Break Down Barriers**—The strong barriers of prejudice that have been built up will just as surely come down as did the walls of Jericho before the armies of Israel. There must be continual faith and trust in the Captain of our salvation. We must obey His orders. The walls of Jericho came down as a result of obeying orders (The Review and Herald, July 12, 1887). {2BC 996.1}

**Be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts. Haggai 2:4. {SD 202.1}**

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Faith is the living power that presses through every barrier, overrides all obstacles, and plants its banner in the heart of the enemy’s camp.30 {SD 202.4}

But the very plan of continuing this ceremony through so long a time prior to the final overthrow of the walls afforded opportunity for the increase of faith among the Israelites. {4T 163.1}

They were to become thoroughly impressed with the idea that their strength was not in the wisdom of man, nor in his might, but only in the God of their salvation. They were thus to become accustomed to putting themselves out of the question and relying wholly upon their divine Leader. {4T 163.2}

Would those who today profess to be God’s people conduct themselves thus under similar circumstances? Doubtless many would wish to follow out their own plans and would suggest other ways and means of accomplishing the desired end. They would be loath to submit to so simple an arrangement and one that reflected upon themselves no glory save the merit of obedience. They would also question the possibility of a mighty city being conquered in that manner. But the law of duty is supreme. It should hold sway over human reason. Faith is the living power that presses through every barrier, overrides all obstacles, and plants its banner in the heart of the enemy’s camp. {4T 163.3}

God will do marvelous things for those who trust in Him. It is because His professed people trust so much to their own wisdom, and do not give the Lord an opportunity to reveal His power in their behalf, that they have no more strength. He will help His believing children in every emergency if they will place their entire confidence in Him and implicitly obey Him. {4T 163.4}

There are deep mysteries in the word of God; there are unexplainable mysteries in His providences; there are mysteries in the plan of salvation that man cannot fathom. But the finite mind, strong in its desire to satisfy its curiosity and solve the problems of infinity, neglects to follow the plain course indicated by the revealed will of God and pries into the secrets hidden since the foundation of the world. Man builds his theories, loses the simplicity of true faith, becomes too self-important to believe the declarations of the Lord, and hedges himself in with his own conceits. {4T 163.5}

*presses through every barrier 2BC 995; SD 202; 4T 163*

*means and not the end 6BC 1073*

**Faith Lays Hold of Christ’s Righteousness**—Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin. Faith can present Christ’s perfect obedience instead of the sinner’s transgression and defection. When the sinner believes that Christ is his personal Saviour, then according to His unfailing promises, God pardons his sin and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his substitute and surety, has died for him, is his atonement and righteousness. {6BC 1073.7}

“Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.” Righteousness is obedience to the law. The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner’s account. Christ’s righteousness is accepted in place of man’s failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness (The Review and Herald, November 4, 1890). {6BC 1073.8}

*means of laying hold on Christ’s merits 6BC 1073*

*soul’s life blood 6T 472*

I speak to the workers, young and old, who are handling our books, and especially to those who are canvassing for the book that is now doing its errand of mercy: Exemplify in the life the lessons given by Christ in His Sermon on the Mount. This will make a deeper impression and have a more lasting influence upon minds than will the sermons given from the pulpit. You may not be able to speak eloquently to those you desire to help; but if you speak modestly, hiding self in Christ, your words will be dictated by the Holy Spirit; and Christ, with whom you are co-operating, will impress the heart. {6T 472.1}

Exercise that faith which works by love and sanctifies the soul. Let none now make the Lord ashamed of them because of their unbelief. Sloth and despondency accomplish nothing. Entanglements in secular business are sometimes permitted by God in order to stir the sluggish faculties to more earnest action that He may honor faith by the bestowal of rich blessings. This is a means of advancing His work. Looking unto Jesus, not only as our Example, but as the Author and Finisher of our faith, let us go forward, having confidence that He will supply strength for every duty. {6T 472.2}

Much painstaking effort will be required of those who have the burden of this work; for right instruction must be given, that a sense of the importance of the work may be kept before the workers, and that all may cherish the spirit of self-denial and sacrifice exemplified in the life of our Redeemer. Christ made sacrifices at every step, sacrifices that none of His followers can ever make. In all the self-denial required of us in this work; amid all the unpleasant things that occur, we are to consider that we are yoked up with Christ, partakers of His spirit of kindness, forbearance, and self-abnegation. This spirit will open the way before us and give us success because Christ is our recommendation to the people. {6T 472.3}

*taking God simply at His word 1T 620*

I saw that my husband would be inclined to shrink from making efforts in accordance with his faith. Fear and anxiety in regard to his own case have made him timid. He looks at appearances, at disagreeable feelings of the body. Said the angel: “Feeling is not faith. Faith is simply to take God at His word.” I saw that in the name and strength of God my husband must resist disease and, by the power of his will, rise above his poor feelings. He must assert his liberty, in the name and strength of Israel’s God. He must cease thinking and talking about himself as much as possible. He should be cheerful and happy. {1T 620.1}

