



Still Standing
 Week 7: The Power of Dominion

***And having prepared everything...take your stand.
 (Ephesians 6:13b)***

- **Week 1:** Standing Defined – Installing a parameter (Paul in Acts 19-20). LIVING FOR THE WILL OF GOD. Measuring its success by Results = Miracles, Attacks, Salvations, Baptisms, DISCIPLESHIP happening because we are standing not because we organized an event to create some hoopla.

- **Week 2:** The Nature of Standing: WHO STANDS

As **God** Stands (who bequeathed it to Jesus)

The **Enemy's** Stand (that is allowed because of our gift of free will)

Our Right to Stand (the gift from our Heavenly Father when we were conceived = Freewill)

[Dominion will be covered later]

The Nature of Standing in: RULERSHIP (What gives us the right to)

- God rules because He was, He is, He is to come.
- Enemy rules because we were created with free will.
- We rule in two ways: 1. From the gift of Free Will created in us during our creation AND

[2. we were given DOMINION in Gen 1:28...not included in week 2. Waiting for discussion on Authority as modeled in Parable **Luke 19:11-27** (Parable of the ten minas (reap what you did not sow, ten minas))]

The Nature of Standing in: CHARACTER (Defining WHO we are)

The Nature of Standing in: MANIFESTATIONS (The behavior of, the results, the growth, the signs of)

Week 3: The Fruit of Where One Stands

Week 4: The Power in Confession

Week 5: Preparation in the Spirit

XxXxXxand

10/27 Prayer II – or – Hezekiah? **Dominion?**

11/03 Nehemiah

11/10 Armor of God

11/17 Fruit of the Spirit

- **Dominion**
- **Worship**
- Prayer/Intercession (Pray Continually. Richard Foster's definitions of.)
- Nehemiah
- Forgiveness

(Child Likeness – add to ??)?

Metric/Rubric = **Fruit of the Spirit** Col 1:9-12

Armor of God as Prayer

Devotions? = Understanding the Word

11/24 – FAMILY SERVICE

12/01 – ADVENT

12/08 – CHRISTMAS WORSHIP

12/15 – VARIETY SHOW

12/22 – OFF

12/29 – OFF

01/05 - EPHESIANS ???

This we know: 2 Tim. 3:16-17

All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, 17 that the man of God may be complete, equipped for every good work.

Praying Always (Eph. 6:18): Prayer opens the channels between us and God. In the midst of battle, we as believers must keep in constant communication with our Leader for directions and encouragement. Our prayers for one another are important and effectual

This we know: 2 Corinthians 10:3-5

3 For though we walk in the flesh, we are not waging war according to the flesh. **4** For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. **5** We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ,

Week 7: The Power of Dominion

And having prepared everything...take your stand.

1. Genesis 1:26-31

²⁶ Then 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 birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

²⁷ So God created man in his own image,
in the image of God he created him;
male and female he created them.

²⁸ And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have **dominion** over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” ²⁹ And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. ³⁰ And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. ³¹ And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day

Psalm 8

O Lord, our Lord, how majestic is your name in all the earth!
You have set your glory above the heavens.

² Out of the mouth of babies and infants, you have established strength because of your foes,
to still the enemy and the avenger.

³ When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place,

⁴ what is man that you are mindful of him, and the son of man that you care for him?

⁵ Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor.

⁶ You have given him **dominion** over the works of your hands; you have put all things under his feet,

⁷ all sheep and oxen, and also the beasts of the field,

⁸ the birds of the heavens, and the fish of the sea, whatever passes along the paths of the seas.

⁹ O Lord, our Lord, how majestic is your name in all the earth!

DOMINION. (Zech. 9:10) *moshel* (moh-sheh); Strong's #4915: Dominion, **sovereignty, jurisdiction, rulership.** This noun comes from the verb *mashal*, meaning “to rule, to govern, to reign, have dominion, exercise authority.” This verb conveys the thought of a strong sovereign ruling over one’s subjects. (Note its use in Gen. 37:8; Deut. 15:6; 1 Chr. 29:12; Ps. 8:6; 103:19.) The noun *moshel* thus refers to the realm of rulership (both geographical and governmental) that belongs to a sovereign authority. In the present reference, the Messiah’s dominion is described as universal, extending to the ends of the earth.¹

2. Authority Parable

Luke 19:11-27 The Parable of the Ten Minas

¹ Hayford, J. W., Thomas Nelson Publishers. (1995). [Hayford's Bible handbook](#). Nashville, TN; Atlanta, GA; London; Vancouver: Thomas Nelson Publishers.

¹¹ As they heard these things, he proceeded to tell a parable, because he was near to Jerusalem, and because they supposed that the kingdom of God was to **appear immediately**. ¹² He said therefore, “**A nobleman went into a far country to receive for himself a kingdom and then return.**” ¹³ Calling ten of his servants, he gave them ten minas, and said to them, “**Engage in business until I come.**” ¹⁴ But his citizens hated him and sent a delegation after him, saying, “We do not want this man to reign over us.” ¹⁵ **When he returned, having received the kingdom, he ordered these servants to whom he had given the money to be called to him, that he might know what they had gained by doing business.** ¹⁶ The first came before him, saying, “Lord, your mina has made ten minas more.” ¹⁷ **And he said to him, ‘Well done, good servant!’** ¹⁸ **Because you have been faithful in a very little, you shall have authority over ten cities.** ¹⁹ And the second came, saying, “Lord, your mina has made five minas.” ²⁰ **And he said to him, ‘And you are to be over five cities.’** ²¹ Then another came, saying, “Lord, here is your mina, which I kept laid away in a handkerchief; ²² **for I was afraid of you, because you are a severe man. You take what you did not deposit, and reap what you did not sow.**” ²³ **He said to him, ‘I will condemn you with your own words, you wicked servant! You knew that I was a severe man, taking what I did not deposit and reaping what I did not sow?’** ²⁴ **And he said to those who stood by, ‘Take the mina from him, and give it to the one who has the ten minas.’** ²⁵ **And they said to him, ‘Lord, he has ten minas!’** ²⁶ **‘I tell you that to everyone who has, more will be given, but from the one who has not, even what he has will be taken away.**” ²⁷ **But as for these enemies of mine, who did not want me to reign over them, bring them here and slaughter them before me.’”**

Kingdom to “**appear immediately**”

- Herod the Great made a trip to Rome in 40 B.C. seeking a Roman appointment as king,
- and his son, Archelaus, made a similar journey in 4 B.C. to argue his case against his half-brother Antipas.
- Jesus used a political scene familiar to his audience as the background for this parable.

“**A nobleman went into a far country to receive for himself a kingdom and then return.**”

- a nobleman is giving a speech to his servants before the journey
- the nobleman is confident that he will receive the kingship he seeks.
- Note: The citizens around hate him, not his servants.

“**Engage in business until I come.**”

- FREELY GIVEN Ten servants w/Ten minas (100 days wages for a working man)

KENNETH BAILEY:

Bailey, K. E. (2008). *Jesus through Middle Eastern Eyes: Cultural Studies in the Gospels* (pp. 397–409). Downers Grove, IL: IVP Academic.

As the nobleman gives these gifts he tells them, “Engage in trade [*en ho*] I am coming back.”

The little used Greek expression *en ho* literally means “in which.”

It can also legitimately be translated “until,” meaning, “Engage in trade *until* I return.”

A third option is to read it as a causative and translate the sentence, “Engage in trade *because* I am coming back.” [English language translations have chosen the second and rendered the text “Engage in trade *until* I return.”]

¹⁵ *When he returned, having received the kingdom, he ordered these servants to whom he had given the money to be called to him, that he might know what they had gained by doing business*

He wants to know what *diepragmateusanto* (from *diapragmateuomai*)? This is the only appearance of this word in the Greek New Testament. Its primary meaning is “How much business has been transacted.” Bauer lists “How much *has been gained by trading*” as a second meaning. From the second century onward the Syriac and Coptic versions of this text have consistently chosen the first meaning. Most of the Arabic versions have done the same. The difference is critical. If the master wants to find out what has been gained by trading, he will ask some form of “Show me the money.” But if he is asking, “How much business have you transacted?” he is seeking to discover the extent to which they have openly and publicly declared their loyalty to him during the risky period of his absence.

By turning *en ho* into a time reference (until), the whole point of the master’s command becomes: “Get out there and do your best. You have limited time to prove yourself in the market place. On my return I expect profits! See how much money you can generate! Make hay while the sun shines!”

17 And he said to him, ‘Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten cities.’

On returning, however, the master summons his servants and commends the first for being faithful, not successful. What is the master really seeking?

- If *en ho* is read literally, the text can be translated, “Engage in trade in a situation in which I am coming back.” This legitimate reading renders a significantly different understanding of the entire story. (If *en ho* is read as a causative and translated “because,” the result is the same.)
- There were no stable political institutions across the Middle East at the time of Jesus. Transitions were (and are) times of great stress and uncertainty. Imagine a scene where the Shah of Iran, in his last days in power, summons ten of his servants and tells them:
I am going away to take a little vacation. I have \$5,000 for each of you. I want you to open shops in downtown Teheran in my name! The sign on the shop will, of course, read, “His Majesty’s Royal Rug (or whatever) Shop.” Keep in mind that I *am* coming back! I know I have enemies. They will most likely follow me and try to destroy me. But never fear; I will prevail and return.
- What will those servants do once they receive the money and the Shah leaves the country? The plot thickens with the very next phrase.

21 for I was afraid of you, because you are a severe man. You take what you did not deposit, and reap what you did not sow.

- I was waiting to see if you would really come back.
- Those who oppose you could have gotten rid of you and then where would I be running your business for YOU?
- The nobleman wants to know, “**Are you willing to take the risk and openly declare yourselves to be my loyal servants (during my absence) in a world where many oppose me and my rule?**”

“As the nobleman distributes gifts to his servants, he is in effect saying, “Once I return, having received kingly power, it will be easy to declare yourself publicly to be my loyal servants. I am more interested in how you conduct yourselves when I am absent and you have to pay a high price to openly identify yourself with me.” K.E. Bailey

3.

Mark 3:13-15 (this is the same power entrusted to us in John 14)

13 And He went up on the mountain and called to Him those whom he desired, and they came to Him. 14 And He appointed twelve (whom He also named apostles) so that they might be with Him and He might send them out to

preach 15 and have authority to cast out demons.

Mark 6:7-13 Jesus Sends Out the Twelve Apostles

*⁷ And He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. ⁸ He charged them to take nothing for their journey except a staff—no bread, no bag, no money in their belts—⁹ but to wear sandals and not put on two tunics. ¹⁰ And He said to them, “Whenever you enter a house, stay there until you depart from there. ¹¹ And if any place will not receive you and they will not listen to you, when you leave, shake off the dust that is on your feet as a testimony against them.” ¹² So they **went out and proclaimed** that people should repent. ¹³ And **they cast out** many demons and **anointed with oil** many who were sick and healed them.*

Luke 9:1-2 Jesus Sends Out the Twelve Apostles

⁹ And He called the twelve together and gave them power and authority over all demons and to cure diseases, ² and He sent them out to proclaim the kingdom of God and to heal.

Philippians 2:7

So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy,² complete my joy by being of the same mind, having the same love, being in full accord and of one mind. ³ Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. ⁴ Let each of you look not only to his own interests, but also to the interests of others. ⁵ Have this mind among yourselves, which is yours in Christ Jesus, ⁶ who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷ but emptied himself, by taking the form of a servant, being born in the likeness of men.

KENOSIS [keh NOE sis]—a theological term used in connection with the dual nature of Jesus as fully human and fully divine. The word comes from a Greek verb which means “to empty” (Phil. 2:7). The NASB translates this passage, “He emptied Himself,” but the KJV and NKJV express it, “He made Himself of no reputation.” The Bible teaches that our Savior was both fully divine and completely human during His earthly life. But nowhere does Scripture explain exactly how Jesus’ two natures co-existed. Theologians have struggled for years to explain this mystery. “The Kenosis” describes the fact that, according to Philippians 2:7, when God’s divine Son became human He voluntarily laid aside His divine rights to function as God. Jesus did not stop being God, but He chose not to exercise His powers as God, **choosing instead to become fully dependent upon the Holy Spirit for His power to live and minister.** It is this great truth which underscores the fact that Jesus not only lived a sinless life on human terms (yet retaining His nature as God), **but He provided a model for His call to us to minister in His name (as mere humans).** It is an effective model not because He was “merely human,” but because He chose to minister in the Spirit’s might, voluntarily confining Himself to those resources. Thus, in commissioning His own to prayer and ministry, Jesus says of His follower, “The works that I do he will do also; and greater than these he will do, because I go to My Father” (John 14:12). Jesus has lived out the pathway for redeemed humans to live in the resources of the Holy Spirit and minister in His Name with supernatural expectations—not in their strength or wisdom, but His—a wisdom and grace He demonstrated in His ministry²

- Who owns the power?
- Who gives the power?
- Who wields(handles) the power?

Experiences:

- Lady at our house
- Pepper (me – asking Doug to come = having community to minister with)
- Lady by the DQ
- The Guy w/the gun in his trunk

² Hayford, J. W., Thomas Nelson Publishers. (1995). *Hayford’s Bible handbook*. Nashville, TN; Atlanta, GA; London; Vancouver: Thomas Nelson Publishers.

