LESSON I. – July 6, 1889.

TO WHOM DO MAN AND ALL HIS POSSESSIONS BELONG?

I. WHAT was man's nature before he sinned? Eccl. 7 : 29.

2. What relation did he sustain to the creation? Ps. 8:6-8; Gen. 1:26.

3. How did he lose this dominion? Gen. 3: 6, 17-19, 23.

4. How many were affected by his fall? Rom. 5: 12.

5. Who is the author of sin? 1 John 3: 8; Gen. 3: 13.

6. In what manner did man come under the control of Satan? 2 Peter 2: 19.

7. What relation does he now naturally sustain to sin? Rom. 7: 14.

8. How much was lost by the fall of man?

Ans.—Holiness, dominion, and life.

9. Who came into possession of the earth through the fall of man? Job 9: 24.

10. Of whom are those who sin? I John 3:8.

11. How does the apostle describe the world in its present state? 1 John 5 : 19.

12. Who is the acknowledged ruler of this world? Eph. 2 : 2.

13. What titles does he bear? John 12:31; 2 Cor. 4:4.

14. For what purpose did Christ come into the world? Luke 19:10; 1 John 3:8, last part.

15. In what way did he redeem man from death? Heb. 2 : 9, 14.

16. What assurance have we that the lost possession will be redeemed? Eph. I : 13, 14.

17. How much will then be redeemed? Rev. 21:4, 5; Ps. 104: 29-31.

18. What relation will man then sustain to the creation? Rev. 21:7.

19. Through whom is this dominion to be restored? Micah 4:8; Eph. 1: 10, II.

20. What relation does man sustain to the purchased possession in this life? Rom. 8: 17.

21. What was the price for man's redemption? I Peter 1:18, 19; 1 John 3: 16.

22. Then to whom does man and all he possesses belong? I Cor. 6:19, 20.

23. From whom does man derive power to get wealth? Deut. 8: 17, 18.

24. Can man therefore glory in what he possesses? 1 Cor. 3:21-23; Jer. 9:23, 24.

**NOTES.**

IT is stated in answer to question 8 that man lost by the fall holiness, dominion, and life. This will be evident to all who will briefly consider the matter. 1. God created man upright and pronounced him good. Eccl. 7:29; Gen. 1:31. Man was therefore holy, not righteous; for righteousness implies a character formed in harmony with 2. rule of right, but holy in the sense that he belonged to God, and was wholly free from sin. He transgressed the command of God and became a sinner, or lost his holiness. 2. God gave him dominion over the earth. Gen. 1:28; Ps. 115:16. But when man transgressed he became a child of Satan, a slave of sin (Rom. 7:14); and therefore his dominion passed to Satan, to whom he had yielded. 3. If man had continued to obey God, he would never have died. Righteousness tendeth to life (Prov. 1o:16, 17; 11: 3o); but man sinned, and the wages of sin is death. Rom. 6:23. Therefore man lost by the fall holiness, dominion, and life.

"THE earth is given into the hand of the wicked." Job. 9:24. The wicked of course includes wicked men, but it does not refer to them • primarily. Satan is the root of wickedness— wicked men are the branches. Said Jesus to the Jews, " Ye are of your father the devil." John 8: 44. That is, as regards character, wicked men are the offspring of Satan. When man was created, God gave him dominion over the earth (Gen. 1: 26); but when man turned from God and yielded to Satan, he became subject to Satan, and the world passed under Satan's control. Hence Satan is called in the Scriptures, " the prince of this world " ( John 12:31), and " the god of this world" (2 Cor. 4:4); or, according to another Scripture, "We know that we are of God, and the whole world lieth in the evil [wicked] one." John 5: 19, Revised Version. Therefore when Job says, " The earth is given into the hand of the wicked; he covereth the faces of the judges thereof," it means that Satan and his servants so rule that the faces of the righteous judges are covered for shame and grief. See 2 Sam. 19:4, and Jer. 14:4.

**Ellen White Notes Compiled:**

#1 The book of Genesis gives quite a definite account of social and individual life, and yet we have no record of an infant's being born blind, deaf, crippled, deformed, or imbecile. There is not an instance upon record of a natural death in infancy, childhood, or early manhood. There is no account of men and women dying of disease. Obituary notices in the book of Genesis run thus: "And all the days that Adam lived were nine hundred and thirty years: and he died." "And all the days of Seth were nine hundred and twelve years: and he died." . . . {CC 21.2}

 God endowed man with so great vital force that he has withstood the accumulation of disease brought upon the race in consequence of perverted habits, and has continued for six thousand years. This fact of itself is enough to evidence to us the strength and electrical energy that God gave to man at his creation. . . . If Adam, at his creation, had not been endowed with twenty times as much vital force as men now have, the race, with their present habits of living in violation of natural law, would have become extinct. . . . {CC 21.3}

