

Pine Knoll Sabbath School Study Notes

Third Quarter 2016: *The Role of the Church in the Community*

Lesson 2 “Restoring Dominion”

Read for this week’s study

Genesis 1:26–28; Psalm 8:3–8; Genesis 2:15; Romans 8:20–22; Exodus 20:1–17; Romans 1:25; 2 Thessalonians 3:10.

Memory Text

“Then 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’” (Genesis 1:26, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Created for Dominion
- III. The Privilege of Dominion
- IV. Boundaries
- V. Care of the Earth
- VI. Restoring “Dominion”
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “No question, after the Fall human beings lost so much, including the ‘dominion’ that had originally been given us. What was this lost dominion? Though the idea of ‘dominion’ often has negative connotations today, it certainly didn’t back in Eden. What did it mean when humans were first given dominion over the earth? And what can the church do to help people regain some of what was lost after the tragic fall of our first parents in Eden? (Sabbath afternoon) This is what we are going to study in this lesson.
2. “After the Fall humanity lost so much. We became, as the story of the Fall showed, alienated, not only from God but from each other. Even our relationship toward the earth itself changed.” (Sunday’s lesson)
3. Which levels of relationship does this (and the Genesis story) involve? What about our relationship with ourselves? How has this been marred by sin?
4. “As we can see in the verses in Genesis, whatever other reasons God had for creating Adam and Eve, they were also created in order to have dominion over the

earth (Genesis 1:26–28). Together, reflecting God’s glory and character, the first couple were to be channels through whom He, the One with ultimate glory and dominion (Revelation 1:5, 6), would nurture, care for, and administer the rest of His earthly creation.” (Sunday’s lesson)

5. If God, who has a dominion creates in His image, mankind is going to have a dominion also! How can we nurture, care and empower others today?
6. “The biblical word *dominion* comes from the Hebrew verb *radah*. This word indicates a right and responsibility to rule. It implies, in this context, a hierarchy of power and authority in which the human race is positioned above the rest of the natural world.” (Monday’s lesson)
7. “The verb *subdue*, from the Hebrew *kavash*, also depicts a hierarchical relationship in which humans are positioned above the earth and are granted power and control over it. Elsewhere in the Old Testament the verb *kavash* is even more forceful than *radah*, describing the actual act of subjugation, of forcing another into a subordinate position (Numbers 32:22, 29; Jeremiah 34:11, 16; Esther 7:8; Nehemiah 5:5). In many of these cases, the abuse of power is obvious and God’s displeasure expressed.” (Monday’s lesson)
8. What are the implications for how things were supposed to be in the pre-Fall state? How are they supposed to be now in God’s community after the cross?
9. “We find an additional dimension to this concept of dominion in Genesis 2:15, where God places Adam in the garden to dress (*abad*—to work, to serve, to till) and to keep (*shamar*—to hedge about, guard, protect, attend to, look narrowly, observe, preserve, regard, reserve). Keeping this in mind, we discover that dominion is caring and loving stewardship or management.” (Monday’s lesson)
10. What is the significance of the fact that the two words (*abad* & *shamar*) are used elsewhere in Torah for the work of the priests? They certainly did not have political or hierarchical power! What was their true mission? What is the implication that everyone in the community was supposed to function as a “kingly priest” (Exodus 19:6)?
11. “Biblical history indicates that dominion (which can also be understood as ‘stewardship’) must have boundaries. For example, God told Adam that the tree of knowledge of good and evil was off-limits (see Genesis 2:15–17). The first sin was, then, in the context of stewardship. Adam and Eve overstepped the boundaries that God had set on their dominion. Creation is still suffering from that overstepping of boundaries (see Romans 8:20–22).” (Tuesday’s lesson)
12. “Dominion gone awry becomes domination.” (Tuesday’s lesson) Why are boundaries so important in the context of a fallen world and physical, emotional, and relational growth? How can church be a place where clear yet flexible boundaries are in place and promoted? To what extent is the current boundary-deprived society the result of church failing its mission in this regard?
13. “Though technology and industry may help us protect ourselves, sometimes the same technology can damage our planet. Ecology is a moral, ethical, and theological issue, especially when exploitation of the earth can lead to great hardship for others.” (Wednesday’s lesson) How do we strike the right balance in our attitude

towards the earth and the environment, unbridled consumerism, accumulation of goods and excessive production of waste? How do we know if and when we have crossed the line from stewardship to worshipping the environment?

