

“Sanctify Them Through Thy Truth”

MEMORY TEXT: “*The path of the just is as the shining light, that shineth more and more unto the perfect day*” (Proverbs 4:18).

“When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from condemnation. Through faith in His blood, all may be made perfect in Christ Jesus. Thank God that we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute.”— *Selected Messages*, bk. 2, pp. 32, 33.

Suggested Reading: The Acts of the Apostles, pp. 557-567. (At the bottom of this page)

Sunday March 5

1. JUSTIFICATION

a. When we truly confess our sins and surrender our life to Jesus—whether at the beginning of our Christian experience or at every step of the way—what do we receive from God? Romans 3:24–26.

Romans 3:24-26 Being justified freely by his grace through the redemption that is in Christ Jesus: **25** Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; **26** To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

“It was possible for Adam, before the fall, to form a righteous character by obedience to God’s law. But he failed to do this, and because of his sin our natures are fallen and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ’s character stands in place of your character, and you are accepted before God just as if you had not sinned.”—*Steps to Christ*, p. 62.

b. How long is this journey to last? Proverbs 4:18; Mark 13:13.

Proverbs 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

Mark 13:13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

Monday March 6

2. IMPROVING THE CHRISTIAN GRACES

a. Besides forgiveness/justification, what else does God want to give us? 2 Corinthians 7:1; Hebrews 6:1; Philippians 3:12–14.

2 Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Hebrews 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

Philippians 3:12-14 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. **13** Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, **14** I press toward the mark for the prize of the high calling of God in Christ Jesus.

“Such transformation of character as is seen in the life of John is ever the result of communion with Christ. There may be marked defects in the character of an individual, yet when he becomes a true disciple of Christ, the power of divine grace transforms and sanctifies him. Beholding as in a glass the glory of the Lord, he is changed from glory to glory, until he is like Him whom he adores.”—*The Acts of the Apostles*, p. 559.

“Without the grace of Christ, the sinner is in a hopeless condition; nothing can be done for him; but through divine grace, supernatural power is imparted to the man, and works in mind and heart and character. It is through the impartation of the grace of Christ that sin is discerned in its hateful nature, and finally driven from the soul temple.”—*Selected Messages*, bk. 1, p. 366.

“Nothing but divine power can regenerate the human heart and imbue souls with the love of Christ, which will ever manifest itself with love for those for whom He died. The fruit of the Spirit is love, joy, peace, long-suffering, goodness, faith, meekness, temperance. When a man is converted to God, a new moral taste is supplied, a new motive power is given, and he loves the things that God loves; for his life is bound up by the golden chain of the immutable promises to the life of Jesus. Love, joy, peace, and inexpressible gratitude will pervade the soul, and the language of him who is blessed will be, ‘Thy gentleness hath made me great’ (Psalm 18:35).”—*Ibid.*, p.336.

b. What are some of the steps in the improvement of the Christian graces we need on the road to the kingdom of heaven? 2 Peter 1:5–11.

2 Peter 1:5-11 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; **6** And to knowledge temperance; and to temperance patience; and to patience godliness; **7** And to godliness brotherly kindness; and to brotherly kindness charity. **8** For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. **9** But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from

his old sins. **10** Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: **11** For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

“Christ, who connects earth with heaven, is the ladder. The base is planted firmly on the earth in His humanity; the topmost round reaches to the throne of God in His divinity. The humanity of Christ embraces fallen humanity, while His divinity lays hold upon the throne of God. We are saved by climbing round after round of the ladder, looking to Christ, clinging to Christ, mounting step by step to the height of Christ, so that He is made unto us wisdom and righteousness and sanctification and redemption.”
—*Testimonies for the Church*, vol. 6, p. 147.

Tuesday March 7

3. POWER THROUGH GOD’S WORD

a. How does God enlighten our minds so that Christian growth may be steadily onward? 2 Corinthians 4:4–6; Psalm 119:105; Leviticus 20:7, 8.

2 Corinthians 4:4-6 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. **5** For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. **6** For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Psalm 119:105 Thy word is a lamp unto my feet, and a light unto my path.

Leviticus 20:7-8 Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. **8** And ye shall keep my statutes, and do them: I am the Lord which sanctify you.

“As the will of man cooperates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings.”—*Christ’s Object Lessons*, p. 333.

