**“Called Out of Egypt” The Present Truth 18, 7, pp. 100, 101.**

WHEN the Lord visited and redeemed His people, to take them into the land of promise, the land He sware to Abram, Isaac, and Jacob to give to them; when He took them unto Himself to swerve Him only, in the keeping of His holy law, He said, first of all: “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me,” etc. {PTUK February 13, 1902, p. 100.1}

Israel missed God’s call: they believed Him not, and therefore could not enter into His rest. These fell in the wilderness. And the generation that went into the land of Canaan did not in that go into “the land” and the “rest” to which the Lord would have taken the people when they first left Egypt, had they only believed. They drifted further and further away from God until they actually rejected Him, that they might be like the nations. {PTUK February 13, 1902, p. 100.2}

And they became like all the nations. They failed exactly as had their fathers before them. For, in the days of David, the Lord still said: “To-day if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted Me, proved Me, and saw My works forty years. Whereupon I was grieved with that generation, and said, They do always err in their heart; and they have not known My ways. So I sware in My wrath, They shall not enter into My rest.” Hebrews 3:8-11; 4:7, 8. {PTUK February 13, 1902, p. 100.3}

But still they hardened their hearts, and went further away from the Lord, until they got into such darkness that it was the very darkness of “the shadow of death,” which is “darkness as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.” And there the people sat, when there shined unto them a “great light,” even the light of God, in which darkness itself is light. Isaiah 9:2; Job 10:21, 22; Matthew 4:16. {PTUK February 13, 1902, p. 100.4}

Christ came. Again God visited to redeem His people, to make them not simply servants, but *sons* of God, that we “might serve Him without fear, in holiness and righteousness before Him, all the days of our life.” And at that time again God said: “Out of Egypt have I called My Son.” {PTUK February 13, 1902, p. 100.5}

Why was it necessary that the infant Jesus should be taken into *Egypt* at the time of the slaughter of the innocents by Herod? It was not alone to escape the decree of Herod, that Jesus was taken *into Egypt;* for that decree could have been easily escaped by a much shorter journey. This was done to teach all people for ever the deep spiritual lesson of the true deliverance from Egypt. {PTUK February 13, 1902, p. 100.6}

Jesus came into the world to take the place of man, to be our substitute and surety. Mankind is overwhelmed in the darkness and bondage of sin—Egyptian darkness, a darkness that may be felt. He was made to be sin; upon Him was laid the iniquity of us all; He was numbered with the transgressors; He was made in all things like those who substitute He became. {PTUK February 13, 1902, p. 100.7}

Therefore He was take *into Egypt*, and was *brought out* again, “that it might be fulfilled which was spoken of the Lord by the prophet, saying, “*Out of Egypt* have I called my Son;” and that by this object lesson there might be emphasised anew, and for ever, the great lesson taught from of old to all people, the great truth that men become the *sons of God* only by their being called *out of Egypt*. {PTUK February 13, 1902, p. 100.8}

The Ten Commandments express the whole duty of man. All that ever a man can do, in deed, word, or thought, in righteousness, is covered by the Ten Commandments. All man’s service to God is in the keeping of this His Law. And when it was written of Christ, and it was fulfilled in Christ, as the Example of all mankind, that “out of Egypt have I called My Son,” this was simply speaking anew to all mankind the words which, that great day, God spoke from heaven, as the preamble to the whole Ten Commandments and their keeping: “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” {PTUK February 13, 1902, p. 100.9}

This is the universal lesson: that no man can serve God, that no man can keep a single one of the Ten Commandments, except he is first delivered, by the power of God, from the darkness of Egypt, from the darkness of the shadow of death, from the realm and bondage of sin. {PTUK February 13, 1902, p. 100.10}