- The girl who came in and it appeared the spirit didn't leave

Acts 19:13-16 [Paul and the hankies]

¹³ Then some of the itinerant Jewish exorcists undertook to invoke the name of the Lord Jesus over those who had evil spirits, saying, "I adjure you by the Jesus whom Paul proclaims." ¹⁴ Seven sons of a Jewish high priest named Sceva were doing this. ¹⁵ But the evil spirit answered them, "Jesus I know, and Paul I recognize, but who are you?" ¹⁶ And the man in whom was the evil spirit leaped on them, mastered all of them and overpowered them, so that they fled out of that house naked and wounded.

Our Dominion is recognized by BEING FOLLOWERS OF JESUS.

THE HOLY SPIRIT TAKES CARE OF THE MIRACULOUS.

4. OVERCOME by Jeremy Camp

Seated above, enthroned in the Father's love
Destined to die, poured out for all mankind
God's only Son, perfect and spotless one
He never sinned but suffered as if He did
All authority
Every victory is Yours
All authority
Every victory is Yours
Savior, worthy of honor and glory
Worthy of all our praise, You overcame
Jesus, awesome in power forever
Awesome and great is Your name, You overcame
Power in hand speaking the Father's plan
You're sending us out, light in this broken land
All authority
Every victory is Yours
Savior, worthy of honor and glory
Worthy of all our praise, You overcame, you
overcame
Jesus, awesome in power forever
Awesome and great is Your name, You overcame
We will overcome by the blood of the Lamb
And the word of our testimony, everyone overcome

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We will overcome by the blood of the Lamb
And the word of our testimony, everyone overcome
Savior, worthy of honor and glory
Worthy of all our praise, you overcame, you
overcame
Jesus, awesome in power forever
Awesome and great is Your name, You overcame
You overcame
You overcame
You overcame
Savior, worthy of honor and glory
Worthy of all our praise, you overcame
Jesus, awesome in power forever
Awesome and great is Your name, You overcame

(Ephesians 6:13b) Dominion

Ephesians 1:13-14

¹³ In him you also, when you heard the word of truth, the gospel of your salvation, and believed in Him, were sealed with the promised Holy Spirit, ¹⁴ who is the guarantee of our inheritance until we acquire possession of it, to the praise of His glory.

As we walk in this relationship with Him, something else happens: We are invited to come to the end of ourselves and allow Him to work through us what He has done in us. Jesus repeats this foretelling...for the rest of His Disciples:

John 14:12 *"Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father.*

8:6 People at Work

Do you know that your job is an extension of God’s rule over the world? That’s what Psalm 8 means when it says that God has given people “dominion,” or authority, over His works (Ps. 8:6). The psalmist is looking back to the Creation account (Gen. 1:26–30), where God made people in His image to be His coworkers in overseeing the creation. Consider what that means:

- **You bear the very image of God.** Like Him, you are a person, which means you have dignity and value. You matter. Who you are and what you do are significant. God has created you for a reason, which gives your life ultimate meaning and purpose.
- **You are created to be a worker.** God is a worker, and since you are made in His image, your work expresses something of who He is and what He wants done in the world. Work (activity that advances your own well-being or that of someone else, or that manages the creation in a godly way) reflects the work that God does. That means your work has dignity and value. It matters to God.
- **You are God’s coworker.** Gen. 1:26–30 makes it clear that God wants people to manage the world. He gives us authority to “subdue” the earth—to cultivate and develop it, bring it under our control, use it to meet our needs, explore its wonders, and learn to cooperate with its natural laws. He also gives us “dominion” over every plant and animal for similar purposes.

Your job can help accomplish that mandate, as you use your God-given skills and opportunities. He views your work as having not only dignity, but purpose and direction as well. He wants you to accomplish meaningful tasks as you labor with a godly work ethic. Ultimately, He wants you to bring Him glory as a faithful manager of the resources and responsibilities He has placed under your control. By approaching work from this perspective, you can find fulfillment and motivation as a partner with God Himself.

Our work isn’t exactly the same as God’s work, is it? See “Creation: ‘Very Good,’ But Not Sacred!” at Heb. 11:3.

Isn’t work a part of the curse put on Adam and Eve? See Rom. 8:20–22.

Work has value in and of itself; it is something that God Himself does. See “God: The Original Worker” at John 5:17.

As God’s coworker, you have a responsibility to demonstrate Christlike character and conduct on the job. See “Your ‘Workstyle’ ” at Titus 2:9–10. 3

KINGDOM DYNAMICS

1:26 Man’s Delegated “Dominion,” FOUNDATIONS OF THE KINGDOM. In creating man, the Sovereign of the universe makes a choice to delegate to man “dominion . . . on the earth” (v. 28). Man’s power and authority for exercising this rule originate in God’s intent to make man in His own image and likeness. Man’s ability to sustain his role as delegated ruler of Earth will rest in his continued obedience to God’s rule as King of all. His power to reign in life will extend only as far as his faithfulness to obey God’s law. See also 1 Chr. 29:10-16.

DOMINION Either political authority (Num. 24:19; Dan. 7:6, 12, 14) or the realm in which such authority is exercised (1 Kings 4:24; 9:19). Dominion may have a positive connotation as when

³ [Word in life study Bible](#). (1996). (electronic ed., Ps 8:6). Nashville, TN: Thomas Nelson.

humankind is given dominion over creation (Gen. 1:26, 28; Ps. 8:6) or a negative connotation that approximates the idea of domination (Gen. 37:8; Judg. 14:4; Neh. 9:28). Though humans exercise dominion in the political sphere and over creation, ultimate dominion belongs to God (Ps. 72:8; Dan. 4:3, 34). Dominion is used figuratively for the authority of the law (Rom. 7:1) and for the domination of sin (Ps. 19:13; Rom. 6:14) and death (Rom. 6:9). The dominions of Col. 1:16 are angelic powers that are subordinated to Christ.⁴

The Parable of the Pounds

LUKE 19:11–27

OUR UNDERSTANDING OF SCRIPTURE must always be open to refinement. All interpretations of Scripture need to be *tentatively* final. They have to be final in the sense that obedience cannot wait for the disciple to read yet one more technical article in biblical studies. At the same time, all efforts in biblical interpretation are flawed. Our interpretation of Scripture, therefore, must never be closed to correction and revision.

One of the biblical stories that warrants a fresh look is the parable of the pounds. Lesslie Newbigin talks about the “plausibility structures” through which all of us see the world. What he means is that each of us perceives reality through the lenses of our language, culture, history, politics, economic theories, religion and military. As Westerners, one of our lenses is capitalism. Does the parable of the pounds need to be liberated from the presuppositions of capitalism that perhaps have unconsciously influenced our translations and interpretations of this story?

With this question in mind the introduction to the parable, whether from Luke or his source, makes clear that some of Jesus’ followers were apocalyptic enthusiasts. The story before the telling of this parable concludes with Jesus saying to Zacchaeus and his friends, “Today salvation has come to this house” (Lk 19:9). Jesus and his disciples were on their way to Jerusalem to celebrate Passover, which was a joyful recollection of political liberation from Egypt. The phrase “today salvation has come” is dripping with apocalyptic overtones. If salvation has come for a hated tax collector like Zacchaeus, it surely has arrived for the nation! Passover is the perfect time for “the day of the LORD” (Amos 5:18) to appear. The text states that Jesus taught this parable, “because they supposed that the kingdom of God was to appear immediately” (Lk 19:11).

In every age (including our own) there are voices announcing that the end of all things is upon us. Such speculation provides a convenient escape valve from responsibilities in the present. If the end of the world is imminent, then there is no need to speak truth to power! Efforts to create a just society are pointless. Why work for peace and reconciliation? All things will soon be over. Energy spent to protect and preserve the natural world is in vain. The prayer, “Thy kingdom come ... on earth” needs no commitment or response because the earth itself will soon pass away.

The New Testament presents three paradoxes on the subject of the coming of the kingdom of God. The kingdom *has come* in Jesus Christ and it is still *in the future*. The kingdom is *near* and yet *far off*. Followers of Jesus will *never know the timing* of the coming of the kingdom of God—and *here are its signs!*

The parable before us discusses the kingdom of God and makes clear that its completion “is going to be a while.” The text, with its rhetorical structure is shown in figure 31.1.

⁴ Brand, C., Draper, C., England, A., Bond, S., Clendenen, E. R., & Butler, T. C. (Eds.). (2003). [Dominion](#). In *Holman Illustrated Bible Dictionary* (p. 438). Nashville, TN: Holman Bible Publishers.

Herod the Great made a trip to Rome in 40 B.C. seeking a Roman appointment as king, and his son, Archelaus, made a similar journey in 4 B.C. to argue his case against his half-brother Antipas. Jesus used a political scene familiar to his audience as the background for this parable. As the story opens, a nobleman is giving a speech to his servants before he journeys “into a far country to receive for himself kingship and return.” Obviously, the nobleman is confident that he will receive the kingship he seeks. Not everyone around him agrees. The speech and the setting require scrutiny.

The nobleman calls ten servants and gives each of them a pound (the equivalent of one hundred days’ wages for a working man). Matta al-Miskin suggests that the talents themselves symbolize “Faith, hope and love, and are the vital components of the unearned salvation by grace that they had freely received.” The “pound” was clearly a free gift from a generous master to each of his servants. As the nobleman gives these gifts he tells them, “Engage in trade [*en ho*] I am coming back.” The little used Greek expression *en ho* literally means “in which.” It can also legitimately be translated “until,” meaning, “Engage in trade *until* I return.” A third option is to read it as a causative and translate the sentence, “Engage in trade *because* I am coming back.” English language translations have chosen the second and rendered the text “Engage in trade *until* I return.”

1. A nobleman went into a far country to receive for himself kingship and return. Calling ten of his servants he gave them ten pounds, and said to them, “Engage in trade/in a situation *in which I am coming back/because* I am coming back.” FAITHFULNESS

2. But his *citizens hated him* and sent an *embassy after him*, saying, “*We do not want this ... to reign over us.*” CONDEMNATION

3. And he *returned*, having *received kingly power*, and he said to *call* to him those *servants* to whom he had *given the money*, that he might know *what business they had transacted.*

4. The *first* came before him saying, “*Lord! your pound has made ten more.*” FAITHFULNESS

5. And he said to him, “*Well done, good servant!* Because in a *very little* you have been *faithful*, I appoint you in *authority over ten cities.*” RESULT

6. And the *second*, came saying, “*Lord, your pound has made five pounds.*” FAITHFULNESS

7. And he said to him, “I appoint you over *five cities!*” RESULT

- | | | |
|-----|---|---|
| 8. | Then <i>another</i> came, saying, “Lord, here is <i>your pound</i> , which I kept stored in a rag; for I was afraid of you, | UNFAITHFULNESS
(What he did) |
| 9. | because you are a <i>hard man</i> ; you take up what you did not lay down, and reap what you did not sow.” | THE SERVANT’S
EVALUATION |
| 10. | And he said to him, “Out of your own mouth I will condemn you, you <i>wicked</i> servant! | CONDEMNATION |
| 11. | You <i>knew/experienced</i> that I was a <i>hard man</i> , taking up what I did not lay down, and reaping what I did not sow. | THE SERVANT’S
EVALUATION |
| 12. | Why then did you not put my money in a bank, and at my coming I should collect it with interest?” | UNFAITHFULNESS
(What he should have done to be consistent) |
| 13. | And he said to those standing by, “Take the <i>pound</i> from him, and give it to him who has ten.” | |
| | And they said to him, “Lord, he has ten pounds.” | RESULT |
| 14. | And I tell you, to every one who has shall be given; and from him who has not, what he has shall be taken away. | |
| 15. | But as for those <i>enemies</i> of mine, who did not want me to reign over them, bring them here and slay them before me.” | CONDEMNATION
Announced |

Figure 31.1. The parable of the nobleman in the far country (Lk 19:11–27)

By turning *en ho* into a time reference (until), the whole point of the master’s command becomes: “Get out there and do your best. You have limited time to prove yourself in the market place. On my return I expect profits! See how much money you can generate! Make hay while the sun shines!”

On returning, however, the master summons his servants and commends the first for being faithful, not successful. What is the master really seeking?

If *en ho* is read literally, the text can be translated, “Engage in trade in a situation in which I am coming back.” This legitimate reading renders a significantly different understanding of the entire story. (If *en ho* is read as a causative and translated “because,” the result is the same.) There were no stable

political institutions across the Middle East at the time of Jesus. Transitions were (and are) times of great stress and uncertainty. Imagine a scene where the Shah of Iran, in his last days in power, summons ten of his servants and tells them:

I am going away to take a little vacation. I have \$5,000 for each of you. I want you to open shops in downtown Teheran in my name! The sign on the shop will, of course, read, "His Majesty's Royal Rug (or whatever) Shop." Keep in mind that I *am* coming back! I know I have enemies. They will most likely follow me and try to destroy me. But never fear; I will prevail and return.

What will those servants do once they receive the money and the Shah leaves the country? The plot thickens with the very next phrase.

2. But his *citizens hated him* and sent an *embassy after him*, saying, "*We do not want this ... to reign over us.*"

CONDEMNATION

Once again this text is my literal translation of the original. It means, "We do not want this [expletive deleted] to rule over us." During the American Civil War, every time the Northern Army lost a battle, investors withdrew large sums of money from the market. The price of gold went up, and the value of the new paper money, the green backs, went down. Many did not want Lincoln this ... (gorilla, country bumpkin, hairy ape) to rule over them!

