**э“Why It Is” The Present Truth 6, 1.**

E. J. Waggoner

A man who has been out in a very dark night finds it impossible to see objects distinctly if he suddenly enters a well-lighted room. It would be just as well, yes, even better, for him if the room were at first only partially lighted, for then his eyes would the sooner accommodate themselves to the changed conditions. So also a man who has been in a very deep well, or a cave, cannot see when he suddenly finds himself in the blazing sunlight. Everything at first appears in a haze, then the outlines of form begin to be seen, and finally everything stands out in full relief. {PTUK January 2, 1890, p. 8.1}

The same principle holds good in other things. If you should place a work on geometry in the hands of an Indian just from the plains, you could not expect him to understand it. Its figures would convey no meaning whatever to him. Or if you should place a Greek Testament in the hands of a bright Sabbath-school scholar, it would be unintelligible to him, although he might be able to read the English language with ease. But give him a few years’ time, and he would be able to read the Greek. Yet he would not read it readily at first. He would learn the letters, then certain forms and rules, and then he would stumblingly pick out the meaning of a simple sentence. Even if a book were in a child’s own language, and he were unable to read, he would have to acquire a knowledge of it gradually. And so in everything; all knowledge is gradually acquired. {PTUK January 2, 1890, p. 8.2}

Now let us apply this principle to another case. We claim that the Bible very plainly teaches that the seventh day is the Sabbath, and that no other day is or can be the Sabbath of the Lord. But the question comes up, Why did not all the good of past ages believe and teach thus, if it is Bible doctrine? Why did not the reformers keep the Sabbath? The question is already answered. For centuries the Catholic Church had had supreme sway. Its policy was to keep men in ignorance, especially of the bible; that was a proscribed book. Wherever one was found, it was burned by the priest, and the possessor treated as a heretic. The priests themselves knew nothing of the Bible. Even the cardinals and archbishops, the men in highest position in the church, were ignorant of its teachings. They were taught to look upon it as a vile book, and to look to the church for their spiritual knowledge. {PTUK January 2, 1890, p. 8.3}

Among the common people, the ignorance was of course still greater. There were very few who had ever seen a Bible. If they had seen one, the most of them would have spurned it as a loathsome thing whose very touch would contaminate. Had they ventured to open its pages, it would have conveyed no more to them than if it were blank, for the Bible had not been translated into the language of the common people. The small portions of the Bible that the church allowed the priests to have were written in Latin. And even if the Bible had been translated, to thousands it would still have been a blank, for where there is ignorance of the Bible there is ignorance of the deepest kind. Very few of the people could read; many even of the nobles and princes could not; there was no incentive for them to do so. This was the night, the darkest part of the night, and the darkness, like that of Egypt, could indeed be felt. {PTUK January 2, 1890, p. 9.1}

But night does not always last. God’s Spirit was at work in the hearts of men, and that always brings light. There were men who had all the wisdom that the schools could bestow. They had been moved to acquire this knowledge by a desire to benefit their fellow-men. And yet in regard to the Bible they were as ignorant as the poorest peasant. But they were anxious to serve God, and Christ says that “if any man will do His will, he shall know of the doctrine.” And so these men found the Bible, and, unmoved by the threats of bishops and popes, they translated it and studied it. {PTUK January 2, 1890, p. 9.2}

The Reformation gave the Bible to the people, but they could not grasp all its truth at once. Its simplest doctrines were so directly opposed to the teachings of the church that it took a long time for their minds to comprehend them. The one great point then needed was to make men understand that the pope had no power to forgive sin, or to give men license to sin, or to remit the punishment due to sin; works of penance would not suffice to gain the favor of God. “The just shall live by faith,” was the watchword of the Reformation. People must first learn to believe that the Bible, not the pope, could alone point out the way of life. {PTUK January 2, 1890, p. 9.3}

Some of the reformers had glimpses of still further truth, but not all. The Reformation had only just begun when Luther and his fellow-laborers died. Many grievous papal errors still existed. Other men followed them, who were moved by the same spirit, and now the light began to dawn more brightly, and more and more of the Bible was made clear to men. They had become somewhat accustomed to its rays of light. Some rested content with the little light they had received, and refused to receive any more. But others looked still farther, and were rewarded by finding new treasures. And now a great flood of light shines forth from the sacred page, and men are beginning to endure the sight. But this could not have been done at once any more than men who have been long confined in a dark dungeon could look at once upon the sun at noonday. And this answers the question, “Why were these things not found out before?” {PTUK January 2, 1890, p. 9.4}