14. "Christ came in order to restore to us what we lost. And because of what Christ has done for us, we, too, have been called by God to reach out to others, helping them regain in Christ what He has given to us. Though this process will not be complete until the second coming of Jesus and beyond, there's much that we can do now in reaching out to those who are needy, lost, and overwhelmed by the world. We can be used by God to help start that restoration even now, as we reach out and help those in need." (Thursday's lesson)
15. Individually and corporately, what can we do to participate in this restoration of dominion?

Thoughts from Graham Maxwell

The Sabbath has answered the basic questions of thoughtful people through the years. Questions such as: Where have we come from? Why are we here? Where do we go in the future? And above all, what kind of a Person is our God? And what does he want of his children?

The Sabbath all through the years has always answered those four questions. Where have we come from? Creation, in the beginning, and all that happened then. Why are we here? How do we attain to the greatest good in life? Our whole purpose is restoration of the damage done, by faith in God, being his holy, trusting people and discovering all the good things that will come to those who trust God. And where do we go in the future? The Sabbath has always pointed forward to the second coming and the earth made new. And what about our God? Every Sabbath we are reminded that God is just like Christ, our Creator, for Christ is God. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #10, "The Reminder of the Evidence" recorded March, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/10MMCAG>*

Ephesians says the whole purpose of the church is to help people grow up to perfection and maturity. The Bible explains why. Daniel 12, Revelation, the warnings of Christ, and of Paul, tell us that we face a time of confusion and deception such as the world has never seen. If we are still babes in the truth, we will never survive. And so God in mercy waits for us to grow up, and to be as settled into the truth as Job was. In fact, that has such a motivating message for the church, that I have a whole evening under that title; "God Waits For His Children To Grow Up," and it's the reason for his merciful delay. You see, it is not an arbitrary requirement that we

grow up. It is absolutely necessary if we're going to survive, that we must not be satisfied to be babes in the truth; but to grow up and be able to distinguish between right and wrong.

{Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #14, "God Can Completely Heal the Damage Done" recorded May, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*

<http://pkp.cc/14MMCAG>

So his mission all his life right up to his death was to reveal the truth about his Father for that's the only way to set men right, keep them right. And it's the only way to keep loyal angels right. It's the way to keep the universe together in peace and security and freedom forever.

What do you suppose our mission might be? Wouldn't it be the same? He went back to Heaven and said, "Continue what I've been doing. Now I'm not asking you to die that awful death." God wouldn't ask any of us to do it, he did it himself. He said, "It's done; it's finished, go and tell everybody. I've done it because the only way they can be set right and kept right is to learn about this. Go and tell them. And don't make claims, give them the evidence."

Don't just tell the stories to the children; tell the stories to the adults because the stories are the evidence. We are a whole Bible church and we really do need to know the stories. And don't take them back from the children, they need them too. They need a lot of help with them. They don't know why God ordered the stoning of Achan. That worries children terribly. I've gone around asking them what their questions are and I've had innumerable children say that God ordering the killing of adults doesn't worry them too much because they probably had it coming. But that the children should be killed! "Gentle Jesus, meek and mild, look upon this little child," they recite at worship and then read the story of Achan and Korah, Dathan and Abiram. They know Jesus wouldn't do that. So they know who did it—God, the Father. And they're turned against God by the stories. Then you tell them who it was that led Israel through the wilderness, who ordered the stoning of Achan? It was gentle Jesus meek and mild. And that's not for babies. We really have to offer them an explanation. I think we have a lot of serious adult work to do with the stories in the Bible for they constitute the evidence. {Graham Maxwell. Excerpt from the audio series, *Understanding the Mission of the Church*, #2, recorded September, 1983, Camp AuSable, Michigan} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/2MMUTMOTC>