The story assumes that the servants in the parable know all about the delegation that followed the nobleman with the intention to undermine him at all costs. Even so, anyone who understands the total instability of the political milieu in which they live will bury the money **and wait to see who wins the right to rule**: the nobleman or his known enemies. Anyone who dared to start a business as the known friend of the absent nobleman would surely be circumspect and try to stay out of the public eye. Perhaps some form of underground operation would be the most prudent. All the "smart money" in town would be buried under the floor of a back room.

Such is the real world of this parable. King Herod's trip to Rome was successful; he received kingly power. His son Archelaus made the same trip and was banished. No one knows how such a perilous journey will end. The nobleman wants to know, "**Are you willing to take the risk and openly declare yourselves to be my loyal servants (during my absence) in a world where many oppose me and my rule?**"

It is amazing to note that after the reference to the determined enemies of the nobleman, the story continues almost as though those enemies did not exist. An elephant walks into the room and no one looks up. Matta al-Miskin makes reference to the servants who "struggled and endured hardships for the sake of the pounds that were given to them." **He writes out of the background of being part of a Christian island in the midst of a sea of Islam. He is thus sensitive to what it means to live in a world where the majority look at Jesus and say, "We do not want this ... to rule over us."** As the nobleman distributes gifts to his servants, he is in effect saying, "Once I return, having received kingly power, it will be easy to declare yourself publicly to be my loyal servants. I am more interested in how you conduct yourselves when I am absent and you have to pay a high price to openly identify yourself with me."

It has been my privilege to teach short courses for the Lutheran Church of Latvia. While I was at the Luther Academy in Riga, I observed the interviewing of new students for the academy. I asked the interviewing committee what kinds of questions they asked the applicants. They told me, "The most important question is, 'When were you baptized?'" And I asked, "Why is the date of baptism such an important question?" They answered, "If they were baptized during the period of Soviet rule, they risked their lives and compromised their futures by being baptized. But if they were baptized after liberation from the Soviets, we have many further questions to ask them about why they want to become pastors." **In the parable the master challenges his servants to live boldly and publicly as his servants**, using his resources, unafraid of his enemies, confident in the future as his future.

Throughout history various movements have disliked the Jesus they found in the pages of the Gospels and have created their own. The best known of these fabricators were the ancient Gnostics, who preferred philosophical speculation to historical revelation. They wanted and created a Jesus who told them to discover God within themselves. Others, called Docetists, did not want a Word that became flesh, so they created a "spiritual Word" that did not become flesh. With the rise of Islam a new Jesus was invented who claimed to be only a prophet bringing guidance and warning. The persecuted church in many places in the majority world over the last two hundred years has been obliged to live out its life and witness in a world that despised Jesus and his message. The greatest challenge of the parable before us can be found in this crucial aspect of the story. The parable continues:

3. And he *returned*, having *received kingly power*, and he said to *call* to him those *servants* to whom he had *given the money*, that he might know what business they had transacted.

In the story the nobleman does receive kingly power and returns (in spite of the delegation that followed him and tried to prevent his enthronement). On arriving home he summons the ten servants a second time. **He wants to know what *diepragmateusanto* (from *diapragmateuomai*)? This is the only appearance of this word in the Greek New Testament. Its primary meaning is "How much business has been transacted."** Bauer lists "**How much *has been gained by trading***" as a second meaning. From the second century onward the Syriac and Coptic versions of this text have consistently chosen the first meaning. Most of the Arabic versions have done the same. The difference is critical. If the master wants to find out what has been gained by trading, he will ask some form of "Show me the money." But if he is asking, "**How much business have you transacted?**" **he is seeking to discover the extent to which they have openly and publicly declared their loyalty to him during the risky period of his absence.** A quick perusal of the account books will reveal the scope of the servants' public exposure as loyal servants of the absent nobleman. The primary meaning of this key word reinforces my suggested understanding of the master's original charge to the servants. **Before the master departed, he challenged his servants to represent him publicly during the uncertain time of his absence, and assured them of his return.** At his homecoming he wishes to check the extent of their obedience to his command.

A full ledger will reveal that the entire community knew the servant in question was his master's man. A nearly empty account book will witness to the servant's fear of showing public loyalty to him. Why has this key phrase usually been translated as, "How much did you gain by trading?" Has capitalism influenced the way Westerners have translated and understood this parable? **Is the focus of the story on profits, or is it faithfulness to an unseen master in a hostile environment?**

The conversation between the master and the first two servants unfolds as follows:

4. The *first* came before him saying, "Lord! FAITHFULNESS
your pound has made ten more."

5. And he said to him, “*Well done, good servant!*
Because in a *very little* you have been *faithful*,
I appoint you in *authority over ten cities.*”
RESULT
6. And the *second* came, saying, “*Lord, your pound* has made *five pounds.*”
FAITHFULNESS
7. And he said to him,
“I appoint you over *five cities!*”
RESULT
- The faithful servants are the first to report. Each of them could have replied:
- I had a good product.
I carried out careful market research.
I burned the candle at both ends.
I hired competent staff.
Here are the results: 1,000 percent profit on your investment.
- Instead, the first reports, “Your pound produced ten pounds.” That is, “Your gifts produced the fruit of our efforts.” **The master commends both servants for being faithful, not successful. Furthermore, their reward is greater responsibilities, not privileges.** The first is given responsibilities over ten cities and the second over five.
- In like manner Paul tells his readers:
- I planted, Apollos watered.
But God gave the growth....
And each shall receive his wages according to his labor. (1 Cor 3:6, 8)
[Not according to his production.]
- This brings us to the dialogue with the third servant:
8. Then *another* came, saying, “*Lord, here is your pound, which I kept stored in a rag;*
for I was afraid of you,
because you are a hard man;
you take up what you did not lay down,
and reap what you did not sow.”
UNFAITHFULNESS
(What he did)
9. THE SERVANT’S
EVALUATION
10. And he said to him, “*Out of your own mouth*
I will condemn you,
you wicked servant!”
CONDEMNATION

- | | |
|---|--|
| <p>11. You <i>knew/experienced</i> that I was a <i>hard man</i>,
 <i>taking up what I did not lay down</i>,
 <i>and reaping what I did not sow.</i></p> | <p>THE SERVANT'S

 EVALUATION</p> |
| <p>12. Why then did you not <i>put my money in a bank</i>,
 <i>and at my coming</i>
 I should <i>collect</i> it with <i>interest</i>?"</p> | <p>UNFAITHFULNESS
 (What he should have done to be consistent)</p> |

The third servant claims to be afraid of his master! **But he was more likely afraid lest the master not return, in which case he would have backed “the wrong horse!”** As it turns out the horse he failed to back won the race! When caught flat-footed, how does he attempt to defend himself?

It is impossible to imagine that when the servant fails his master’s test of faithfulness, he deliberately insults that same master. The intention of the servant’s speech must be to compliment his master. But how can this be true when he tells the master to his face (in effect), “I see you as a thief.” Can this be a compliment?

Such a label was indeed a compliment among the Gauls. Cicero, in *The Republic*, writes, “The Gauls think it disgraceful to grow grain by manual labor; and consequently they go forth armed and reap other men’s fields.”

Returning to the Middle East, the same has been historically true of the Bedouins. If the master in the parable is a Bedouin raider chieftain, what the unfaithful servant says about him is a high compliment. For the Bedouins of the past the worth of a man was measured by his skill as a raider. Friends of mine have told me that Bedouin love songs are full of praise for the noble clan leader who can swoop down on unsuspecting encampments and capture all their supplies and camels.

The Babylonian Talmud records a story about King David that says:

A harp was hanging above David’s bed. As soon as midnight arrived, a north wind came and blew upon it and it played of itself. He arose immediately and studied the Torah until the break of dawn. After the break of dawn the wise men of Israel came in to see him and said to him: Our lord, the King, Israel your people require sustenance! He said to them: Let them go out and make a living one from the other. They said to him: A handful cannot satisfy a lion, nor can a pit be filled up with its own clods. He said to them: Then go out in troops and attack [the enemy for plunder].

King David is presented here as a pious man who studies the Torah from midnight until dawn and at the same time recommends plundering as an acceptable economic enterprise. In harmony with this story the unfaithful servant most certainly thinks he is offering his master a compliment. The servant describes his master as one who plunders his neighbors and is successful at it—he takes up what he does not lay down and reaps what he does not sow.

But if the master is a nobleman in a settled agricultural community, such language is an insult. Jesus and his disciples are from settled farming and fishing villages. **Clearly, the unfaithful servant has critically misjudged his master.** The *faithful* servants had no difficulty understanding their master’s true nature. It was the *unfaithful* slave who completely misunderstood the big man, and in trying to compliment him the slave actually insults him. What is the master’s response?

The master observed, “You knew me [i.e., you experienced me] as a hard man ...” He does not admit that he *is* a hard man but says, “I understand that *you experienced me* as a hard man.” The

judgment he then passes on this unfaithful servant is that the servant is to be left with the twisted view of the master that was produced by the servant's unfaithfulness. The servant looks at the master through blue sunglasses created by his unfaithfulness. Looking through those glasses, the master (to him), appears blue. The master says, "My judgment against you is this: I will leave the blue sunglasses on your face. I will leave you with your self-created, distorted perceptions of my nature."

Speaking of God, Psalm 18:25–26 reads:

With the *loyal* thou dost show thyself *loyal*;
with the *blameless* man thou dost show thyself *blameless*;
with the *pure* thou dost show thyself *pure*;
and with the *crooked* thou dost show thyself *twisted*. (italics added)

This psalm goes beyond the parable. In this instance the psalmist understands that the communities' attitudes and ethical behavior influence God's revelation of himself to it. The parable places the blame solely on the servant. **The servant's unfaithfulness produces a twisted vision of the master. Both texts affirm that the way we live influences how we see God, which is the unfaithful servant's problem.**

The nobleman also points out to the unfaithful servant that he is inconsistent. If the nobleman were indeed a robber baron, he would care nothing about the law and would be happy to have his money invested in a bank and receive the interest. Interest was forbidden in Jewish law. But if the nobleman was a robber he would not care.

His pound is given to the man with ten, and there are cries of, "It isn't fair." Jesus then affirms that the one who responds with faithfulness to gifts received will receive greater gifts. But the one who proves to be unfaithful will lose the very gift with which he began. The life of discipleship provides many examples of such truths.

The more problematic text is the last sentence. The opponents of the nobleman are "on stage" at the beginning of the drama. At its conclusion the master orders them to be killed. Perhaps this final word reflects a church looking backward to the fall of Jerusalem and struggling to make sense of its horrors.

In the text, however, that order is given but not carried out. The master's enemies are not on stage when the story stops. The parable does not end, it simply stops with a final scene missing. **A better option is to see this command as a statement of what the enemies deserve and to remember that the text does not record what they receive.** Abraham received an order from God to kill his son. A second later command canceled that order. What conclusions would a reader of Genesis come to about God if he or she read the account of the first order, did not read further and assumed that Isaac was killed? Many of the parables of Jesus are left open-ended. Does the older son agree to be reconciled with his father in the parable of the prodigal son? We do not know. Does the wounded man taken to the inn by the good Samaritan make it home? We are not told. Do the workers in the vineyard accept the master as a gracious man or do they persist with their cries of "It's not fair"? There is no answer. Here the master declares what his enemies deserve. The reader is not told what they receive. Yes, "The wages of sin is death" (Rom 6:23). The rest of the verse states, "but the free gift of God is eternal life in Christ Jesus our Lord." In the Middle East the word *no* is not an answer, it is merely a pause in the negotiations.

If a Westerner is told by his employer, "You're fired! Clear out your desk! I want you off of the property by 5 p.m. today!" the employee will understand that he or she is fired and start packing at once in preparation for departure at 5 p.m. A traditional Middle Easterner will listen to the same speech and conclude: "The master is clearly very upset! Hmm—I see that I have a long negotiating process ahead of me. I must seek help from my most influential friends. This is a very serious matter that requires immediate attention."

In this parable the master's command is an opening statement, no more. The story has no concluding scene and the reader is stimulated to reflect on the unfinished symphony that is the parable. At the beginning of the story the master gave his servants gifts that they neither earned nor in any way deserved. He demonstrated his generosity. That same generosity was again verified by the manner in which he treated his faithful servants on his return. He was even generous with the unfaithful servant, who had his pound taken from him but was not fined, punished or even dismissed. By this point in the story the master had demonstrated his generosity three times. As he arrives to settle with his aggressively active enemies, he publicly announces what they deserve. Everyone knows that this is the beginning of the process of dealing with them. What will the end of that process be? The wages of sin is death and ...? The reader/listener is called on to remember the master's nature and contemplate how such a master may complete his dealings with those who bitterly opposed him.

Another aspect of this command has to do with Luke's integrity. If the master's statement regarding his enemies is assumed to be his final word, then a serious question must be asked regarding Luke's view of Jesus. In Luke 6:35–36 Jesus teaches: "But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for he is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful."

If, in Luke's Gospel, Jesus calls on his disciples to love their enemies, is the command in Luke 6:36 flatly contradicted by the last scene in the parable? Is Luke critically damaging his own presentation of the person of Jesus? Or does our understanding of the parable's unfinished conclusion need to be reconsidered?

SUMMARY: THE PARABLE OF THE POUNDS

What theological and ethical content does this parable offer the reader?