This is the lesson of the whole Bible. Look, for instance, at Ephesians 2:1-10: how men are dead in trespasses and sins, in the darkness of this world; walking according to the course of this world, according to the prince of the power of the air, the ruler of the darkness of this world (Ephesians 6:12), the spirit that works in the children of disobedience. But God, who is rich in mercy, has quickened us together with Christ, and has raised us up together with Him, to live and walk with Him. And this He did, not by our works, nor because of our works, but of His own mercy and grace; “for we are His workmanship, *created* in Christ Jesus *unto good works*, which God hath before ordained that we should walk in them.” Thus is the lesson taught, that no man can do good works except he is created unto it by the power of God. {PTUK February 13, 1902, p. 100.11}

After men have been delivered from this present evil world, into the glorious liberty of the children of God, and are standing fast in the liberty wherewith Christ hath made us free,—the liberty by love to serve one another,—filled with the Spirit, so that all the fruits of the Spirit are shining in the life, reflecting the sunshine of righteousness,—only then it is that the generally considered practical things of the Christian life are enjoined. {PTUK February 13, 1902, p. 100.12}

Why is this? It is the same universal, divine lesson, that no man can do good works, no man can possibly do the practical things of the Christian life,” who has not first *the Christian life* as a *practical thing*. And, therefore, it is made perfectly plain that deliverance from the darkness and bondage of sin; the finding of the sonship of God; the ability to stand fast in the liberty wherewith Christ hath made us free; the receiving of the fulness of the Spirit of God in the life,—*these things* are the *practical things* of Christianity, equally with the others. Indeed, in a sense these are the more practical things; because so certainly must these precede the others that, without these, the other practical things of the Christian life can never be seen at all. {PTUK February 13, 1902, p. 100.13}

Therefore when, from Mount Sinai, God would speak, with a voice that shook the earth, the practical things of the life of man, He spoke *first of all* this original practical thing of the life of man—deliverance from the realm and bondage of sin;— {PTUK February 13, 1902, p. 100.14}

“I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” Exodus 20:2. {PTUK February 13, 1902, p. 101.1}

“Thou shalt have no other gods before Me.” {PTUK February 13, 1902, p. 101.2}

Yet this is not the preamble of only *the first* commandment, but of the whole law. And since, when He sent His only begotten Son to redeem us indeed, He renewed and emphasised this preliminary thought, in the words, “Out of Egypt have I called My Son,” it is as if *this* were the preamble and the whole law. And all of it—the preamble and the whole law—is expressed in the great thought of the Third Angel’s Message: “Here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:12. {PTUK February 13, 1902, p. 101.3}

A. T. JONES.

**“The First Commandment. Deliverance from the God of This World” The Present Truth 18, 8, p. 119.**

“I AM the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. {PTUK February 20, 1902, p. 119.1}

“Thou shalt have no other gods before Me.” Exodus 20:2, 3. {PTUK February 20, 1902, p. 119.2}

What is it to have other gods before the Lord? Since to truly have Him alone, is to love Him with all the heart, and all the soul, and all the mind, and all the strength, then, plainly enough, it follows that anything by which any part of the heart, any part of the soul, any part of the mind, or any portion of the strength, is turned from God, is devoted to anything other than to God, is, in itself, to have another god than the Lord. And all this is what is forbidden in the First Commandment: “Thou shalt have no other gods before Me.” {PTUK February 20, 1902, p. 119.3}

It is important, therefore, to notice the gods which the Lord points out as the principal ones that it is natural for men to have before the Lord. {PTUK February 20, 1902, p. 119.4}

One of these, if not the chief one, is “the world.” For it is written: “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.” 1 John 2:15. And, “Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.” James 4:14. {PTUK February 20, 1902, p. 119.5}

The reason of this is that “the world” itself has a god. And “the god of this world” is “the spirit that now worketh in the children of disobedience,” and is, in fact, Satan himself. Friendship of the world, therefore, is of the spirit of the world; it is fellowship with the spirit of Satan. And this is why it “is enmity with God.” Note, the Word does not say that the friendship of the world is *at* enmity with God, but that it *is* itself “*enmity* with God.” And this is because it is of the very spirit of him who is the god of this world. {PTUK February 20, 1902, p. 119.6}