 God did not create the race in its present feeble condition. This state of things is not the work of Providence, but the work of man; it has been brought about by wrong habits and abuses, by violating the laws that God has made to govern man's existence. {CC 21.4}

 God created man for His own glory, that after test and trial the human family might become one with the heavenly family. It was God's purpose to re-populate heaven with the human family, if they would show themselves obedient to His every word. {CC 21.5}

 To Eve it seemed a small thing to disobey God by tasting the fruit of the forbidden tree, and to tempt her husband also to transgress; but their sin opened the floodgates of woe upon the world. Who can know, in the moment of temptation, the terrible consequences that will result from one wrong step? {CC 21.6}

#2 He was placed, as God's representative, over the lower orders of being. They cannot understand or acknowledge the sovereignty of God, yet they were made capable of loving and serving man. The psalmist says, "Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: . . . the beasts of the field; the fowl of the air, . . . and whatsoever passeth through the paths of the seas." Psalm 8:6-8. {PP 45.1}

#3 Adam and Eve should have been perfectly satisfied with the knowledge of God in his created works, and by the instruction of the holy angels. But their curiosity was aroused to become acquainted with that of which God designed they should have no knowledge. It was for their happiness to be ignorant of sin. The high state of knowledge to which they thought to attain by eating of the forbidden fruit plunged them into the degradation of sin and guilt. {RH, February 24, 1874 par. 15}

#4 Adam became a law to himself, and discord and unhappiness came into his life. A separation was made between him and God. {ST, June 14, 1905 par. 1}

 Christ's life was one of perfect obedience. Constantly He followed the pathway of obedience that He might set an example that all could follow. {ST, June 14, 1905 par. 2}

 "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; . . . even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." {ST, June 14, 1905 par. 3}

 Think of what Christ's obedience means to us. It means that in His strength we, too, may obey. He came to this world to show us what God can do for us, and what we can do in co-operation with God. In human flesh He went into the wilderness to be tempted by the enemy. He knows what it is to hunger and thirst. He knows the weakness and the infirmities of the flesh. He was tempted in all points like as we are tempted, yet without sin. {ST, June 14, 1905 par. 4}

#5 "Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous. He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil." He was manifested to destroy, not the royal law of God, but "the works of the Devil." "In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God." "And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us." "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." {RH, July 24, 1888 par. 13}

#6 The Scriptures are indeed fulfilled in this, that the blind are leading the blind. For by whom a man is overcome, of the same is he brought in bondage. These deluded souls are under the most abject slavery to the will of demons. They have allied themselves to the powers of darkness and have no strength to go contrary to the will of demons. This is their boasted liberty. By Satan are they overcome and brought into bondage, and the great liberty promised to those they deceive is helpless slavery to sin and Satan. {RH, April 15, 1875 par. 6}

#7 It is not enough to perceive the loving-kindness of God, to see the benevolence, the fatherly tenderness, of His character. It is not enough to discern the wisdom and justice of His law, to see that it is founded upon the eternal principle of love. Paul the apostle saw all this when he exclaimed, "I consent unto the law that it is good." "The law is holy, and the commandment holy, and just, and good." But he added, in the bitterness of his soul-anguish and despair, "I am carnal, sold under sin." Romans 7:16, 12, 14. He longed for the purity, the righteousness, to which in himself he was powerless to attain, and cried out, "O wretched man that I am! who shall deliver me from this body of death?" Romans 7:24, margin. Such is the cry that has gone up from burdened hearts in all lands and in all ages. To all, there is but one answer, "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. {SC 19.1}

#8 God has commanded us, "Be ye holy; for I am holy;" and an inspired apostle declares that without holiness "no man shall see the Lord." Holiness is agreement with God. By sin the image of God in man has been marred and well-nigh obliterated; it is the work of the gospel to restore that which has been lost; and we are to cooperate with the divine agency in this work. And how can we come into harmony with God, how shall we receive His likeness, unless we obtain a knowledge of Him? It is this knowledge that Christ came into the world to reveal unto us. {5T 743.1}

#9 Those who would be the servants of Christ will have a constant conflict with Satan, who claims the dominion of the earth. Evil angels conspire with evil men that the world may be held under the sway of Satan. The whole energy of apostasy was directed against Jesus, the Champion of God and His truth. The prince of darkness led the Jewish leaders to scorn Jesus as a deceiver, and they said of Him, “He hath a devil,” “he casteth out devils through the prince of devils.” Those who believe in the words of Christ, who follow in His footsteps, will not escape the enmity of Satan and the world. {Ms40a-1890}