The overall sweep of the story is a metanarrative into which the reader/listener is invited. Jesus, the nobleman, gives gifts to his disciples for them to use in his service. He anticipates returning to God and being enthroned. In God's good time he will return to his servants to deal with the faithful and the unfaithful. Judgment is pronounced against the master's determined enemies, but that judgment is not enacted. Within that overarching vision, a number of ethical and theological directions are given. Among these are the following:

1. The anticipated fullness of the coming of the kingdom of God is in the unknown future and "it will be a while."
2. Resources for fulfilling the master's commands are gifts for which the servants are accountable to the master.
3. The master's primary expectation from his servants is courageous public faithfulness to an unseen master in an environment where some are actively opposed to his rule.
4. Humility is appropriate in his service. The faithful servant tells the master, "Your pound has produced ..." (rather than, "My hard work has achieved ...").
5. The reward for faithfulness is greater responsibilities. The servant whose pound produced ten was not given a generous pension, a paid vacation or a villa on the sea. He was appointed ruler over ten cities.
6. A static preservation of God's gifts is to betray the one who gives them. The servant who hid his pound was not dismissed but instead judged unfaithful, and in the end the gift was taken from him.

7. Unfaithfulness distorted the disobedient servant’s vision of his master. This led him to radically misjudge his master’s nature.
8. The master’s judgment on the unfaithful servant was to leave him with distorted perceptions of the master (created by his unfaithfulness).
9. Conscious, active, determined opposition to the master is taken very seriously. His servants are told what those enemies deserve. The reader is not told what happens to them.
10. Jesus is clearly the generous master who expects loyalty from his followers, and in his own good time he will make an accounting with them, to the joy of some and the disappointment of others. He demonstrates his generosity by passing out unearned pounds, by his generous rewards to faithful servants and his choice to not punish or dismiss the unfaithful slave. Even his judgment on his enemies is announced but not carried out.

The parable leaves many loose ends. How will those appointed to rule over multiple cities manage? Does the unfaithful servant learn his lesson and repent? How will the enemies respond to the failure of their attack on the nobleman? What, in the end, will the master do with his determined enemies? The parable provides no answers to these questions. Important theological and ethical directions, however, are delineated and clarified for the readers of the text in any age.

A British journalist once asked Mother Teresa how she kept going, knowing that she could never meet the needs of all the dying in the streets of Calcutta. She replied, “I am not called to be successful; I’m called to be faithful.” (Very bad capitalism! Don’t invest in her company.)⁵

DOMINION (have ... over) A. Nouns.

1. *kratos* (κράτος, 2904), “force, strength, might,” more especially “manifested power,” is derived from a root *kra*—, “to perfect, to complete”: “creator” is probably connected. It also signifies “dominion,” and is so rendered frequently in doxologies, 1 Pet. 4:11; 5:11; Jude 25; Rev. 1:6; 5:13 (RV); in 1 Tim. 6:16, and Heb. 2:14 it is translated “power.” See MIGHT, POWER, STRENGTH.

Note: Synonymous words are *bia*, “force,” often oppressive, *dunamis*, “power,” especially “inherent power”; *energeia*, “power” especially in exercise, operative power; *exousia*, primarily “liberty of action,” then “authority” either delegated or arbitrary; *ischus*, “strength,” especially physical, power as an endowment.

2. *kuriotes* (κυριότης, 2963) denotes “lordship” (*kurios*, “a lord”), “power, dominion,” whether angelic or human, Eph. 1:21; Col. 1:16; 2 Pet. 2:10 (RV, for KJV, “government”); Jude 8. In Eph. and Col. it indicates a grade in the angelic orders, in which it stands second.¶

B. Verbs.

1. *kurieuo* (κυριεύω, 2961), “to be lord over, rule over, have dominion over” (akin to A, No. 2), is used of (a) divine authority over men, Rom. 14:9, “might be Lord”; (b) human authority over men, Luke 22:25, “lordship,” 1 Tim. 6:15, “lords” (RV, marg., “them that rule as lords”); (c) the permanent immunity of Christ from the “dominion” of death, Rom. 6:9; (d) the deliverance of the believer from the “dominion” of sin, Rom. 6:14; (e) the “dominion” of law over men, Rom. 7:1; (f) the “dominion” of a person over the faith of other believers, 2 Cor. 1:24 (RV, “lordship”). See LORD.¶

⁵ Bailey, K. E. (2008). [Jesus through Middle Eastern Eyes: Cultural Studies in the Gospels](#) (pp. 397–409). Downers Grove, IL: IVP Academic.

2. *katakuriēuo* (κατακυριεύω, 2634), *kata*, “down” (intensive), and No. 1, “to exercise, or gain, dominion over, to lord it over,” is used of (a) the “lordship” of gentile rulers, Matt. 20:25, KJV, “exercise dominion,” RV, “lord it”, Mark 10:42, KJV, “exercise lordship,” RV, “lord it”; (b) the power of demons over men, Acts 19:16, KJV, “overcame,” RV, “mastered”; (c) of the evil of elders in “lording” it over the saints under their spiritual care, 1 Pet. 5:3. See LORDSHIP, OVERCOME.

Note: For *authentēo*, “to have dominion,” 1 Tim. 2:12, RV, see AUTHORITY, No. 3.⁶

What Is Christian Dominionism?

Dominionism, or *Christian Dominionism* is a term coined by social scientists and popularized by journalists to refer to a subset of American Christianity that is conservative, politically active, and believes that Christians should, and eventually will, take control of the government. The term is sometimes used as a “catch-all” by bloggers to describe any politically active Christian, but not every conservative, politically minded Christian is a Dominionist.

Christian Dominionists believe that God desires Christians to rise to power through civil systems so that His Word might then govern the nation. The belief that “America is a Christian nation” is sometimes called “soft dominionism”; the idea that God wants only Christians to hold government office and run the country according to biblical law is called “hard dominionism.”

Dominion theology’s beliefs are based on Genesis 1:28, which says, “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” (emphasis added).

This verse is taken by Christian Dominionists as a divine mandate to claim dominion over the earth, physically, spiritually and politically. However, this is taking a large step away from the text, which only says to have dominion over the creatures of earth, and to “subdue” the earth. It is likely that this verse simply means for humanity to a) multiply and expand over the face of the earth instead of staying in one place and b) keep and take care of all other living things. There were no political entities in Genesis 1.

However, dominion theology goes even further with this verse, leading to two other philosophies: Christian Reconstructionism and Kingdom Now theology. Christian Reconstructionism is an intellectually high-minded worldview, most popular among the more conservative branches of Christian faith. Reconstructionism says that dominion will be achieved by each Christian excelling in his or her individual field (Christian artists taking dominion of the art world, Christian musicians taking dominion of the music world, Christian businessmen taking dominion of the business world, etc., until all systems and fields are “subdued”).

Kingdom Now theology, most popular among Charismatic and Pentecostal groups, focuses on taking dominion of the earth by way of spiritual battle. Kingdom Now adherents believe that long ago Satan stole the “keys of spiritual dominion” when he deceived Adam and Eve. Then, when Christ gave the “keys of the kingdom” to Peter in Matthew 16:19, it was a sign that dominion had been returned to man. Now it is our job to “take back” what is rightfully ours—that is, to claim dominion over the earth and spiritually subdue it for Christ. Proponents of Kingdom Now theology believe that the capturing of this dominion includes having Christians in political office, plus a return of spiritual power, manifested by signs, miracles and healing. Kingdom Now theology is taught in the book *When Heaven Invades Earth* by Bill Johnson of Bethel Church.

While many well-meaning Christians are attracted to these philosophies, Christian Dominionism and its offshoots are unbiblical. Although these systems of thought are nominally based on biblical principles, both Christian Reconstructionism and Kingdom Now theology veer away from the heart and message of the gospel. It is understandable that Christians, troubled by abortion and the general moral chaos of a relativistic society, want to take control of the culture and steer it back towards sanity. But holding to Dominionism is not a biblically viable option.

In a way, the disciples were of a “kingdom now” mindset. They thought that Jesus was going to immediately usher in the kingdom and wipe out Roman rule (see Luke 19:11). But that wasn’t what Jesus was about then, and it isn’t what He is about now. We belong to a heavenly kingdom that is not of this world (John 8:23). We are seeking another home, a city “with foundations” (Hebrews 11:10, 14; 13:14). The world is passing away (1 Corinthians 7:31; 1 John 2:17; Colossians 3:2–5).

⁶ Vine, W. E., Unger, M. F., & White, W., Jr. (1996). [Vine’s Complete Expository Dictionary of Old and New Testament Words](#) (Vol. 2, p. 180). Nashville, TN: T. Nelson.

It is right and good to want to see justice done and biblical principles upheld (Psalm 33:5; Amos 5:15; Micah 6:8). And we are to do everything as unto the Lord (1 Corinthians 10:31). We are salt and light (Matthew 5:13–16), and it is perfectly reasonable for Christians to hold jobs in government and all other areas of society. But “bringing the kingdom of heaven to earth” is not our commission. Our commission is to tell people about the wonderful news that, despite the sick, sinful condition of our souls, God has provided salvation by sacrificing His own Son on our behalf (Romans 5:6–8). By grace, through faith, we become citizens of a perfect world that will last eternally (Ephesians 2:8–9). Our job is to “rescue those who are perishing; to hold back those stumbling towards slaughter” (Proverbs 24:11). Christian Dominionism seeks to perfect this world by political clout, but it is the Spirit who must bring change (Zechariah 4:6). One day, Jesus will bring His kingdom to earth, in justice and true righteousness, and it will signify the end of this world’s system.⁷

What Is Dominion Theology / Theonomy / Christian Reconstructionism?

Dominion theology refers to a line of theological interpretation and thought with regard to the role of the church in contemporary society. Dominion theology is also known as Christian reconstructionism and theonomy. **Dominion theology states that biblical Christianity will rule all areas of society, personal and corporate.** Christian reconstructionism reasons that society will be reconstructed by the Law of God as preached in the gospel and the Great Commission. Theonomy is a post-millennial view believing that all of the moral laws contained in the Old Testament are yet binding today. Although these might sound somewhat disparate, they have all been closely linked together to the point that people often use the terms interchangeably.

Those who hold these views believe that it is the duty of Christians to create a worldwide kingdom patterned after the Mosaic Law. They believe that Christ will not return to earth until such a kingdom has been established. The principal goal, then, of dominion theology and Christian reconstructionism is political and religious domination of the world through the implementation of the moral laws, and subsequent punishments, of the Old Testament (the sacrificial and ceremonial laws having been fulfilled in the New Testament). This is not a government system ruled by the church, but rather a government conformed to the Law of God.

Dominion theology / Christian reconstructionism is largely based upon a post-millennial view of covenantalism. Post-millennial refers to the belief that Christ will return to earth after the thousand-year reign of God’s kingdom, and covenantalism refers to the belief that biblical history is divided into three major covenants supposedly described in Scripture—of redemption, of works, and of grace. Adherents believe that we currently exist under the covenant of grace, and that the church has replaced Israel, and we are now in the millennial Kingdom of God. Man, under the covenant of grace, is responsible to rule the world, to hold dominion over it, in obedience to the laws of God.

The problem with these beliefs is that they rest upon a distorted view of Scripture. Scripture clearly teaches a premillennial view of the Kingdom of God (Zechariah 14:4–9; Matthew 25:31–34), the “covenant of grace” is an extra-biblical construct, Israel and the Church are distinct throughout biblical history and prophecy, and God never commanded the Church to revamp society. Instead, believers are commanded to preach the Gospel as in Matthew 28:19, 20, but God clearly intends to implement worldwide reform Himself (Revelation 19:11–20:4). Though it is clearly unbiblical, dominion theology persists. It is, in fact, a great threat to biblical Christianity. Once at home solely within Reformed circles, dominion theology and Christian reconstructionism are now creeping into many Protestant churches and are making a large impact on the beliefs of Charismatic churches in particular.

As with any new teaching we are exposed to, we need to be like the Bereans of Acts 17:11: “And the people of Berea were more open-minded than those in Thessalonica, and they listened eagerly to Paul’s message. They searched the Scriptures day after day to check up on Paul and Silas, to see if they were really teaching the truth.” Dominion theology / Christian reconstructionism doesn’t align with what we read in the Scriptures. Although this is just a “nutshell” summary of dominion theology, the points made are very clear. Dominion theology is not a theology for a believer to live by, but rather one to avoid.⁸

⁷ Got Questions Ministries. (2002–2013). [Got Questions? Bible Questions Answered](#). Bellingham, WA: Logos Bible Software.

⁸ Got Questions Ministries. (2002–2013). [Got Questions? Bible Questions Answered](#). Bellingham, WA: Logos Bible Software.

DOMINION. (Zech. 9:10) *moshel* (moh-sheh); *Strong's* #4915: Dominion, sovereignty, jurisdiction, rulership. This noun comes from the verb *mashal*, meaning “to rule, to govern, to reign, have dominion, exercise authority.” This verb conveys the thought of a strong sovereign ruling over one’s subjects. (Note its use in Gen. 37:8; Deut. 15:6; 1 Chr. 29:12; Ps. 8:6; 103:19.) The noun *moshel* thus refers to the realm of rulership (both geographical and governmental) that belongs to a sovereign authority. In the present reference, the Messiah’s dominion is described as universal, extending to the ends of the earth.⁹

What Does It Mean that God Gave Humanity Dominion over the Animals?

The word *dominion* means “rule or power over.” God has sovereign power over His creation and has delegated the authority to mankind to have dominion over the animals (Genesis 1:26, 28). David reinforces this truth as he testifies that God has “made [mankind] ruler over the works of your hands” (Psalm 8:6). However, with the authority to rule comes the responsibility to rule well. Man has a duty to exercise his dominion under the authority of the One who delegated it. All authority is of God (Romans 13:1–5), and He delegates it to whomever He will (Daniel 4:17).

