**“Knowing the Fathers” The Present Truth 14, 19, pp. 274, 275.**

IT is written: “No man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him.” {PTUK May 12, 1898, p. 274.1}

God is known only in Christ, only as He is revealed through Christ. For “God was in Christ, reconciling the world unto Himself.” He is “God manifest in the flesh.” He is “God with us.” {PTUK May 12, 1898, p. 274.2}

It is written also: “Hallow My Sabbaths; and they shall be a sign between Me and you, *that ye may know* that I aw the Lord your God.” {PTUK May 12, 1898, p. 274.3}

God is known in hallowing the Sabbath: the object of the Sabbath is that in the hallowing of it, the one who hallows it may *know* that the Lord is his God. {PTUK May 12, 1898, p. 274.4}

Now as God is known in the hallowing of the Sabbath, and as God is known only in the revelation of Jesus Christ, it is certainly true that true hallowing of the Sabbath is known only in Christ, and the true knowledge of Christ is known only in the hallowing of the Sabbath. {PTUK May 12, 1898, p. 274.5}

As God is known only by those to whom Christ reveals Him, and as the Sabbath is a sign by which the believer may know that the Lord is his God, it is certainly true that the Sabbath is a sign by which He who hallows it may know that the Lord is his God *as* *Christ reveals Him.* {PTUK May 12, 1898, p. 274.6}

And it is written, “The seventh day is the Sabbath of the Lord thy God.” Therefore, as the seventh day is the Sabbath of the Lord thy God, and as the Sabbath is a sign by which, in the hallowing of it, “ye may know that I am the Lord your God,” it is certainly true that *the seventh day is* a sign by which he who hallows it nifty know that the Lord is God *as Christ reveals Him.* {PTUK May 12, 1898, p. 274.7}

That many people do not believe this, that even many Christians do not believe it, does not affect the truth of it. It is the truth, even though nobody on earth ever believed it. And being the truth, people—even Christians—by not believing it simply rob themselves of its virtue and its power. {PTUK May 12, 1898, p. 274.8}

“No man knoweth the Father, save the Son, and he to whomsoever the Son will reveal Him.” “Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God.” “The seventh day is the Sabbath of the Lord thy God.” {PTUK May 12, 1898, p. 274.9}

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**“‘How Shall We?’” The Present Truth 14, 19, pp. 293, 294.**

“HOW shall we, that are dead to sin, live any longer therein?” {PTUK May 12, 1898, p. 293.1}

How *shall* we? Can you tell? {PTUK May 12, 1898, p. 293.2}

Can a man live in what he dies of? When any person dies of any disease, can he live any longer in it?—No; that is why he died—he could *not* live any longer in it. {PTUK May 12, 1898, p. 293.3}

Having died of that disease, were he even brought back from the dead into that very disease, could he live any longer in it?—No; he would certainly and immediately die again. A person simply *can not* live any longer in the thing of which he has died. This is perfectly plain to everybody. {PTUK May 12, 1898, p. 293.4}

Very well, then, have you died to sin? Have you grown so sick of sin that you died of it? Have you grown so sick of it that you could live no longer in it, and so died to it? {PTUK May 12, 1898, p. 293.5}

If you have, do not be afraid; you can not live any longer therein. Were you even taken back from that death, and put once more in the presence of sin, you would certainly and immediately die again. You could not live any longer in it, when you were there before; and because you could not live any longer in it, you died; and if you were brought back to it again, you could not live any longer in it any more than you did before. {PTUK May 12, 1898, p. 293.6}

Remember, this is being sick unto death, of *sin;* not sick of a few or even many particular sins, while at the same time you choose others because they are pleasing to you, and become fat and flourishing on them. In this way you can live in *sin* forever, and then die in it, and then die the second death *for* it. {PTUK May 12, 1898, p. 293.7}

No; it is not sins, so that we can die to one and live to another, that are contemplated in the Scripture; it is *sin*,—sin in the essence,—so that when you die to it, it is death indeed to *sin*, in every phase and of every sort. Then, being thus dead to *sin*, you simply can not live any longer therein. The very presence of the thing, the very suggestion of it, is death to you. {PTUK May 12, 1898, p. 293.8}

And being thus dead to sin, the Lord intends that we shall *not* live any longer in it. And intending that we shall not live any longer in it, He intends that we shall live ever longer *without* sinning. {PTUK May 12, 1898, p. 293.9}

There is power in Jesus Christ to keep the believer from sinning. There is virtue in the grace of God to hold back the believer in Jesus from serving the sinful propensities and passions that dwell in the human flesh. Praise His holy name forever and ever. {PTUK May 12, 1898, p. 293.10}

“Where *sin* abounded, *grace* did much more abound; *that as sin* hath reigned unto *death*, even so might *grace* reign thru *righteousness* unto eternal *life* by Jesus Christ our Lord.” {PTUK May 12, 1898, p. 294.1}

Are you dead to sin? Then how shall you live any longer therein? {PTUK May 12, 1898, p. 294.2}

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