“Perfection of character is based upon that which Christ is to us. If we have constant dependence on the merits of our Saviour, and walk in His footsteps, we shall be like Him, pure and undefiled.

“Our Saviour does not require impossibilities of any soul. He expects nothing of His disciples that He is not willing to give them grace and strength to perform. He would not call upon them to be perfect if He had not at His command every perfection of grace to bestow on the ones upon whom He would confer so high and holy a privilege. He has assured us that He is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts to their children.”—*That I May Know Him*, p. 130.

b. What do we call this process of Christian growth in the truth through the power of the Word? John 1:14; 17:17.

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 17:17 Sanctify them through thy truth: thy word is truth.

“When truth becomes an abiding principle in the life, the soul is ‘born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.’ This new birth is the result of receiving Christ as the Word of God. When by the Holy Spirit divine truths are impressed upon the heart, new conceptions are awakened, and the energies hitherto dormant are aroused to cooperate with God.”—*The Acts of the Apostles*, p. 520.

“The sanctification of the church is God’s object in all His dealings with His people. He has chosen them from eternity, that they might be holy. He gave His Son to die for them, that they might be sanctified through obedience to the truth, divested of all the littleness of self. From them He requires a personal work, a personal surrender. God can be honored by those who profess to believe in Him, only as they are conformed to His image and controlled by His Spirit. Then, as witnesses for the Saviour, they may make known what divine grace has done for them.”—*Ibid.*, p.559.

Wednesday March 8

4. FALSE CLAIMS

a. Considering the holy men of God throughout Bible times, what must we understand about claiming final victory? 1 John 1:8, 10; Romans 7:18; Galatians 6:14.

1 John 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1 John 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

Romans 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Galatians 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

“The honors bestowed upon Daniel excited the jealousy of the leading men of the kingdom. The presidents and princes sought to find occasion for complaint against him. ‘But they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him’ (Daniel 6:4).

“What a lesson is here presented for all Christians. The keen eyes of jealousy were fixed upon Daniel day after day; their watchings were sharpened by hatred; yet not a word or act of his life could they make appear wrong. And still he made no claim to sanctification, but he did that which was infinitely better—he lived a life of faithfulness and consecration.”—*The Sanctified Life*, p. 42.

“Spurious sanctification leads directly away from the Bible. Religion is reduced to a fable. Feelings and impressions are made the criterion. While they profess to be sinless and boast of their righteousness, the claimants of sanctification teach that men are at liberty to transgress the law of God and that those who obey its precepts have fallen from grace. A presentation of its claims arouses their opposition and excites anger and contempt. Thus their character is shown, for ‘the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be’ (Romans 8:7).”—*Faith and Works*, p. 53.

b. Does the belief in the need for sanctification mean that we are to earn our salvation? John 14:15; 1 John 3:5, 6.

John 14:15 If ye love me, keep my commandments.

1 John 3:5-6 And ye know that he was manifested to take away our sins; and in him is no sin. **6** Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

“Righteousness has its root in godliness. No human being is righteous any longer than he has faith in God and maintains a vital connection with Him. As a flower of the field has its root in the soil; as it must receive air, dew, showers, and sunshine, so must we receive from God that which ministers to the life of the soul. It is only through becoming partakers of His nature that we receive power to obey His commandments. No man, high or low, experienced or inexperienced, can steadily maintain before his fellowmen a pure, forceful life unless his life is hid with Christ in God. The greater the activity among men, the closer should be the communion of the heart with God.”—*Testimonies for the Church*, vol. 7, p. 194.

Thursday March 9

5. WHAT ABOUT SANCTIFICATION?

a. Is sanctification—growth in Christian character—typically noticeable to the individual in whom it is occurring? Mark 4:26–29. What about to others?

Mark 4:26-29 And he said, So is the kingdom of God, as if a man should cast seed into the ground; **27** And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. **28** For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. **29** But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

“The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity. Argument, even when unanswerable, may provoke only opposition; but a godly example has a power that it is impossible wholly to resist.”—*The Acts of the Apostles*, p. 511.

b. What shows that this growth is continual and that we can never rest satisfied with our progress and achievements? 1 Corinthians 15:31; Matthew 10:22; Philippians 3:12–16.