There is an inherent accountability in the command to “subdue” the earth (Genesis 1:28). The word *subdue* means “to gain an understanding of and a mastery over.” Man is to be the steward of the earth; he is to bring the material world and all of its varied elements into the service and good of mankind, and he is to do so with understanding. Only then will dominion be truly according to God’s command.

When God gave humanity dominion over the animals, it was in order to care for, tend to, and use those animals to their fullest potential in a just manner. At the time that God gave mankind dominion over the animals, humans did not eat meat (Genesis 1:29). Eating meat did not begin until after the Flood (Genesis 9:1–3), and it was at that time that animals started to fear humans. However, although God changed the way we interact with animals, in that they are now “meat,” we still bear a responsibility to care for or treat animals humanely. Human “rule” over animals does not mean we have the right to mistreat or misuse those animals.

Therefore, dominion over animals should entail a humane management of them as the resource that God has ordained them to be. We must fulfill our duty to manage the earth wisely until that time when the wolf shall lie down with the lamb in the kingdom of Christ (Isaiah 11:6).¹⁰

WAS CALVARY A VICTORY OR A DEFEAT?

It is vitally important for every believer to know with absolute certainty that Calvary was an unutterably glorious triumph. Unless the believer fully understands and is immutably convinced of the infallible basis of his faith, he will be hampered by misgivings and will be unable effectually to exercise his authority over Satan. This and the following chapter are designed to remove any such doubt and to show that Christ through Calvary totally and irrevocably defeated and disarmed Satan both legally and

⁹ Hayford, J. W., Thomas Nelson Publishers. (1995). *Hayford's Bible handbook*. Nashville, TN; Atlanta, GA; London; Vancouver: Thomas Nelson Publishers.

¹⁰ Got Questions Ministries. (2002–2013). *Got Questions? Bible Questions Answered*. Bellingham, WA: Logos Bible Software.

dynamically, so that Paul refers to the satanic forces as “the dethroned powers that rule” (1 Corinthians 2:6, Moffatt).

The reality of Christ’s victory at Calvary is being openly challenged today by the new and growing church of Satanism. Calvary is being represented by them as a defeat, a stupid display of supine weakness.

According to *The Satanic Bible*, the crucifix symbolizes “pallid incompetence hanging on a tree.” In *The Satanic Rituals* Satan is called “the ineffable Prince of Darkness who rules the earth.” He is further envisioned as seizing the initiative from Christ, who is called “the lasting foulness of Bethlehem,” “the cursed Nazarene,” “impotent king,” “fugitive and mute god,” “vile and abhorred pretender to the majesty of Satan.”

Satan is described as “great Satan,” “Prince of Darkness,” “Satan—Lucifer who rules the earth,” who will send the “Christian minions staggering to their doom.” He is also depicted as “the Lord of Light”—with Christ’s angels, cherubim, and seraphim “cowering and trembling with fear” and “prostrating themselves before him” while he “sends the gates of heaven crashing down.”

This is an example of the way Satan constantly seeks to persuade the Church and the world that he is almost, if not quite, as powerful as God. The world is fairly well convinced by this pretense, and the Church herself suffers under its pressure. This is because Satan has successfully concealed from the Church what actually happened to him at Calvary. To the world at large and to many believers, Calvary appears as a defeat. In spite of our professed faith, many of us are hounded with the sneaking suspicion that Satan was, after all, the victor there. An examination of the forensic aspects (legal phases) of the conflict between Christ and Satan proves conclusively the triumph of the Crucified. The legal aspect of that victory is the theme of this chapter.

ADAM’S COMMISSION: DOMINION OVER THE EARTH

In order to understand what happened at Calvary, one must first comprehend what took place in the Fall in the Garden of Eden. Man was originally made for authority. He was created and fashioned for dominion. When he came from the hand of God he was given the rulership of the earth, the kingship of its life, and the control and mastery of its resources. In Genesis 1:26 it is recorded, “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.” The writer of the eighth Psalm adds this comment: “Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.”

ADAM’S TRAGIC FAILURE

The entire universe is governed by law. Redemption from beginning to end is based upon a system of divine jurisprudence. It has a legal foundation. God’s grant of authority and dominion over the earth to man was a *bona fide* gift. This authority and dominion became *legally* his. What he did with it was his own responsibility. If, so to speak, he “fumbled the ball” and lost it, God could not lawfully step in and repossess it for him. Without doubt, Omnipotence had the power to void Satan’s conquest of Adam and his heritage, but this would have violated His own moral principles of government. If God had gone over

man's head and had forcibly repossessed the title to the earth from Satan, that would have been without due process of law.

THE SEARCH FOR A LEGAL CHALLENGER

When Adam chose to obey Satan, he became Satan's slave. "Know ye not that to whom ye yield yourselves servants [slaves] to obey, his servants [slaves] ye are?" (Romans 6:16). As a slave of Satan, Adam lost all of his legal rights, not only to his person but also to his domain. This gave Satan legal authority to rule over man and the earth. If Satan's dominion was to be revoked, a way had to be found to redeem fallen man and recover his lost authority without violating universal principles of justice. Since Satan was now the legitimate possessor of Adam and the legal ruler of the earth, God had no moral right, under His code of justice, to arbitrarily annul it. No angel could enter the contest because these legal rights were never his. Thus a member of Adam's race had to be found who could qualify to enter suit in universal court and wrest Adam's lost heritage and dominion from Satan. The government of the earth had been given to man. It was lost by man. It could be legally recovered only by a man. But where was the man who could do this? Since Adam was Satan's slave and all his progeny had endorsed Adam's rebellion, they were likewise Satan's slaves. A slave has no legal standing and cannot enter court or lawfully participate in litigation. Thus a member of the human race had to be found upon whom Satan had no claim, one who had *not* endorsed Adam's rebellion, one who could qualify to bring suit to cancel Satan's legal jurisdiction over mankind and the earth.

THE PROBLEM SOLVED: THE INCARNATION

To the human mind the situation was hopeless, but *God found a way*. "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:4). *God solved the problem by the incarnation*. Since Jesus was conceived by the Holy Spirit, the divine nature was present in Him. Because He was sinless, Satan had no claim upon Him. But because He was "made of a woman," He was an authentic human being and could therefore qualify as a bona fide member of the human race to enter the legal fight to reclaim Adam's lost estate.

THE NECESSITY OF THE VIRGIN BIRTH

There are those who say that it makes no difference whether Jesus was divine or not. They say that nothing can ever change the life that He lived or the truth that He taught or His contribution to the world. But this is either malice aforethought or inexcusably loose logic. If Jesus was the son of Joseph and Mary, or the son of Mary and someone else, as some critics have blasphemously suggested, He would have been merely Adam's descendant. If He had sinned, He would thus have been disqualified for challenging Satan in court. A man had to be found who was authentically human, but who was unquestionably divine, to become a legally recognized plaintiff. *Hence the necessity of the virgin birth*. (See Luke 1:35.)

THE NECESSITY OF MORAL PERFECTION

There is another reason why the virgin birth is essential. A successful challenger of Satan had to be not only an authentic member of the human race, but in addition one who, under testing, would prove

to be morally and spiritually perfect. In order to furnish Satan no claim upon him, He had to live an absolutely sinless life. If Jesus were not the Son of God by Mary *by virtue of a supernatural conception*, then He was merely the son of Adam. Since only God could redeem humankind, Jesus had to be divine as well as human—truly the God-man. If He had not lived a sinless life, He would have come under Satan's control and would have been morally disqualified to enter this legal conflict. *In order to qualify legally, He had to be truly human. In order to qualify morally, He had to be unquestionably divine.*

JESUS, AS A MAN, CONFRONTING SATAN

Jesus came as an authentic member of the human race. Since He was conceived by the Holy Spirit and virgin born, Satan had no legal claim upon Him. In order to establish a legal basis for authority over Him, it remained for Satan to attempt to induce some moral flaw or imperfection in His character or conduct. There was only one way to do this. Satan must persuade or compel Him to break fellowship or unity with His Father, to pressure Jesus to rebel and act independently. This was Satan's strategy and master plan. *This was the crux of the struggle between Jesus and the archfiend of darkness.* All the destiny of the world and the human race hung upon the outcome of this struggle. If Satan could by any means at his command prevail upon Jesus to have just one thought out of harmony with His heavenly Father, he would be victor and would remain the undisputed ruler of the world and the human race. If he could seduce the Last Adam as he did the first Adam, his rulership over the world and humankind would be forever secure.

Although Jesus was "very God of very God," He had to fight this battle and overcome as "very man of very man." It would have been contrary to universal justice and would have been a hollow victory for the Last Adam to employ weapons or use resources in this conflict which were not available to the first Adam in the Garden of Eden. Although Jesus had all the resources of Divinity at His command, He engaged Satan in this decisive contest purely as unfallen Man.

THE STRUGGLE OF THE AGES

From Bethlehem to Calvary the conflict raged. In the effort to recover the lost inheritance of the first Adam, the Last Adam and the fallen "son of the morning" were locked in mortal combat. Through thirty-three years the struggle continued in undiminished fury. The fallen Lucifer, once the Light Bearer, the guardian of the throne of God, the highest of all pre-Adamic created beings, marshaled all of the available resources of the underworld in an effort to break down the allegiance of the God-man to His heavenly Father. One weakness revealed, one thought of rebellion or self-will entertained, and all of Jesus' efforts to repossess the world and its enslaved race from the usurping god of this world would be lost. That foul fiend, that perverted prince of darkness, did his utmost throughout the Nazareth years, during the Temptation in the wilderness, in the opposition of the scribes and Pharisees to His ministry, in the Garden of Gethsemane, in Pilate's judgment hall, and finally in the crisis of Calvary, to force a breakdown in Jesus' allegiance to His Father and a transfer of that allegiance to Satan.

THE WILDERNESS TEMPTATION

In the wilderness, Satan offered Jesus a shortcut to world dominion if He would only fall down and worship him—just once. Satan alleged that authority over all the kingdoms of the world had been delivered unto him and that he gave it to whomsoever he chose. Jesus did not challenge this claim, for

He knew Satan's legal basis for it. He also knew that the only way that He could redeem and recover man's lost estate was by way of Calvary. He overcame this temptation by using the Word of God, the same Word that was and is available to Adam and all his progeny. While Adam, of course, did not have the written Word, he did have the spoken Word communicated to him in the garden by the second Person of the Trinity, the pre-incarnate Eternal Word.

GETHSEMANE

The battle that continued through His ministry reached an incredible intensity in the Garden. The demonic and satanic pressure upon His spirit was so unutterably devastating that it brought Jesus to the very brink of death. He cried, "My soul is exceeding sorrowful, even unto death" (Matthew 26:38), while from His tortured face the blood drops oozed and spattered onto the ground. The mind staggers and human language bankrupts itself in attempting to describe this scene. As God He could have called a multitude of angels to His aid, but had He done so He would not have suffered only as a man.

THE SUBSTANCE OF THE AGONY

It was not the prospect of physical suffering that brought the agony in the Garden. That was nothing compared to the torture of His spirit. It was the anguish of a pure soul who knew no sin, facing the injustice of being "made sin" (2 Corinthians 5:21), of being so completely identified with sin as not only to forfeit the fellowship of His Father, but to become *the object of the Father's loathing*. He was judged guilty of the cumulative sin of humankind, and condemned to pay the full price and completely satisfy the demands of justice against the combined sin of the world.

The temptation of Gethsemane was to refuse to drink the "cup." The decision He had to make was whether He would retain the fellowship that He had with the Father before the world began or whether He would accept this unjust, yet genuine identification with sin. It was no fictitious temptation. This was what caused His soul to be "exceeding sorrowful, even unto death." His unspeakable agony is reflected in the bloody sweat and in His prayer, "O my Father, if it be possible, let this cup pass from me; *nevertheless*, not as I will, but as thou wilt" (Matthew 26:39). It seems that here the peak of His agony was reached. If ever there was any doubt as to the outcome, it faded after this. "Nevertheless"—upon that word hung the fate of the entire world. With that decision the crisis passed. He had accepted the "cup." After Gethsemane, what followed was almost anticlimactic. The judgment hall with its scourging and crown of thorns, the tortuous "Via Dolorosa" leading to Golgotha, the actual crucifixion—these were like the calm following the storm, until the actual moment of forsaking. In that one moment—as the hounds of hell were baying for His blood, and as the Father hid His face—the heart that could endure no more was broken, and He bowed His head and died.

SATAN VANQUISHED BY DEATH

In his effort to compel Jesus to rebel against His heavenly Father and transfer His allegiance to himself, Satan pushed Jesus clear up to death, "even the death of the cross." When at last Jesus bowed His head in mortal agony and dismissed His spirit without once failing in His submission to His heavenly Father, Satan was vanquished. Because Satan's great purpose in all that he did was to produce one small thought of rebellion against the Father, when Jesus did not yield to that pressure, He conquered—although in doing so, He died.

When the results of Calvary are adequately appraised, it appears for what it is: *the triumph of the ages*. When Jesus died without failing in the smallest detail, His death resulted not only in defeating Satan's purpose to obtain a claim upon Him—it also canceled all of Satan's legal claims upon the earth and the whole human race. Under universal jurisprudence, when a man commits murder he becomes subject to the death penalty. A convicted murderer forfeits his own life. He destroys himself. When Satan secured the death of Jesus he became, for the first time in his age-long history, a *murderer*.