#10 Satan, that archdeceiver, transforms himself into an angel of light and comes to the youth with his specious temptations and succeeds in winning them, step by step, from the path of duty. He is described as an accuser, a deceiver, a liar, a tormentor, and a murderer. "He that committeth sin is of the devil." Every transgression brings the soul into condemnation and provokes the divine displeasure. The thoughts of the heart are discerned of God. When impure thoughts are cherished, they need not be expressed by word or act to consummate the sin and bring the soul into condemnation. Its purity is defiled, and the tempter has triumphed. {4T 623.1}

#11 There is no comfort in sin. Men are made miserable because they refuse to obey the commandments of God. The whole world lieth in wickedness, but Christ came to remove the woe that comes as a consequence of sin. He came to our world to show us how to live a pure, holy life, and I have purposed in my heart that he shall not have lived and died in vain for me. I want to say with the apostle: "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." I want to leave a bright track heavenward for all that may be attracted in the way of life. {ST, August 4, 1890 par. 9}

#12 Because iniquity abounds, the love of many waxes cold. Why should their love wax cold? Because they have not humbled their hearts and fled to their refuge, Jesus Christ. They thought they knew so much that they became fools, and allowed themselves to become depraved. Thus many souls will be lost. Worldly plans and devisings and strange sentiments and principles will be put forth by the prince of the power of the air, which are directly opposed to the law of God. Here we should reserve all our influence to act in upholding the truth. The sentiments brought to the front by politicians will be voiced by some who claim to be Sabbath keepers. What angels attend these in the pulpit as they stand up to give the flock poison instead of pure wheat, thoroughly winnowed? Here is the working of satanic agencies to bring in confusion, to bewitch the minds of old and young. Those who have been walking humbly with God will not be engrossed in advocating either side of this question. They will place themselves under His guardianship, and reveal that they are learning lessons from the Great Teacher, who has said, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." {TM 334.1}

#13 Mighty issues for the world were at stake in the conflict between the Prince of light and the leader of the kingdom of darkness. After tempting man to sin, Satan claimed the earth as his, and styled himself the prince of this world. Having conformed to his own nature the father and mother of our race, he thought to establish here his empire. He declared that men had chosen him as their sovereign. Through his control of men, he held dominion over the world. {DA 114.3}

Now Satan manifests himself in his true character. But he does not appear as a hideous monster, with cloven feet and bat's wings. He is a mighty angel, though fallen. He avows himself the leader of rebellion and the god of this world. {DA 129.1}

#14 "The Son of man is come to seek and to save that which was lost." Here the work of Christ is plainly presented, and it is a similar work that his followers are expected to do. It is not the saint but the sinner that needs compassion, earnest labor, persevering effort. Weak and trembling souls, those who have many defects and objectionable traits of character, are the special charge of the angels of God. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." If any injustice is done to them, it is the same as if done to Jesus himself. Christ identifies his interest with that of the souls he has purchased at an infinite cost. {HM, February 1, 1892 par. 3}

"Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous. He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil." He was manifested to destroy, not the royal law of God, but "the works of the Devil." "In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God." "And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us." "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." {RH, July 24, 1888 par. 13}

#15 The cross of Calvary, while it declares the law immutable, proclaims to the universe that the wages of sin is death. In the Saviour's expiring cry, "It is finished," the death knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain. The Son of God passed through the portals of the tomb, that "through death He might destroy him that had the power of death, that is, the devil." Hebrews 2:14. Lucifer's desire for self-exaltation had led him to say: "I will exalt my throne above the stars of God: . . . I will be like the Most High." God declares: "I will bring thee to ashes upon the earth, . . . and never shalt thou be any more." Isaiah 14:13, 14; Ezekiel 28:18, 19. When "the day cometh, that shall burn as an oven;. . . .all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4:1. {GC 503.3}

#16 Under the inspiration of the Holy Spirit, Paul wrote: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, . . . in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." {YI, October 27, 1898 par. 7}

 These words reveal the far-reaching power of true godliness. They enlarge the narrow confines of human scholarship, and present before the mind a far deeper knowledge to be obtained through vital connection with God. They bring every student who is a doer of the word into a broader field of knowledge, and secure to him a wealth of learning that is imperishable. All knowledge gained in this life of probation which will fit us to be companions of the saints in light is true education. It brings blessings to ourselves and others in this life, and will secure to us the future, immortal life, with all its imperishable riches.