1 Corinthians 15:31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

Matthew 10:22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

Philippians 3:12-16 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. **13** Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, **14** I press toward the mark for the prize of the high calling of God in Christ Jesus. **15** Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. **16** Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

“The Lord would have all His sons and daughters happy, peaceful, and obedient. . . . Through faith, every deficiency of character may be supplied, every

defilement cleansed, every fault corrected, every excellence developed.”—*The Acts of the Apostles*, p. 564.

“Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome. We know not one day how strong will be our conflict the next. So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience.”—*Ibid.*, pp.560, 561.

Friday March 10

PERSONAL REVIEW QUESTIONS

- 1. How are we treated by God with regard to every moment of justification?**
- 2. How does God show that His desire for us is more than just forgiveness?**
- 3. What is the secret of transformation?**
- 4. What does false sanctification lead us away from?**
- 5. How do we know sanctification involves an entire life of continual growth?**

Suggested Reading: The Acts of the Apostles, pp. 557-567.

In the life of the disciple John true sanctification is exemplified. During the years of his close association with Christ, he was often warned and cautioned by the Saviour; and these reproofs he accepted. As the character of the Divine One was manifested to him, John saw his own deficiencies, and was humbled by the revelation. Day by day, in contrast with his own violent spirit, he beheld the tenderness and forbearance of Jesus, and heard His lessons of humility and patience. Day by day his heart was drawn out to Christ, until he lost sight of self in love for his Master. The power and tenderness, the majesty and meekness, the strength and patience, that he saw in the daily life of the Son of God, filled his soul with admiration. He yielded his resentful, ambitious temper to the molding power of Christ, and divine love wrought in him a transformation of character. **(AA 557.1)**

In striking contrast to the sanctification worked out in the life of John is the experience of his fellow disciple, Judas. Like his associate, Judas professed to be a disciple of Christ, but he possessed only a form of godliness. He was not insensible to the beauty of the character of Christ; and often, as he listened to the Saviour’s words, conviction came to him, but he would not humble his heart or confess his sins. By resisting the divine influence he dishonored the Master whom he professed to love. John warred earnestly against his faults; but Judas violated his conscience and yielded to temptation, fastening upon himself more securely his habits of evil. The practice of the truths that Christ taught was at variance with his desires and purposes, and he could not bring himself to yield his ideas in order to receive wisdom from heaven. Instead of walking in the light, he chose to walk in darkness. Evil desires, covetousness, revengeful passions, dark and sullen thoughts, were cherished until Satan gained full control of him. **(AA 557.2)**

John and Judas are representatives of those who profess to be Christ's followers. Both these disciples had the same opportunities to study and follow the divine Pattern. Both were closely associated with Jesus and were privileged to listen to His teaching. Each possessed serious defects of character; and each had access to the divine grace that transforms character. But while one in humility was learning of Jesus, the other revealed that he was not a doer of the word, but a hearer only. One, daily dying to self and overcoming sin, was sanctified through the truth; the other, resisting the transforming power of grace and indulging selfish desires, was brought into bondage to Satan. **(AA 558.1)**

Such transformation of character as is seen in the life of John is ever the result of communion with Christ. There may be marked defects in the character of an individual, yet when he becomes a true disciple of Christ, the power of divine grace transforms and sanctifies him. Beholding as in a glass the glory of the Lord, he is changed from glory to glory, until he is like Him whom he adores. **(AA 559.1)**

John was a teacher of holiness, and in his letters to the church he laid down unerring rules for the conduct of Christians. "Every man that hath this hope in him," he wrote, "purifieth himself, even as He is pure." "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 3:3; 2:6. He taught that the Christian must be pure in heart and life. Never should he be satisfied with an empty profession. As God is holy in His sphere, so fallen man, through faith in Christ, is to be holy in his sphere. **(AA 559.2)**

"This is the will of God," the apostle Paul wrote, "even your sanctification." 1 Thessalonians 4:3. The sanctification of the church is God's object in all His dealings with His people. He has chosen them from eternity, that they might be holy. He gave His Son to die for them, that they might be sanctified through obedience to the truth, divested of all the littleness of self. From them He requires a personal work, a personal surrender. God can be honored by those who profess to believe in Him, only as they are conformed to His image and controlled by His Spirit. Then, as witnesses for the Saviour, they may make known what divine grace has done for them. **(AA 559.3)**