He who had "the power of death" had slain his millions with impunity since the fall of Adam because he had a legal right to do so. As a slave-owner, Satan had legal title to Adam and all of his offspring. He could do with them what he chose. But he "who had the power of death" and had exercised it on countless millions with full immunity now committed the most colossal blunder of all his diabolical career. In his desperate effort to break Jesus' oneness with His Father, he sought to finally destroy the life of an innocent Man upon whom he had no legal claim. In so doing he committed murder and, in the court of divine justice, he brought upon himself the sentence of death. This illuminates and authenticates the meaning of Hebrews 2:14: "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same, *that through [his own] death he might destroy [render powerless] him that had the power of death, that is, the devil.*" If this means anything, it means that Satan is now "destroyed" (not annihilated, but destroyed); that all of his legal claims upon the earth and man are completely canceled. A person under final sentence of death has no legal rights whatsoever. Therefore, since Calvary, Satan has absolutely no rights or claims upon anyone or anything. Whatever authority he carried with him on his banishment from heaven passed into the hands of the new Man along with the lost heritage of Adam which was restored by the *triumph of the crucified. Hallelujah!*¹¹

CHAPTER 3

Human Life

Secular scientists will openly admit that uncovering a reasonable theory for the origin of life is very difficult. As we discussed in the last chapter, the enormous differences between inorganic chemicals and a functioning and replicating cell are too vast a gap to contemplate bridging naturalistically. That's why many of our more reputable academic scholars are going back to some form of panspermia—the theory that life was brought here from some distant galaxy where more highly evolved intelligent beings were experimenting with "seeding" life throughout the universe.

In his interview with Ben Stein in the movie *Expelled: No Intelligence Allowed*, Darwinist Michael Ruse mentioned the theory that life began from nonlife through a bunch of chemicals getting together "on the backs of crystals." Actually, that theory is not at all new. It was initially promoted by Scottish chemist A.G. Cairns-Smith in a paper in 1966. Several books about it followed, and the idea was favorably mentioned by Richard Dawkins in his book *The Selfish Gene*. Essentially, the crystal theory was based on the idea that the core of all life is the ability to copy portions of its information, and since there are many forms of copying in crystalline formation, the idea was proposed that this innate characteristic might well be the beginning of nature trying to evolve life.

Interesting, to say the least!

Although there are many, many theories about how the first life came into being, most evolutionary theories make the assumption that human life evolved through various stages from apelike ancestors. The

¹¹ Billheimer, P. E. (1996). [*Destined for the Throne: How Spiritual Warfare Prepares the Bride of Christ for Her Eternal Destiny*](#) (pp. 63–72). Minneapolis, MN: Bethany House.

most recent of our “relatives” is favored to be chimpanzees. And, as one would suspect, because the evidence for such a relationship is predominantly circumstantial, there are detractors.

I suspect you have heard that humans are the current apex of evolutionary development and, though highly evolved, are really nothing more than advanced mammals. Creatures that became humans and apes are thought to have split about 20 to 25 million years ago from those early mammals that gave rise to the monkeys of Europe, Asia, and Africa. In this scenario, humans and great apes—orangutans, gorillas, and chimpanzees—share a common ancestor that existed around 13 million years ago. Human ancestors diverged from the ancestors of chimpanzees around seven million years ago, and *Homo sapiens* (you and I) most likely descended over the last two to three million years from those supposed ancestors.

At least, that’s the party line.

Lots of debate, however, has gone on among the scientists who study fossils. The various branches of the human family tree have been sliced and diced every which way, with every new discovery bringing new ideas about how humans evolved from one branch or another. Some paleoanthropologists (scholars who study humanlike fossils) are talking more now about a bush than a tree since the fossil data are so diverse and partial that there is little agreement among them—other than that *Homo sapiens* did, in fact, come from an apelike ancestor.

What’s the Evidence?

Just what is the hard evidence that you and I evolved from apelike ancestors? Well, there are a bunch of fossils, that’s for sure. Many primates and other fossils are considered to be in the family tree of humans. Most of their remains are fragmentary and often consist of only partial bones or isolated teeth. More complete skulls and skeletons are very rare. A few, however, are quite interesting.

Figure 3.1—Lucy

Lucy is the most famous, discovered by Donald Johanson in 1974 and designated *Australopithecus afarensis*. *Pithecus* is Latin for “ape,” and *austral* means “southern.” The bulk of the fossil find was in Hadar, the Afar Region of Ethiopia. Thus, the full name means “southern ape from Afar.” She was 3 feet 6 inches tall, estimated to weigh 65 pounds and to be between 3.9 and 2.9 million years old. At the time of her discovery, many evolutionists considered *Australopithecus* to be a “long-armed, short-legged knuckle walker.” There is no question that Lucy was far more apelike than humanlike, but evolutionary scientists’ need for transitional evidence is very pressing. Some have concluded that Lucy was some form of extinct gibbon, with the possibility that she *might* be one of our ancestors.

Other fossil discoveries over the next decades pushed Lucy further and further from our direct line of supposed ancestry. However, she is still included in our evolutionary family tree—by those who “know” that humans descended from some form of apelike creature.

Figure 3.2—Ida

Then along came Ida. She was discovered near Darmstadt, Germany, in 1983 and named *Darwinius masillae*. Estimated to be some 47 million years old, Ida was a tiny little thing, only 19 to 21 inches long, and might have weighed 10 pounds. Ida hit the press as an international “earthshaking” discovery. She was analyzed by a top-level international team that boldly declared Ida was the “‘Rosetta Stone’ for understanding... primate evolution.” Soon, however, the scientific community admitted that Ida was some kind of lemur and was “not even a close relative.”⁵ In fact, Dr. Erik Seiffert of Stony Brook University in New York said that Ida “is as far removed from the monkey-ape-human ancestry as a primate could be.”

Ida's discovery was followed by Ardi (*Ardipithecus ramidus*), a female dated about 4.4 million years old. She stood about 4 feet high and was thought to weigh around 110 pounds. Ardi represented another class of extinct ape; she was found among at least 35 different individuals during 1994 in Ethiopia. One of the more famous scientists who analyzed Ardi was Dr. C. Owen Lovejoy, Kent State University professor of anthropology. Lovejoy insisted that Ardi "changes what we know about human evolution." A *Science News* article opined that Ardi was "one of the most controversial proposed members of the human evolutionary family, considered an ancient ape by some skeptical scientists... a mix of monkey, ape and hominid characteristics."

Figure 3.3—Homo naledi

Scientists so firmly believe that human evolution is a proven fact that all they have to do is develop a theory out of fossil parts and *voilà*—a missing link! One wonders how far this will go. Well, maybe one doesn't have to go too far—just over to Washington, DC, and the Smithsonian Institution. There you can see these fossil "beings" in full diorama—cave man, cave mama, cave dog, cave cat, cave paintings, cave food—everything in living color!

Except it is not real.

Out in Glendale, California, the technique is known as Imagineering. The best that can be said of these fossil discoveries is that the creatures are unusual and extinct. They are not human—not even close. Yet the story is told so often that everyone just seems to believe it to be true.

What Does the Bible Teach?

While the information in Genesis about the creation week is historical and narrative, it is designed to give us major insights, not details. God recorded the significant events and results. He did not describe the specific processes and procedures that were involved in "creating" or "making."

For instance, as was mentioned earlier, there were only three days during which God was *creating*, bringing something into existence where nothing existed before. The other three days God was making the structure and features of the universe from the material that was created previously.

On Day One, God created the space-matter-time universe. Prior to that first "evening and the morning" there was no universe as we know it. God existed, but our reality did not. There was a creation of the invisible, omnipresent background of all things—the heavens.

Figure 3.4

Days Two, Three, and Four were days of making and shaping—days of structuring and formatting the "heavens and earth" that was created on the first day. These were days of order and purpose, days of setting in place the structure that would be sufficient for the life that would inhabit Earth. The text of Genesis 1 does not provide specific details of how the waters were divided or just where the dry land was positioned on the planet, but the results were made clear. God made an expanse between the waters created on the first day, preparing the planet for suitable habitation. God separated the waters from the dry land and caused the earth to sprout several kinds of replicating food that would provide for the ongoing energy needs of living creatures. Then on Day Four, God made lights that would provide a means of timekeeping.

While these feats are far beyond our understanding and required the omnipotence and omniscience of the Creator in order to take place, they were not created in the sense of being brought into existence from nothing. The First Law of mass-energy had been established on Day One. No matter was being created or

destroyed during Days Two, Three, and Four. These days simply saw the omniscient engineering feats of the Master Designer on display.

But on Day Five, God created life! We spent most of chapter 2 trying to understand something of this mystery. As was pointed out, the plants (the food) of Day Three were not alive in the sense that animals are. On this fifth day of the creation week, the Creator brought into existence air and water creatures that were *living*. This is when the five characteristics of life were brought into existence: independent movement, self-consciousness, blood, the soul, and the spirit.

These characteristics were also included in the land creatures on Day Six, but the final creation act was to bring into existence a creature that would bear the image and the likeness of the Creator Himself.

Man Was Created

The magnificent variety of the air, water, and land creatures was and is wonderful. But God brought each creature into existence by the hundreds, if not thousands. The waters were to “abound with an abundance of living creatures” (Genesis 1:20). Great sea creatures sprang into being as “every winged bird according to its kind” flew across the sky (Genesis 1:21). Then on Day Six, God brought the “cattle and creeping thing and beast of the earth” (Genesis 1:24) into being, all of them sharing the life that God had in Himself (John 5:26).

No doubt, had we been able to watch as the angels watched, we would have burst into song as they did as the absolutely unfathomable “science” of the Creator was displayed (Job 38:4-7).

Image and Likeness of the Creator

These special biblical terms—*image*, a representative form of another form, and *likeness*, a copy (stronger word)—are used only of humans. While that may not seem significant, consider that there are a lot of Bible passages that speak of animals. None of them ever speak of any animal as having the image or likeness of God. On the other hand, in those places where the role of man is discussed, there are often references that compare the work God intended for man to do with the responsibility to “take over” God’s creation and function as the steward in God’s place.

That is never even hinted at for animals.

Whatever this involves, it does not apply to animal life. When the Creator came to the time on Day Six when He determined to make man, He made only one male and one female. All of the living animals in the air, in the water, and on and under the earth were made at least in the hundreds of pairs, if not thousands. They were “abundant” and “filled” the air, sea, and land.

Not so with Adam and Eve.

The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being (Genesis 2:7).

The LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man (Genesis 2:21-22).

Image

The shape and capabilities of man are unique. The word “image” is most often used in the Bible to describe idols. Idols were physical representations of a spiritual god or goddess the pagan culture used to give focus to their worship of natural phenomena. So, when we read that God formed the body of Adam from the dirt of the ground and later made the body of Eve, we are being told that these two living creatures were unique among all of the rest of creation.

The Holy Spirit specifically used the Hebrew word *yatsar* to describe what God did to bring about the body of Adam. *Yatsar* is a “hands-on” verb used to describe personal involvement, like an artist painting a picture or a sculptor developing a figure. This was the first man (1 Corinthians 15:47) and was unique from everything else that had been made up to that point in the creation week. Apparently the many air, sea, and land creatures were spoken into existence. Adam, however, was personally sculpted by the Creator.

He who *planted* [*nata'*—fastened] the ear, shall He not hear? He who *formed* [*yatsar*] the eye, shall He not see? (Psalm 94:9).

Then the Creator took some “rib” from Adam and made a woman:

The LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his *ribs*, and closed up the flesh in its place. Then the rib which the LORD God had taken from man He *made* into a woman, and He brought her to the man (Genesis 2:21-22).

The English translations don't quite do justice to the record. *Tesla* is the Hebrew word that is translated “rib.” Every other time this word appears in the Bible, it is translated “side.” Surely what God took from Adam would have included a rib, but there was muscle and other tissue as well, which is why Adam later said, “This is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man” (Genesis 2:23).

When Scripture states that God made the body of the woman from the side of Adam, it uses the Hebrew word *banah*, which conveys the idea of constructing things like houses, cities, towers, and altars. The word insists on a complex process. It is often used with descriptive explanations—sometimes with great detail, like Solomon building the Temple. Occasionally the term is used to describe a long process, like building a nation. But it always demands personal, intelligent design!

In both cases, with the handful of dirt and the piece of Adam's side, God formed and made the independent and unique bodies of Adam and Eve.

Likeness

Both Adam and Eve were created in the image of God. That is, they both had a physical identity that would be recognizable by all of the creation as similar to the Creator. The words “image” and “likeness” are synonyms in that they both stress “looking like” something else. Of the two words, the Hebrew word *d^emuwth* (“likeness”) is the stronger term. Where image could be inferred to represent an idea or concept in a general way, likeness demands a physical similarity.

That likeness may help underscore the importance and distinction of the human as much as anything else the Bible teaches about the significance of man.

The difference between man and animals is *not* merely quality or superior abilities. Man's body is similar but still unique. There is a wide gulf between apes and man even in their physical appearance. Man's soul (emotion) certainly sets him apart as unique from animals. All animals reflect emotional ups and downs, but the vast range of feelings and reactions in the human being is easily observed. Man's spirit (intellect, self-consciousness) exceeds that of animals by an unbridgeable chasm. The human ability to reason, construct abstract thought, plan, imagine, sing, play, and worship—to love and hate and help and hinder—all of these aspects of humanity are so easily observed that it takes a real and conscious effort to deny them!