#17 Whatever was lost in the fall of Adam is more than restored in redemption. He that sitteth on the throne saith, "Behold, I make all things new." Let us look closely and critically to ourselves. Are not the vows we entered into at our baptism violated? Are we dead to the world and alive unto Christ? Are we seeking those things which are above, where Christ sitteth at the right hand of God? Is the cable cut which anchored us to the eternal Rock? Are we drifting with the current to perdition? Shall we make no effort to press and urge our passage up stream? Let us not hesitate longer, but vigorously apply the oars; and let us do our first works ere we make hopeless shipwreck. {RH, June 7, 1887 par. 15}

#18 “I will give unto him that is athirst of the fountain of the water of life freely.” [Revelation 21:6, 7.] This promise is only to those that thirst. None but those who feel their need of the water of life, and seek it at the loss of all things else, will be supplied. “He that overcometh shall inherit all things; and I will be his God, and he shall be my son.” [Revelation 21:6, 7.] Here, also, conditions are specified. In order to inherit all things, we must resist and overcome sin. {GC88 540.3}

#19 "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." {RH, October 22, 1908 par. 3}

 Christ, by his sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion which man had forfeited. All that was lost by the first Adam will be restored by the second. The prophet says, "O Tower of the flock, the stronghold of the daughter of Zion, to thee shall it come, even the first dominion." And Paul points forward to the "redemption of the purchased possession." God created the earth to be the abode of holy, happy beings. That purpose will be fulfilled when, renewed by the power of God, and freed from sin and sorrow, it shall become the eternal home of the redeemed. {RH, October 22, 1908 par. 4}

#20 In partaking with His disciples of the bread and wine, Christ pledged Himself to them as their Redeemer. He committed to them the new covenant, by which all who receive Him become children of God, and joint heirs with Christ. By this covenant every blessing that heaven could bestow for this life and the life to come was theirs. This covenant deed was to be ratified with the blood of Christ. And the administration of the Sacrament was to keep before the disciples the infinite sacrifice made for each of them individually as a part of the great whole of fallen humanity. {DA 656.5}

#21 Jesus is our atoning sacrifice. We can make no atonement for ourselves; but by faith we can accept the atonement that has been made. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (1 Peter 3:18). "Ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19). It was through infinite sacrifice and inexpressible suffering that our Redeemer placed redemption within our reach. He was in this world unhonored and unknown, that, through His wonderful condescension and humiliation, He might exalt man to receive eternal honors and immortal joys in the heavenly courts. During His thirty years of life on earth His heart was wrung with inconceivable anguish. The path from the manger to Calvary was shadowed by grief and sorrow. He was a man of sorrows, and acquainted with grief, enduring such heartache as no human language can portray. He could have said in truth, "Behold, and see if there be any sorrow like unto my sorrow" (Lamentations 1:12). Hating sin with a perfect hatred, He yet gathered to His soul the sins of the whole world. Guiltless, He bore the punishment of the guilty. Innocent, yet offering Himself as a substitute for the transgressor. The guilt of every sin pressed its weight upon the divine soul of the world's Redeemer. The evil thoughts, the evil words, the evil deeds of every son and daughter of Adam, called for retribution upon Himself; for He had become man's substitute. Though the guilt of sin was not His, His spirit was torn and bruised by the transgressions of men, and He who knew no sin became sin for us, that we might be made the righteousness of God in Him. {1SM 321.4}

#22 “Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.” [1 Corinthians 6:19, 20.] He whose body is the temple of the Holy Spirit will not be enslaved by a pernicious habit. His powers belong to Christ, who has bought him with the price of blood. His property is the Lord's. How could he be guiltless in squandering this intrusted capital? Professed Christians yearly expend an immense sum upon useless and pernicious indulgences, while souls are perishing for the word of life. God is robbed in tithes and offerings, while they consume upon the altar of destroying lust more than they give to relieve the poor or for the support of the gospel. If all who profess to be followers of Christ were truly sanctified, their means, instead of being spent for needless and even hurtful indulgences, would be turned into the Lord's treasury, and Christians would set an example of temperance, self-denial, and self-sacrifice. Then they would be the light of the world. {GC88 475.1}

#23 The Lord brings His people by ways they know not, that He may test and prove them. This world is our place of proving. Here we decide our eternal destiny. God humbles His people that His will may be wrought out through them. Thus He dealt with the children of Israel as He led them through the wilderness. He told them what their fate would have been had He not laid a restraining hand upon that which would have hurt them. He speaks to them. Hear what He says: it is a revelation of the ministration of angels: "Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble thee, and that He might prove thee, to do thee good at thy latter end. . . . Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers, as it is this day. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord." {RH, October 8, 1901 par. 6}

#24 God is the source of all wisdom. He is infinitely wise, and just, and good. The wisest men that ever lived cannot comprehend him. They may profess to be wise; they may glory in their great attainments; but mere intellectual knowledge, aside from the great truths that center in Christ, is as nothingness. "Let not the wise man glory in his wisdom;... but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth." {SpTEd 49.2}