This is made plain in another text: “The whole world lieth in the evil one.” 1 John 5:19, R.V. It is true, as our King James version renders it, that “the whole world lieth in wickedness,” lieth in evil; but this is so because the whole world lieth in the wicked *one*, in the evil *one*. And the thought expressed here in the word “lieth” is “to lie at ease continually.” {PTUK February 20, 1902, p. 119.7}

Plainly, then, a person who has friendship, and is in fellowship, with that which lies at perfect ease, and is content continually so to lie, in the evil one, is of the same spirit; and that can be only the spirit of the evil one, and, therefore, is of itself “enmity with God.” And one thus so in friendship with the evil one, who is the fixed and continual enemy of God, makes himself thereby “the enemy of God.” {PTUK February 20, 1902, p. 119.8}

This spirit of enmity is described in another place: “The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Romans 8:7. It can not be subject to the law of God, because it is of the very mind and spirit of Satan, who is the decided enemy of God. {PTUK February 20, 1902, p. 119.9}

But thanks be to God, there is deliverance from this enmity; there is deliverance from this present evil world. For Christ Jesus “is our peace, who hath made both [God and man] one [who had been separated by this enmity], and hath broken down the middle wall of partition between us; having *abolished* in His *flesh* the *enmity*.... for to make in himself of twain [God and man] one new man, so making peace.” Ephesians 2:14, 15. {PTUK February 20, 1902, p. 119.10}

Therefore, though that enmity can not be subject to the law of God, in Christ every soul can find it completely abolished. Though such a spirit is enmity with God, in Christ every soul can find that spirit completely driven out, and himself made on with God, having not the spirit of the world, but the Spirit which is of God, that he may know *not* the things of the world, but “the things that are freely given to us of God.” Therefore, for a man to love the world, or to have friendship for the world, is for him to have the world as his god. And that is, in reality, to have the god of this world as his god; it is to do service to the evil one as his god. {PTUK February 20, 1902, p. 119.11}

And so, when the god of this world, the evil one, had shown to Christ “all the kingdoms of the world, and *the glory of them*,” and had offered them to Him, Christ could have them only on the condition that He would “fall down and worship” the evil one. And these are the only terms upon which anybody in the world can ever have the kingdoms of this world and the glory of them, or the things of this world and the glory of them. “For, all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” {PTUK February 20, 1902, p. 119.12}

Christ’s answer to that whole thought, for Himself and all who are His forever, is: “Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.” Matthew 4:10. {PTUK February 20, 1902, p. 119.13}

And when Jesus had taken this stand against all the world, against all that is of the world, against all worldliness, and all the spirit that is of the world, and for God only, “then the devil leaveth Him, and, behold, angels came and ministered unto Him.” Verse 11. And so shall it be forever with every one who, in the faith of Christ, takes his stand as did Christ. {PTUK February 20, 1902, p. 119.14}

Thus utter separation from the world and from all that is of the world—nothing less than this—is the keeping of the First Commandment. “Ye are not of the world, but I have chosen you out of the world.” “They are not of the world, even as I am not of the world.” {PTUK February 20, 1902, p. 119.15}

Deliverance from the world—this is the way to the keeping of the Commandments of God. And Christ “gave Himself for our sins that He might deliver us from this present evil world, according to the will of God.” {PTUK February 20, 1902, p. 119.16}

Deliverance from sin is deliverance from the world. Deliverance from the world is deliverance from sin. This is the way to the keeping of the Commandments of God and the faith of Jesus. {PTUK February 20, 1902, p. 119.17}

“Thou shalt have no other gods before me.” {PTUK February 20, 1902, p. 119.18}

Who would have other gods? {PTUK February 20, 1902, p. 119.19}

A. T. JONES

**“The First Commandment. The Lust of the Flesh” The Present Truth 18, 9, p. 132.**

“I AM the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. {PTUK February 27, 1902, p. 132.1}

“Thou shalt have no other gods before me.” Exodus 20:2, 3. {PTUK February 27, 1902, p. 132.2}

We have seen that, for any one to have this world, or anything that is of this world, is to have another god before the Lord. And this other god is “the god of this world,” the “spirit that now worketh in the children of disobedience,” which is Satan. {PTUK February 27, 1902, p. 132.3}