Everlasting Relationship

One of the great mysteries of Scripture is that Christians (twice-born humans) will have an immortal body that is like the resurrected body of the Lord Jesus (1 John 3:2). That promise is built on the twin facts that the

Lord Jesus is “all the fullness of the Godhead bodily” (Colossians 2:9) and that when He returns to bring us to the new heavens and the new earth we will be “raised incorruptible, and we shall be changed” (1 Corinthians 15:52).

There is a lot of biblical support for those facts. The Lord appeared in human form to the patriarchs several times during the formation of the nation of Israel, and later to the prophets. Every time the Bible records such an incident, the image and likeness were human. And when the Messiah “became flesh” (John 1:14), He was fully human! We can’t go into the theology of these facts here, but this image and likeness were in the triune nature of God in eternity past (Philippians 2:6-8; Hebrews 10:5).

Because of Adam’s sin, our bodies are burdened with the death that will ultimately destroy them. But that death is an intrusion! Death is the enemy that God will finally destroy with the resurrection of all humanity. “Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation” (John 5:28-29).

What is of consequence here as far as the image of God in man is concerned, however, is the clear acknowledgment in Scripture that our current earthly bodies do not fit the requirements for the new heaven and the new earth that are coming. What we possess now will be changed before we can be “as he is” during eternity. The face-to-face fellowship that Adam and Eve knew in the Garden prior to their rebellion (Genesis 1:29; 2:8, 16; 3:8-10) was taken away, and the relationship between the Creator and His crowning creation needed to be reconciled.

Everything that the Bible tells us about the age-long salvation effort on the part of God toward man is that after we have been drawn to the Father (John 6:44) and given the faith to believe in what has been done by the Lord Jesus on our behalf (Ephesians 2:8-9), we are a “new man which was created according to God, in true righteousness and holiness” (Ephesians 4:24). Something Adam and Eve possessed at creation, before their fall, is restored at the moment of the new birth. That something was at least part of the image of God. That something may well have been the eternal and spiritual part of humanity that we *do not* possess prior to salvation.

Three Important Points

All of these varied and scattered points throughout Scripture seem to indicate three very important points about the image of God that was created in both male and female on Day Six of the creation week.

- One: There was an eternal part to us that no longer exists until we are given eternal life at the point of salvation. Apparently, Adam and Eve possessed that quality when they were created.
- Two: The form of the human body is directly connected throughout Scripture with the incarnation of our Lord Jesus, both in His appearances prior to His entry into this world and after His resurrection.
- Three: After the terrible curse rendered in Genesis 3, the mortal body humanity is now born into must be changed into a suitable immortal body that will be compatible with the eternal body of the Lord Jesus.

Whatever God did for Adam and Eve that made them in His image, He did not do it for the entirety of the rest of creation. As marvelous as their many life forms, shapes, functions, and reflections of God’s attributes are, none of the sea, air, or land creatures can fellowship with the Creator—except man. One day, every tongue in the universe will confess the lordship of Jesus Christ in an open assembly around the throne in heaven (Philippians 2:11). Now, however, mankind alone is afforded the opportunity to be redeemed and reconciled to the great Creator.

The image that was made “dead in trespasses and sins” (Ephesians 2:1) because of the horrible rebellion of Adam is now given the opportunity to receive the “guarantee of our inheritance until the redemption of

the purchased possession” (Ephesians 1:14) “for salvation ready to be revealed in the last time” (1 Peter 1:5). We humans—and humanity alone—can be born again.

Dominion Mandate

Many of the books that deal with religion have little to say about creation. Those that do don’t give much attention to the uniqueness of man. The Bible, however, seems to go out of its way to present the creation of Adam and Eve as unique above that of all other creatures—and indeed endows them with dominion authority over all other life.

God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.” So God created man in His own image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth” (Genesis 1:26-28).

Something very special is delegated from the Creator to the created. Please notice the authority. Man was to “have dominion” over all other life, to “fill” Earth, and “subdue” the planet. Those terms are intense. Not only is the Creator’s final creative act to bring into existence a being that would bear His image and likeness, but those unique beings would have broad authority over the entire planet.

You have made him a little lower than the angels, and You have crowned him with glory and honor. You have made him to have dominion over the works of Your hands; You have put all things under his feet, all sheep and oxen—even the beasts of the field, the birds of the air, and the fish of the sea that pass through the paths of the seas (Psalm 8:5-8).

That first command to man is often called the dominion mandate. If we are to understand the uniqueness of human life, we must first grasp the significance of this authority. There are three biblical factors to keep in mind.

1. All authority is *delegated* authority—God the Creator is still the owner.

- His authority is the basis for action (Matthew 28:18-19; Daniel 7:14).
- His Word is still the source of ultimate truth (John 14:6; 17:17).
- His steward (man) is still responsible to the Creator (Isaiah 45:18-22).

2. All physical, biological, and spiritual processes are now dominated by sin and the judgment that was pronounced on man as a result of his rebellion against the Creator.

- Evil is ingrained in fallen man (1 John 5:19; Romans 3:10-11).
- Good is the result of redemption (James 1:13-20), not man.
- Death is the constant burden and ultimate end of this current life (Romans 8:22).

3. The operative force now in nature is *conservation*, not *creation* (Colossians 1:17).

- Conservative force is supernatural (2 Peter 3:7).
- Conservative force is covenantal (Genesis 8:22; 9:9-17).
- Conservative force is not the “key to the past,” as uniformitarianism holds (2 Peter 3:3-5).

What About Empirical Science?

In spite of the academic shouting, posturing, and foot stomping, there is a good bit of hard scientific evidence that you are *not* an animal—especially not anything like a chimpanzee. Let’s explore the basics.

Common Design

The observational evidence is overwhelming—everything that we can observe and test has clear evidence of design and purpose. Since that is so evident, we would expect that land animals (especially mammals) would share some common designs. For instance, the internal skeletons of land animals are strong and sturdy, designed to carry weight and allow for repetitive motion. It should be no surprise, then, that bipedal animals like primates and humans have similar skeletal features. Nor should it be a surprise that land animals would have internal and external characteristics that are pretty much the same, especially those that share similar lifestyles. Muscular structures and internal organs would be similar since all of these creatures have active lives, eat, sleep, and reproduce with basic functions that require common designs.

It should be no surprise to scientists, then, to find a commonality in the design programming—the DNA. Genetic similarities between chimpanzees and humans would be expected since both have many similar characteristics, but drawing the inference that humans have, therefore, descended from the same ancestors as chimps is a bit of a stretch.

In fact, several studies have shown that humans have genetic data that are very similar to mice and kangaroos. Not much appears in the popular press about our relationship to either of these animals, however, because that doesn't fit the majority opinions of the academics. More interesting yet is that some researchers have found we share half our genes (DNA) with the banana. Well, since both chimps and humans eat bananas, why not? As long as the comparison is based on selected "lettering" of the DNA strands, just about any conclusion is possible.

Empirical DNA Research

It is rather common today to compare DNA similarities among humans to determine relationships. The more similar the patterns are, the more closely related the people are to each other. More often than not we hear such stories from various court cases or paternity searches. That really works well—from human to human. But when one tries to apply the same logic from human to chimp—or from human to kangaroos, mice, or bananas—the testing logic breaks down.

To begin with, the testable data (lab work) must be interpreted. While we can be relatively sure that calculations of the genetic similarities between certain creatures can be accurate, the relationship between those creatures depends on the assumptions that are made about them. With human beings, we have a good bit of written records (archives, birth records, etc.) that helps us establish relationships among humans. Those historical accounts give more certainty to the conclusions of the test data.

Once we get beyond known records, however, we are inferring and assuming relationships based on the extrapolation of our known data. With humans, we can be fairly sure. With ancestry beyond written records, we must base the conclusions on interpretative inference. In science, the difference is called *operational science* versus *historical science*. Operational science refers to testing performed according to the scientific method (observing, testing, reproducing the same test and getting the same results). Historical science is a form of forensic study—that is, using either eyewitness accounts (if available) or clues that must be interpreted.

Figure 3.5—According to new scientific research, humans and chimps are no more than 86 percent similar.

Since no one observes an ape producing a human today, the scientific method is not possible to use. What can be, and is, done is to compare the DNA information of humans with chimpanzees and interpret the results based on the clues of similar anatomy and design. Much of the work that has been done over the past decade has concentrated on specific areas of the DNA chemicals that impact observable changes. Within the past few years, many studies have concentrated on blood chemistry and brain cells—assuming (correctly) that

the blood and the brain have pretty important functions! Differences, therefore, might provide clues to the relationships between various creatures.

Dr. Jeffrey Tomkins ran one of the largest gene sequencing labs in the country at Clemson University. Dr. Tomkins now heads up ICR's research on human-chimp similarities. Many scientific research programs are funded by the government and are therefore made available to all scientists. Dr. Tomkins has taken the data uncovered thus far and has found some startling admissions by certain researchers. Instead of the fabled 98 percent similarity between humans and chimps touted in the popular literature for many years, those researchers are now admitting that the differences are much wider—as much as 14 or more percent wider! And those differences are among the key genes of the blood and the brain.

I won't attempt to list all of the technical data. You can find this on the ICR website if you are interested. Suffice it to say, dramatic differences exist! The research has been tissue-specific (same types of cells and locations). For instance, white blood cells from living humans, chimps, and orangutans were compared because they are the most similar type of cell known between humans and apes. The scientists were surprised to find that in more than 1500 different regions, major differences were obvious between the human and ape cells.¹¹

In 2012, a series of studies was performed on the genetic chemistry in brain cells that impact neurological disorders and cancers. Overall, 1055 genes demonstrated significantly different patterns—468 of which were “highly diverse.” These are the genes that control other genes and determine when and if proteins in the cell are modified. Clearly these genes showed marked differences and were key to controlling regions in the genome for brain cell activity.

What does all this serious study mean? Simply this: There are profound genetic differences between humans and apes—such profound differences that there is no logical connection between the two types of creatures. These cutting-edge studies fit closely with the biblical message that you are not a “monkey's uncle.”

All kidding aside, we may chuckle at the antics of the chimps and orangutans we see in the zoo, but most of us are aware that the creatures we see are far removed from us—if by no other observation than the simple behavioral and anatomical distinctions. Popular scientific shows like *Nova* and *Discover* may present stunning photography of animal behavior in the wild with professional voice-overs that ascribe human behavior and thought to those animals, but empirical, testable, repeatable science does not bear out those documentaries.

Science demonstrates a vast difference. Science insists that humans are not chimpanzees. Science confirms what the Bible teaches. You and I are created in the image of God and bear the responsibility to care for the planet and the animals that share its resources with us.

What Difference Does It Make?

Over the last 30 years, the acceptance of this evolutionary story has influenced just about every form of sociological thinking. This is particularly true among the various disciplines that impact how we think about ourselves and our “fellow animals,” the nonhumans. I hope that sounds a bit foolish to you, but it is absolutely no joke. As far as the overwhelming majority of the academic, legal, political, philosophical, and scientific world is concerned, you are an animal and you share this planet with fellow life forms that deserve, in some cases, better treatment than humans.

Dr. Peter Singer is an Australian philosopher who is currently a professor of bioethics at Princeton University and a Laureate Professor at the Centre for Applied Philosophy and Public Ethics at the University of Melbourne. He is most well-known for his 1975 book *Animal Liberation*, frequently referred to as a “canonical text” on animal rights and animal liberation theory. That book and subsequent publications have

formed something of the core beliefs for the People for the Ethical Treatment of Animals, better known as PETA.

In one of Professor Singer's more widely read articles, "All Animals Are Equal" from the 1989 anthology *Animal Rights and Human Obligations*, he wrote, "I am urging that we extend to other species the basic principle of equality that most of us recognize should be extended to all members of our own species." That platform has become the basic philosophical justification for many strange bedfellows.

PETA founder Ingrid Newkirk flaunts the position that animals are other nations, not slaves, hamburgers, handbags, cheap toys, and test tubes with whiskers. Today, Newkirk insists "that although our newspapers are full of stories of sophisticated communication in the animal world, and no one doubts that the other animals—we being just one—experience maternal love, pain, joy, loneliness, and fear, we dismiss those feelings as inconsequential... A full-grown horse or dog is beyond comparison a more rational as well as a more conversable animal than an infant of a day or a week or even a month old." She and Peter Singer agree: Killing a human infant or deformed human baby—or even a "useless" elderly person—is no different from putting an animal to sleep.

Those earlier 1980s and 1990s efforts gave birth to the Nonhuman Rights Project, formed in 2007 after a decade of ceaseless lecturing and posturing by the various antireligious and pro-animal rights movements. According to Steven M. Wise, president of the Nonhuman Rights Project, Inc., their mission is as follows:

Through education and litigation, to change the common law status of at least some nonhuman animals from mere "things," which lack the capacity to possess any legal right, to "persons," who possess such fundamental rights as bodily integrity and bodily liberty, and those other legal rights to which evolving standards of morality, scientific discovery, and human experience entitle them... [Dr. Wise] teaches "Animal Rights Jurisprudence" at several law schools and is the author of... *Rattling the Cage—Toward Legal Rights for Animals*; [and] *Drawing the Line—Science and the Case for Animal Rights*.

All of the above is included to make you aware of two things: One, due to the impact of evolutionary theory, the majority of modern science is convinced that you are an animal—highly evolved, but an animal nonetheless. And two, the social movements among activist political and legal circles are inexorably moving toward legalizing animal rights—to the detriment and potential exclusion of human uniqueness and value.

You, as far as the majority of world thinkers are concerned, are an animal.