True sanctification comes through the working out of the principle of love. "God is love; and he that dwelleth in love dwelleth in God, and God in him." 1 John 4:16. The life of him in whose heart Christ abides, will reveal practical godliness. The character will be purified, elevated, ennobled, and glorified. Pure doctrine will blend with works of righteousness; heavenly precepts will mingle with holy practices. **(AA 560.1)**

Those who would gain the blessing of sanctification must first learn the meaning of self-sacrifice. The cross of Christ is the central pillar on which hangs the "far more exceeding and eternal weight of glory." 2 Corinthians 4:17. "If any man will come after Me," Christ says, "let him deny himself, and take up his cross, and follow Me." Matthew 16:24. It is the fragrance of our love for our fellow men that reveals our love for God. It is patience in service that brings rest to the soul. It is through humble, diligent, faithful toil that the welfare of Israel is promoted. God upholds and strengthens the one who is willing to follow in Christ's way. **(AA 560.2)**

Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome. We know not one day how strong will be our conflict the next. So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience. **(AA 560.3)**

None of the apostles and prophets ever claimed to be without sin. Men who have lived the nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ. **(AA 561.1)**

So will it be with all who behold Christ. The nearer we come to Jesus, and the more clearly we discern the purity of His character, the more clearly shall we see the exceeding sinfulness of sin, and the less shall we feel like exalting ourselves. There will be a continual reaching out of the soul after God, a continual, earnest, heartbreaking confession of sin and humbling of the heart before Him. At every advance step in our Christian experience our repentance will deepen. We shall know that our sufficiency is in Christ alone and shall make the apostle's confession our own: "I know that in me (that is, in my flesh,) dwelleth no good thing." Romans 7:18. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Galatians 6:14. **(AA 561.2)**

Let the recording angels write the history of the holy struggles and conflicts of the people of God; let them record their prayers and tears; but let not God be dishonored by the declaration from human lips, "I am sinless; I am holy." Sanctified lips will never give utterance to such presumptuous words. **(AA 561.3)**

The apostle Paul had been caught up to the third heaven and had seen and heard things that could not be uttered, and yet his unassuming statement is: "Not as though I had already attained, either were already perfect: but I follow after." Philippians 3:12. Let the angels of heaven write of Paul's victories in fighting the good fight of faith. Let heaven rejoice in his steadfast tread heavenward, and that, keeping the prize in view, he counts every other consideration dross. Angels rejoice to tell his triumphs, but Paul makes no boast of his attainments. The attitude of Paul is the attitude that every follower of Christ should take as he urges his way onward in the strife for the immortal crown. **(AA 562.1)**

Let those who feel inclined to make a high profession of holiness look into the mirror of God's law. As they see its far-reaching claims, and understand its work as a discerner of the thoughts and intents of the heart, they will not boast of sinlessness. "If we," says John, not separating himself from his brethren, "say that we have no sin, we deceive ourselves, and the truth is not in us." "If we say that we have not sinned, we make Him a liar, and His word is not in us." "If we confess our sins, He is faithful and just to

forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:8, 10, 9. **(AA 562.2)**

There are those who profess holiness, who declare that they are wholly the Lord’s, who claim a right to the promises of God, while refusing to render obedience to His commandments. These transgressors of the law claim everything that is promised to the children of God; but this is presumption on their part, for John tells us that true love for God will be revealed in obedience to all His commandments. It is not enough to believe the theory of truth, to make a profession of faith in Christ, to believe that Jesus is no impostor, and that the religion of the Bible is no cunningly devised fable. “He that saith, I know Him, and keepeth not His commandments,” John wrote, “is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him.” “He that keepeth His commandments dwelleth in Him, and He in him.” 1 John 2:4, 5; 3:24. **(AA 562.3)**

John did not teach that salvation was to be earned by obedience; but that obedience was the fruit of faith and love. “Ye know that He was manifested to take away our sins,” he said, “and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him.” 1 John 3:5, 6. If we abide in Christ, if the love of God dwells in the heart, our feelings, our thoughts, our actions, will be in harmony with the will of God. The sanctified heart is in harmony with the precepts of God’s law. **(AA 563.1)**