E. J. W.

**“The First Dominion” The Present Truth 6, 2.**

E. J. Waggoner

That this earth belongs to the Lord, no one will for a moment call in question. It is his, because he is the Creator. Says the Psalmist: “The earth is the Lord’s, and the fullness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods.” Psalm 24:1, 2. When the prophet Daniel interpreted to King Nebuchadnezzar the dream which foretold his abasement, he told the king that he should be driven out from his kingdom, “till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.” Daniel 4:25. And in Psalm 115:16; we read: “The heaven, even the heavens are the Lord’s; but the earth hath He given to the children of men.” This means simply that the Heaven is God’s dwelling-place (Psalm 11:4), and that over it he has sole control, but that He has made man the tenant of the earth. {PTUK January 16, 1890, p. 25.1}

When and how the dominion of the earth was given to man, are told in the following verses:-“And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” Genesis 1:26-28. {PTUK January 16, 1890, p. 25.2}

A dominion is a kingdom; to have dominion is to have kingly authority. Therefore since the earth was given to man for a dominion, the earth was designed for man’s kingdom. To this intent David speaks in the eighth psalm, where he says of man: “For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.” Psalm 8:5-8. The apostle quotes this (Hebrews 2:7, 8), and makes the additional statement that “now we see not yet all things put under him.” This being the case, it must be because man has lost the dominion, for it was certainly given to him. In the words of the apostle, therefore, we have at once a statement of the loss of the dominion first given to man, and a promise of its restoration. {PTUK January 16, 1890, p. 26.1}

The details of the loss of the dominion which at the first was given to man, are given in the third chapter of Genesis. In the first part of the chapter we learn that the serpent beguiled Eve, and persuaded her to eat of the forbidden fruit, and that she in turn induced Adam to eat. Then God said to Adam, “Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.” Genesis 3:17-19. And afterwards when Cain had killed his brother, the Lord said: “When thou tillest the ground, it shall not henceforth yield unto thee her strength.” Genesis 4:12. From this we learn that it is because of man’s disobedience that we do not now see all things put under him. {PTUK January 16, 1890, p. 26.2}

But when man lost the dominion of the earth, who gained it? Evidently the one to whom he yielded obedience. Peter says that, “of whom a man is overcome, of the same is he brought in bondage.” 2 Peter 2:19. And Jesus said: “When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.” Luke 11:21, 22. Our first parents were overcome by the serpent, “which is the devil, and Satan” (Revelation 20:2), and therefore it was to Satan that they yielded up the dominion which had been committed to them. {PTUK January 16, 1890, p. 26.3}

That Satan is now the ruler of this earth, instead of man, is shown by the Scriptures. In 2 Corinthians 4:4, Satan is spoken of as “the god of this world.” Christ said that the wicked are children of Satan (John 8:44); and in Ephesians 2:2, “the spirit that now worketh in the children of disobedience,” is called “the prince of the power of the air.” Satan is “the accuser of the brethren,” the one whom the followers of Christ are to “resist steadfast in the faith” (1 Peter 5:8, 9), and Paul says that “we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world.” Ephesians 6:12. And none can doubt that it was to Satan that Christ referred, when he said, “The prince of this world cometh, and hath nothing in Me.” John 14:30. E. J. W. {PTUK January 16, 1890, p. 26.4}

**“The First Dominion” The Present Truth 6, 3.**

E. J. Waggoner

**SATAN AS THE GOD OF THIS WORLD**

In the account of our Lord’s temptation in the wilderness, we have the most positive evidence that Satan holds the dominion that was given to Adam. The last and greatest temptation is thus described: “Again, the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give thee, if thou wilt fall down and worship me.” Matthew 4:8, 9. {PTUK January 30, 1890, p. 40.1}

Some may think that Satan lied when he made this promise to Christ, and that he knew that he did not have the power to fulfil the promise, even if he could have induced the Lord to comply with the conditions. There is no doubt but that Satan lied when he said that he would give all the kingdoms of the world to Christ, and that he had no intention of yielding up anything that he had; but if he did not possess the kingdoms of the earth, Christ certainly knew it, and in that case the offer of them to Him would not have been any temptation. When Satan said to Jesus, “If Thou be the Son of God, command that the stones be made bread,” there was a real temptation, because Jesus was extremely hungry. When Satan placed Jesus on a pinnacle of the temple, and said, “If Thou be the Son of God, cast thyself down,” there was a temptation to show His Divine power. And so when Satan showed to Jesus all the kingdoms of the world, offering to give them to Him in return for His homage, there was a temptation, because Satan was offering that which Christ came into the world to redeem. Jesus did not tell say and that he had no right to offer to Him the kingdoms of this world, but simply refuse to accept them upon the conditions imposed, thus tacitly admitting that Satan was “the prince of this world.” {PTUK January 30, 1890, p. 40.2}