You Are Unique

There is a passage in C.S. Lewis's second chronicle of Narnia, *Prince Caspian*, where Aslan, the lion who represents the Lord Jesus in the allegory, tells young Caspian, "You come of the Lord Adam and the Lady Eve... And that is both honor enough to erect the head of the poorest beggar, and shame enough to bow the shoulders of the greatest emperor on earth. Be content."

Good counsel.

We all go through various episodes during which we feel like we are not worth much—and conversely have occasions when we are sure that we are superior to others. Neither evaluation is right. No one is insignificant, and no one is irreplaceable. You are, indeed, unique! No one else is just like you, and no one else can *be* you. Be content!

Recombination

You probably remember that humans have 23 pairs of chromosomes, for a total of 46. Twenty-two of those look pretty much the same in all humans, but in women the smallest pair consists of two X

chromosomes, while in men the pair consists of one X and one Y chromosome. Those are the genetic instructions that make the biggest difference!

Within those 46 chromosomes are some 20,000 to 30,000 genes, each “written” with the four DNA base pairs of A, T, G, and C (the nucleotides adenine, thymine, guanine, and cytosine) in the human genome. Nobody is really sure how many genes the human genome has because these three-billion-plus “instructions” are responsible for growing you during 9 months in the womb and then for keeping the trillions of cells of your body working and percolating over the course of your lifetime!

Figure 3.6—X and Y Sex Chromosome

By the way, grape plants have about 30,000 genes, and chickens have around 17,000. The *number* of genes isn’t as important as what the genes and their genetic regulators “say.” And it’s that which makes you unique!

When you were conceived, one-half of the genetic instructions from your mom and one-half from your dad came together in an absolutely unique combination. The math on this is incredible. No one has been able to calculate the odds of what transpires at conception, but it is surely accurate to say there is no human being in all of history or the future who will have precisely the same information in their genome as you (or me). This is true even for identical twins, where one fertilized egg (zygote) splits and forms two embryos. Even though they share the same initial information, when the zygote splits, modifications to the use of the DNA sequence make identical twins unique individuals.

Becoming You

Dr. Randy Guliuzza is an engineer and medical doctor with a master’s degree in public health from Harvard University. He joined ICR as a national lecturer after retiring as a Lieutenant Colonel from the US Air Force, where he served as flight surgeon and chief of aerospace medicine. One of Dr. Guliuzza’s specialties, as you might imagine, is the stunning wonder and design of the human body. His writings and lectures on the development of a new person in the womb are especially enlightening.

Here is some of what Dr. Guliuzza writes about the way you and I began.

The real star of the show, however, is the developing baby, who was once viewed as a passive object being built by the mother’s body. Nothing could be further from the truth. In terms of guiding implantation into the uterus all the way to breastfeeding, it is the baby/placenta unit that is the dynamic force in the orchestration of its own destiny.

The baby is a completely new individual, with unique genetic material that expresses foreign markers on his cells that are not recognized as “self” by the mother. The mother’s immune system should destroy the new baby’s first cells within just a few cell divisions, but substances secreted by the placenta and baby promote a complex suppression of the maternal immune response only within the implantation site of the uterus...

The mother’s body is now under the control of a new person... hormones produced by the baby induce adaptations in the mother’s body that are absolutely necessary for the baby’s survival... So it is the mother who is essentially passive, responding to signals emanating from the baby—even at times to her own detriment. Scientific research has shown that while the woman’s reproductive organs and body are indispensable, they are not enough; it takes a baby to make a baby.

There’s a lot more to “you” that Dr. Guliuzza describes in his book *Made in His Image: Examining the Complexities of the Human Body*. If you would like to gain an appreciation of how “fearfully and wonderfully

made” you are (Psalm 139:14), you might want to get a copy of that book from the Institute for Creation Research online store. You really are unique!¹²

1 Tim 6:16

WORD WEALTH

6:16 power, *kratos* (*krat-oss*); Strong’s #2904: Dominion, strength, manifested power. The word especially signifies exerted strength, power shown effectively in a reigning authority. (Compare “theocracy,” “aristocracy,” “democracy.”) Although it is used in Heb. 2:14 of the Devil’s power of death, *kratos* primarily refers to God’s kingdom authority, dominion, and majesty.¹³

Hebrews 2:8

2:8 Instead of assuming his intended dominion over creation, man had become a slave, held in bondage by death and Satan. So the eternal Son of God appeared in history on Earth as **Jesus** the Man to provide a way of escape from bondage, access to God’s presence, and an entrance into man’s intended glory. Jesus the Man, exalted in glory at God’s right hand, occupies the position of dominion intended for men, with everything **put**, or to be put, **in subjection under his feet** (v. 8).¹⁴

Genesis 1

WORD WEALTH

1:26 man, *·adam* (*ah-dahm*); Strong’s #120: Man, mankind, Adam the first man, or humanity at large. *·Adam* is translated as “Adam” (the proper name) about 20 times in the OT, and as “man” more than 500 times. When referring to the whole human race, the Bible often uses the phrase *b·nay ·adam*, the “children of Adam.” As with English “man,” *·adam* in its general sense has nothing to do with maleness and everything to do with humanness. For example, in one case *·adam* refers exclusively to women! (Num. 31:35). *·Adam* is probably related to the verb *·adom*, to be red, referring to the ruddiness of man’s complexion. *·Adamah*, “soil” or “ground,” may also be derived from this verb. Thus Gen. 2:7 says, “The LORD God formed *·adam* of the dust of the *·adamah* .” Paul sees Adam as earth man or earthy man in 1 Cor. 15:47. *·Adam* is one of the four major Hebrew words for “man” used in the Bible. See also *·enosh*, *·ish*, and *geber*.

KINGDOM DYNAMICS

1:26 God Created Man (Male/Female) in His Own Image, FAMILY ORDER. These verses introduce a phrase that is the cornerstone of the biblical understanding of man: image of God. The image of God is presented first and foremost in relation to a unique social or community concept of God. “Then God (singular) said, “Let Us (plural) make man in Our (plural) image.” Many scholars interpret this use of both the singular and the plural as an allusion to the Trinity: one God, yet a community of Persons.

God then proceeds to create man in His own image. At this all-important beginning point, Scripture highlights a particular aspect of man’s nature, namely, that which corresponds to the social or community aspect of God’s nature: God creates man as male and female—not a solitary individual, but two people. Yet, as we read on, we discover that the two are, nevertheless, “one” (see 2:24).

The “community” that reflects God’s image is a special community: the community of a man and a woman. When God chose to create man in His own image, He created a marriage, a family. The

¹² Morris, H. M., III. (2016). *Unlocking the mysteries of genesis: explore the science and miracles of creation*. Eugene, OR: Harvest House Publishers.

¹³ Hayford, J. W. (Ed.). (1997). *Spirit filled life study Bible* (electronic ed., 1 Ti 6:15). Nashville, TN: Thomas Nelson.

¹⁴ Hayford, J. W. (Ed.). (1997). *Spirit filled life study Bible* (electronic ed., Heb 2:8). Nashville, TN: Thomas Nelson.

community of the family is a reflection of the community in the Godhead. Its identity, life, and power come from God.

KINGDOM DYNAMICS

1:26 Man's Delegated "Dominion," FOUNDATIONS OF THE KINGDOM. In creating man, the Sovereign of the universe makes a choice to delegate to man "dominion . . . on the earth" (v. 28). Man's power and authority for exercising this rule originate in God's intent to make man in His own image and likeness. Man's ability to sustain his role as delegated ruler of Earth will rest in his continued obedience to God's rule as King of all. His power to reign in life will extend only as far as his faithfulness to obey God's law. See also 1 Chr. 29:10-16.

KINGDOM DYNAMICS

1:26 Man's Intrinsic Value, HUMAN WORTH. Man is distinct from the rest of creation. The Divine Triune Counsel determined that man was to have God's image and likeness. Man is a spiritual being who is not only body, but also soul and spirit. He is a moral being whose intelligence, perception, and self-determination far exceed that of any other earthly being.

These properties or traits possessed by mankind and his prominence in the order of creation imply the intrinsic worth, not only of the family of mankind, but also of each human individual.

Capacity and ability constitute accountability and responsibility. We should never be pleased to dwell on a level of existence lower than that on which God has made it possible for us to dwell. We should strive to be the best we can be and to reach the highest levels we can reach. To do less is to be unfaithful stewards of the life entrusted to us. See Ps. 8:4, 5; 139:13, 14.

1:26 Let Us: God was speaking, not only to what the NT reveals to be the rest of the Trinity, but to the entire host of heaven, the angels, as well. **Our image** likely refers to such qualities as reason, personality, and intellect, and to the capacity to relate, to hear, to see, and to speak. All of these are characteristics of God, which He chose to reproduce in mankind. **Dominion over . . . the earth:** God created **man** to be His kingdom agent, to rule and subdue the rest of creation, including the aggressive satanic forces, which would soon infringe upon it.

KINGDOM DYNAMICS

1:31 Before the Fall, FOUNDATIONS OF THE KINGDOM. The original order of man's environment on Earth must be distinguished from what it became following the impact of man's fall, the curse, and the eventual deluge (Is. 45:18; Rom. 8:20; 2 Pet. 3:4-7). The agricultural, zoological, geological, and meteorological disharmony to which creation became subject must not be attributed to God. The perfect will of God, as founding King of creation, is not manifest in the presence of death, disease, discord, and disaster any more than it is manifest in human sin. Our present world does not reflect the kingdom order He originally intended for man's enjoyment on Earth, nor does it reflect God's kingdom as it shall ultimately be experienced on this planet. Understanding this, we should be cautious not to attribute to "God's will" or to "acts of God" those characteristics of our world that resulted from the ruin of God's original order by reason of man's fall.¹⁵

What is a hedge of protection? Pray a hedge of protection about yourself and your loved ones.

Job 1:9-10

⁹ "Does Job fear God for nothing?" Satan replied. ¹⁰ "Have you not put a hedge around him and his household and everything he has? You have blessed the work of his hands, so that his flocks and herds are spread throughout the land.

Ps 34:7

¹⁵ Hayford, J. W. (Ed.). (1997). *Spirit filled life study Bible* (electronic ed., Ge 1:24-26). Nashville, TN: Thomas Nelson.

The angel of the LORD encamps around those who fear Him, and rescues them.

Psalm 91

¹ *Whoever dwells in the shelter of the Most High will rest in the shadow of the Almighty.*

² *They say of the LORD, "He is my refuge and my fortress, my God, in whom I trust."*

³ *Surely he will save you from the fowler's snare and from the deadly pestilence.*

⁴ *He will cover you with his feathers, and under his wings you will find refuge;
his faithfulness will be your shield and rampart.*

⁵ *You will not fear the terror of night, nor the arrow that flies by day,*

⁶ *nor the pestilence that stalks in the darkness, nor the plague that destroys at midday.*

⁷ *A thousand may fall at your side, ten thousand at your right hand, but it will not come near you.*

⁸ *You will only observe with your eyes and see the punishment of the wicked.*

⁹ *If you say, "The LORD is my refuge," and you make the Most High your dwelling,*

¹⁰ *no harm will overtake you, no disaster will come near your tent.*

¹¹ **For he will command his angels concerning you to guard you in all your ways;**

¹² *they will lift you up in their hands, so that you will not strike your foot against a stone. [M]*

¹³ *You will tread on the lion and the cobra; you will trample the great lion and the serpent. [M]*

¹⁴ *"Because they love me," says the LORD, "I will rescue them; I will protect them, for they acknowledge my name. ¹⁵ They will call on me, and I will answer them; I will be with them in trouble, I will deliver them and honor them. ¹⁶ With long life I will satisfy them and show them my salvation."*

Hosea 2:5-7 (NASB)

"For their mother has played the harlot; She who conceived them has acted shamefully. For she said, 'I will go after my lovers, Who give me my bread and my water, My wool and my flax, my oil and my drink.'

⁶ **"Therefore, behold, I will hedge up her way with thorns,**

And I will build a wall against her so that she cannot find her paths.

⁷ *"She will pursue her lovers, but she will not overtake them; And she will seek them, but will not find them. Then she will say, 'I will go back to my first husband, For it was better for me than now!'*

Ephesians 6:10-18

¹⁰ *Finally, be strong in the Lord and in his mighty power. ¹¹ Put on the full armor of God, so that you can take your stand against the devil's schemes. ¹² For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. ¹³ Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done*

everything, to stand. ¹⁴ Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, ¹⁵ and with your feet fitted with the readiness that comes from the gospel of peace. ¹⁶ In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. ¹⁷ Take the helmet of salvation and the sword of the Spirit, which is the word of God.

¹⁸ **And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord's people.**

Romans 11:19-21

*Then you will say, "Branches were broken off so that I might be grafted in." **20** That is true. They were broken off because of their unbelief, **but you stand fast through faith.** So do not become proud, but fear. **21** For if God did not spare the natural branches, neither will He spare you.*

Exodus 14:13-14

¹⁰ *And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So*

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*they were very afraid, and the children of Israel cried out to the Lord. **11** Then they said to Moses, "Because there were no graves in Egypt, have you taken us away to die in the wilderness? Why have you so dealt with us, to bring us up out of Egypt? **12** Is this not the word that we told you in Egypt, saying, 'Let us alone that we may serve the Egyptians'? For it would have been better for us to serve the Egyptians than that we should die in the wilderness."*

***13** And Moses said to the people, "Do not be afraid. **Stand still (firm)**, and see the salvation of the Lord, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. **14** The Lord will fight for you, and you shall hold your peace.*

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