*true riches 4T 88*

Faith and love are the true riches, the pure gold which the True Witness counsels the lukewarm to buy. However rich we may be in earthly treasure, all our wealth will not enable us to buy the precious remedies that cure the disease of the soul called lukewarmness. Intellect and earthly riches were powerless to remove the defects of the Laodicean church, or to remedy their deplorable condition. They were blind, yet felt that they were well off. The Spirit of God did not illumine their minds, and they did not perceive their sinfulness; therefore they did not feel the necessity of help. {4T 88.1}

To be without the graces of the Spirit of God is sad indeed; but it is a more terrible condition to be thus destitute of spirituality and of Christ, and yet try to justify ourselves by telling those who are alarmed for us that we need not their fears and pity. Fearful is the power of self-deception on the human mind! What blindness! setting light for darkness and darkness for light! The True Witness counsels us to buy of Him gold tried in the fire, white raiment, and eyesalve. The gold here recommended as having been tried in the fire is faith and love. It makes the heart rich; for it has been purged until it is pure, and the more it is tested the more brilliant is its luster. The white raiment is purity of character, the righteousness of Christ imparted to the sinner. This is indeed a garment of heavenly texture, that can be bought only of Christ for a life of willing obedience. The eyesalve is that wisdom and grace which enables us to discern between the evil and the good, and to detect sin under any guise. God has given His church eyes which He requires them to anoint with wisdom, that they may see clearly; but many would put out the eyes of the church if they could; for they would not have their deeds come to the light, lest they should be reproved. The divine eyesalve will impart clearness to the understanding. Christ is the depositary of all graces. He says: “Buy of Me.” {4T 88.

*trusting God Ed 253; GW 259*

“Faith is the assurance of things hoped for.” “Believe that ye receive,...and ye shall have.”

Faith is trusting God—believing that He loves us and knows best what is for our good. Thus, instead of our own, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness. Our lives, ourselves, are already His; faith acknowledges His ownership and accepts its blessing. Truth, uprightness, purity, have been pointed out as secrets of life’s success. It is faith that puts us in possession of these principles. {Ed 253.1}

Every good impulse or aspiration is the gift of God; faith receives from God the life that alone can produce true growth and efficiency. {Ed 253.2}

How to exercise faith should be made very plain. To every promise of God there are conditions. If we are willing to do His will, all His strength is ours. Whatever gift He promises, is in the promise itself. “The seed is the word of God.” Luke 8:11. As surely as the oak is in the acorn, so surely is the gift of God in His promise. If we receive the promise, we have the gift. {Ed 253.3}

Faith that enables us to receive God’s gifts is itself a gift, of which some measure is imparted to every human being. It grows as exercised in appropriating the word of God. In order to strengthen faith, we must often bring it in contact with the word. {Ed 253.4}

The greatest victories gained for the cause of God are not the result of labored argument, ample facilities, wide influence, or abundance of means; they are gained in the audience chamber with God, when with earnest, agonizing faith men lay hold upon the mighty arm of power. {GW 259.1}

True faith and true prayer—how strong they are! They are as two arms by which the human suppliant lays hold upon the power of Infinite Love. Faith is trusting in God,—believing that He loves us, and knows what is for our best good. Thus, instead of our own way, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness. Our lives, ourselves, are already His; faith acknowledges His ownership, and accepts its blessings. Truth, uprightness, purity, are pointed out as secrets of life’s success. It is faith that puts us in possession of these. Every good impulse or aspiration is the gift of God; faith receives from God the life that alone can produce true growth and efficiency. {GW 259.2}

“This is the victory that overcometh the world, even our faith,” [1 John 5:4.] It is faith that enables us to look beyond the present, with its burdens and cares, to the great hereafter, where all that now perplexes us shall be made plain. Faith sees Jesus standing as our Mediator at the right hand of God. Faith beholds the mansions that Christ has gone to prepare for those who love Him. Faith sees the robe and crown prepared for the overcomer, and hears the song of the redeemed. {GW 259.3}

Perfect faith, the surrender of self to God, simple trust in His pledged word, should be a part of every minister’s experience. Only as a minister has this experience can he make the subject of faith plain to the doubting and distrustful. {GW 260.1}

Faith is not feeling. “Faith is the substance of things hoped for, the evidence of things not seen.” [Hebrews 11:1.] True faith is in no sense allied to presumption. Only he who has true faith is secure against presumption, for presumption is Satan’s counterfeit of faith. {GW 260.2}

Faith claims God’s promises and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression. Faith would have led our first parents to trust the love of God and to obey His commands. Presumption led them to transgress His law, believing that His great love would save them from the consequences of their sin. It is not faith that claims the favor of Heaven without complying with the conditions on which mercy is to be granted. Genuine faith has its foundation in the promises and provisions of the Scriptures. {GW 260.3}

To talk of religion in a casual way, to pray without soul-hunger and living faith, avails nothing. A nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith, cannot receive blessing from God. {GW 260.4}

It is not enough to believe *about* Christ; we must believe *in* Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. But saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power. {GW 261.1}