But Christ came to “bring us to God.” And this is the whole work of the preaching of the Gospel; for it is written: “Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.” Acts 26:17, 18. {PTUK February 27, 1902, p. 132.4}

Now “the world” is divided into three parts—“the lust of the flesh, the lust of the eyes, and the pride of life.” And under one or all of these three heads is idolatry manifested. We shall study them one by one as they are written. {PTUK February 27, 1902, p. 132.5}

First: “the lust of the flesh”—appetite, or intemperance. This is specifically defined as a god; for it is written: “For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, *whose god* is *their belly*, and whose glory is in their shame, who mind earthly things.” Philippians 3:18, 19. {PTUK February 27, 1902, p. 132.6}

Temperance is self-control,—not merely the control of one particular part of the man, self-control in one particular thing,—it is the control of self, the very being, the whole man. But this can never be done by the man himself; for the man himself is already subject to the control of “the god of this world,” the evil one. This control was gained by the evil one, in the garden, and *through appetite*, this very “lust of the flesh.” Since man is thus the subject of “the god of this world,” a slave, “sold under sin,” it is impossible for him of himself to clear himself of that power to which he surrendered himself. {PTUK February 27, 1902, p. 132.7}

But there is deliverance by *the power of God*, the true God, the living God, the rightful God of man. God can set free every man, from all the power of “the god of this world;” and it is *only thus* that any man can ever gain control of *himself*. It is only thus that any man can attain to true self-control, to true temperance. {PTUK February 27, 1902, p. 132.8}

The heart of man is the place of the seat of God in things pertaining to the man; for “the kingdom of God is within you.” The kingdom of the heart and life of man belongs to God: it is alone His dominion. Through the deception of man this kingdom has been usurped by “the god of this world.” This was done at the choice of man. At the choice of man, God, the true God, will return to His kingdom, and will take His place upon His throne in that kingdom, and will there rule and reign in righteousness, “even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.” Romans 3:22. {PTUK February 27, 1902, p. 132.9}

Therefore the whole question of having other gods, or the true God alone, turns simply upon the one question: Who has the heart? Therefore it is written: “Keep thy heart above all keeping; for out of it are the issues of life.” Proverbs 4:23, margin. {PTUK February 27, 1902, p. 132.10}

Since, then, it is only by the power of God that any man can ever truly have control of himself, can be truly master of himself, it follows, inevitably, that the use of anything which has a tendency to take control of the man, to deprive the man of the control of himself; anything the use of which creates a habit which must be satisfied, and demands that it shall be served,—that is the having of another god. The man who has thus surrendered himself, and is thus controlled, is of those whom the scripture describes, “whose god is their belly.” {PTUK February 27, 1902, p. 132.11}

This principle is expressed in the scripture: “All things are lawful unto me, ... but I will not be brought under the power of any.” 1 Corinthians 6:12. Anything, therefore, which has a tendency to bring man under its power is the indulgence of idolatry: it is to have another god before the Lord. {PTUK February 27, 1902, p. 132.12}

Now not only the tendency, but the positive effect of all stimulants and narcotics, is to take control of the man who uses them. The only effect of any of these things is to create an appetite for itself,—an appetite that must be served at whatever cost,—and thus to rob the individual of all control of himself. Also it makes him not only a slave to that particular habit, but so weakens him that in other things he can not control himself. And “from tear to hasheesh we have, through hops, alcohol, tobacco, and opium, a sort of graduated scale of intoxicants, which stimulate in small doses, and narcotize in larger. The physiological action of all these agents gradually shades into each other; all producing, or being capable of producing, consecutive paralysis of the various parts of the nervous system.”—*Encyclopedia Britannica, Art., “Drunkenness.”* {PTUK February 27, 1902, p. 132.13}

Thus the First Commandment is the basis of all true temperance; and the keeping of that commandment and the faith of Jesus, is the only way to true temperance. {PTUK February 27, 1902, p. 132.14}