There are many who, though striving to obey God’s commandments, have little peace or joy. This lack in their experience is the result of a failure to exercise faith. They walk as it were in a salt land, a parched wilderness. They claim little, when they might claim much; for there is no limit to the promises of God. Such ones do not correctly represent the sanctification that comes through obedience to the truth. The Lord would have all His sons and daughters happy, peaceful, and obedient. Through the exercise of faith the believer comes into possession of these blessings. Through faith, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed. **(AA 563.2)**

Prayer is heaven’s ordained means of success in the conflict with sin and the development of Christian character. The divine influences that come in answer to the prayer of faith will accomplish in the soul of the suppliant all for which he pleads. For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; and the promise is, “Ye shall receive.” **(AA 564.1)**

It was in the mount with God that Moses beheld the pattern of that wonderful building that was to be the abiding place of His glory. It is in the mount with God—in the secret place of communion—that we are to contemplate His glorious ideal for humanity. In all ages, through the medium of communion with heaven, God has worked out His purpose for His children, by unfolding gradually to their minds the doctrines of grace. His manner of imparting truth is illustrated in the words, “His going forth is prepared as the morning.” Hosea 6:3. He who places himself where God can enlighten him, advances, as it were, from the partial obscurity of dawn to the full radiance of noonday. **(AA 564.2)**

True sanctification means perfect love, perfect obedience, perfect conformity to the will of God. We are to be sanctified to God through obedience to the truth. Our conscience must be purged from dead works to serve the living God. We are not yet perfect; but it is our privilege to cut away from the entanglements of self and sin, and advance to perfection. Great possibilities, high and holy attainments, are placed within the reach of all. **(AA 565.1)**

The reason many in this age of the world make no greater advancement in the divine life is because they interpret the will of God to be just what they will to do. While following their own desires, they flatter themselves that they are conforming to God's will. These have no conflicts with self. There are others who for a time are successful in the struggle against their selfish desire for pleasure and ease. They are sincere and earnest, but grow weary of protracted effort, of daily death, of ceaseless turmoil. Indolence seems inviting, death to self repulsive; and they close their drowsy eyes and fall under the power of temptation instead of resisting it. **(AA 565.2)**

The directions laid down in the word of God leave no room for compromise with evil. The Son of God was manifested that He might draw all men unto Himself. He came not to lull the world to sleep, but to point out the narrow path in which all must travel who reach at last the gates of the City of God. His children must follow where He has led the way; at whatever sacrifice of ease or selfish indulgence, at whatever cost of labor or suffering, they must maintain a constant battle with self. **(AA 565.3)**

The greatest praise that men can bring to God is to become consecrated channels through whom He can work. Time is rapidly passing into eternity. Let us not keep back from God that which is His own. Let us not refuse Him that which, though it cannot be given with merit, cannot be denied without ruin. He asks for a whole heart; give it to Him; it is His, both by creation and by redemption. He asks for your intellect; give it to Him; it is His. He asks for your money; give it to Him; it is His. "Ye are not your own, for ye are bought with a price." 1 Corinthians 6:19, 20. God requires the homage of a sanctified soul, which has prepared itself, by the exercise of the faith that works by love, to serve Him. He holds up before us the highest ideal, even perfection. He asks us to be absolutely and completely for Him in this world as He is for us in the presence of God. **(AA 566.1)**

"This is the will of God" concerning you, "even your sanctification." 1 Thessalonians 4:3. Is it your will also? Your sins may be as mountains before you; but if you humble your heart and confess your sins, trusting in the merits of a crucified and risen Saviour, He will forgive and will cleanse you from all unrighteousness. God demands of you entire conformity to His law. This law is the echo of His voice saying to you, Holier, yes, holier still. Desire the fullness of the grace of Christ. Let your heart be filled with an intense longing for His righteousness, the work of which God's word declares is peace, and its effect quietness and assurance forever. **(AA 566.2)**

As your soul yearns after God, you will find more and still more of the unsearchable riches of His grace. As you contemplate these riches you will come into possession of them and will reveal the merits of the Saviour's sacrifice, the protection of His

righteousness, the fullness of His wisdom, and His power to present you before the Father “without spot, and blameless.” 2 Peter 3:14. **(AA 567.1)**