In Ezekiel 28:12-17 we have an unmistakable reference to Satan. No other being could merit the following description: “Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold....Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.... Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee.” {PTUK January 30, 1890, p. 41.1}

That is a description of Satan before his fall, and also a statement of the reason of his fall. But let the reader take particular notice that the being thus described is called “the king of Tyrus.” Verse 12. The wisdom and power of the man who sat upon the throne of tire are described in verses 2-11 of this same chapter (Ezekiel 28), and he is called the “*prince* of Tyrus.” In this we have further inspired testimony to the fact that Satan is “God of the world,” working in the children of disobedience. Wicked rulers, like the king of Tyre, are only nominally kings; they are second in power to Satan, who rules through them, and is thus the real king. But while Satan has usurped the dominion which God gave to Adam, he does not have unlimited control of this earth. God did not give unlimited and supreme authority over the earth even to man in his uprightness; and so when Satan overcame man, it was not possible for him to get control of the earth to an unlimited degree. This fact Satan acknowledged, when he said to the Lord concerning Job, “Hast not thou made an hedge about him, and about his house, and about all that he hath on every side?” Job 1:10. It still remains true that “the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.” {PTUK January 30, 1890, p. 41.2}

It was stated, in connection with the reference to the temptation of Jesus, that Satan offered Him that which He came into the world to redeem,-the dominion of the earth, which Adam lost. This will presently be made to appear. When Adam lost the dominion, he also lost his right to live; he forfeited his life to Satan at the same time that he forfeited the earth to him. So it is that Satan is “God of this world,’ and has also “the power of death.” Hebrews 2:14. Now, Christ came to redeem what Adam lost. And so when the apostle quotes the words of the psalmist, when he says that God set man over the works of His hands, but that “now we see not yet all things put under Him,” he adds: “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man.” “Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.” Hebrews 2:9, 14, 15. {PTUK January 30, 1890, p. 41.3}

In order that Christ might redeem men from the curse of death, which came upon them when they yielded to Satan, He had to suffer the same curse. Paul says, “Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree.” Galatians 3:13. And so, to redeem the earth, He bore its curse, when the crown of thorns was placed upon His head. Compare Genesis 3:17, 18 and Matthew 27:29. As Christ has, by death, gained the right to destroy the one who has the power of death, that is, the devil, He has also won the right to the dominion which Satan usurped. And so the prophet addresses Christ in the following language: “And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the *first dominion*; the kingdom shall come to the daughter of Jerusalem.” Micah 4:8. {PTUK January 30, 1890, p. 41.4}

In these words we have the promise of the restoration of the first dominion (see Genesis 1:28), not to Adam, who lost it, but to Christ; the second Adam, who redeemed it. Those who through faith recover themselves out of the snare of the devil, who learned of Jesus to be meek and lower in part, will inherit the earth with Christ, when He shall take possession of it as His kingdom. {PTUK January 30, 1890, p. 41.5}

Having learned that this earth was designed to be Adam’s kingdom, and that he forfeited it, and that Christ has bought the title to it, and will one day call His own to share it with Him, we shall now trace the chain of evidence from paradise lost to paradise restored. {PTUK January 30, 1890, p. 41.6}

When God pronounced a curse upon our first parents and upon the earth, He also made known the way of escape from that curse. Christ, the deliverer, was immediately promised. To Satan, the Lord said, “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” Genesis 3:15. These words contain the promise of the Messiah, who, although He should be allowed to be bruised by Satan, should thereby gain the right to destroy Satan and all his works. {PTUK January 30, 1890, p. 41.7}

Time passed, and Satan seemed to get a still firmer hold upon the earth; for “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” “And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.” Genesis 6:5, 12. In all the earth there was but one family who did acknowledge and serve God; all the rest of mankind were totally given up to the service of the devil. “And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.” {PTUK January 30, 1890, p. 41.8}

So the earth, with all its inhabitants, was destroyed by the flood. Noah and his family alone were saved; and when they came out of the ark, God said to them, as He had said to Adam and Eve, “Be fruitful, and multiply, and replenish the earth.” Genesis 9:1. He did not, as to our first parents, give them dominion over all the earth, for that was impossible; but in order that men might not be exterminated by the beasts, that had become savage by passing under the dominion of Satan, He said: “And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.” Genesis 9:2. Thus did God interpose to limit Satan’s power, giving men a chance for life, that they might prepare for the complete possession of the earth when it should be restored. {PTUK January 30, 1890, p. 41.9}

E. J. W.