Further Study with Ellen White

Angelic agencies, though invisible, are cooperating with visible human agencies, forming a relief association with men. Is there not something stimulating and inspiring in this thought that the human agent stands as the visible instrument to confer the blessings of angelic agencies? As we are thus laborers together with God, the work bears the inscription of the divine. With what joy and delight all heaven looks upon these blended influences, influences which are acknowledged in the heavenly courts! Human agencies are the hands of heavenly instrumentalities, for heavenly angels employ human hands in practical ministry. Their acts of unselfish ministry make them partakers in the success which is a result of the relief offered. This is Heaven's way of administering saving power. The knowledge and actions of the heavenly order of workers, united with the knowledge and power which are imparted to human agencies, relieve the oppressed and distressed. {ML 305.2}

The very angels who when Satan was seeking the supremacy fought the battle in the heavenly courts, and triumphed on the side of God; the very angels who from their exalted position shouted for joy over the creation of our world, and over the creation of our first parents, who were to inhabit the earth . . . are most intensely interested to work in union with the fallen, redeemed race in the development of that power which God gives to help every man who will unite with heavenly intelligences to seek and save human beings who are perishing in their sins. . . . {ML 305.3}

Human agencies are called to be hand helpers, to work out the knowledge and use the facilities of heavenly angels. By uniting with these powers that are omnipotent, we shall be benefited by their higher education and experience. . . . Such a cooperation will accomplish a work which will give honor and glory and majesty to God. {ML 305.4}

The holy pair were not only children under the fatherly care of God but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between. They were full of the vigor imparted by the tree of life, and their intellectual power was but little less than that of the angels. The mysteries of the visible universe—"the wondrous works of Him which is perfect in knowledge" (Job 37:16)—afforded them an exhaustless source of instruction and delight. The laws and operations of nature, which have engaged men's study for six thousand years, were opened to their minds by the infinite Framer and Upholder of all. They held converse with leaf and flower and tree, gathering from each the secrets of its life. With every living creature, from the mighty leviathan that playeth among the waters to the insect mote that floats in the sunbeam, Adam was familiar. He had given to each its name, and he was acquainted with the nature and habits of all. God's glory in the heavens, the innumerable worlds in their orderly revolutions, "the balancings of the clouds," the mysteries of light and sound, of day and night—all were open to the study of our first parents. On every leaf of the forest or stone of the

mountains, in every shining star, in earth and air and sky, God's name was written. The order and harmony of creation spoke to them of infinite wisdom and power. They were ever discovering some attraction that filled their hearts with deeper love and called forth fresh expressions of gratitude. {PP 50.3}

So long as they remained loyal to the divine law, their capacity to know, to enjoy, and to love would continually increase. They would be constantly gaining new treasures of knowledge, discovering fresh springs of happiness, and obtaining clearer and yet clearer conceptions of the immeasurable, unfailing love of God. {PP 51.1}

All heaven took a deep and joyful interest in the creation of the world and of man. Human beings were a new and distinct order. They were made "in the image of God," and it was the Creator's design that they should populate the earth (RH Feb. 11, 1902). {1BC 1081.3}

To Adam and Eve was committed the care of the garden, "to dress it and to keep it." Genesis 2:15. Though rich in all that the Owner of the universe could supply, they were not to be idle. Useful occupation was appointed them as a blessing, to strengthen the body, to expand the mind, and to develop the character. {Ed 21.2}

Adam was crowned king in Eden. To him was given dominion over every living thing that God had created. The Lord blessed Adam and Eve with intelligence such as He had not given to any other creature. He made Adam the rightful sovereign over all the works of His hands. Man, made in the divine image, could contemplate and appreciate the glorious works of God in nature (*Redemption; or the Temptation of Christ*, p. 7). {1BC 1082.2}

In the earth made new, the redeemed will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning. The Eden life will be lived, the life in garden and field. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isaiah 65:21, 22. {PK 730.2}

There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will appear new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects of study to call forth the powers of body and mind and soul. {PK 731.1}

When Adam came from the Creator's hand, he bore, in his physical, mental, and spiritual nature, a likeness to his Maker. "God created man in His own image" (Genesis 1:27), and it was His purpose that the longer man lived the more fully he should reveal this image—the more fully reflect the glory of the Creator. All his faculties were capable of development; their capacity and vigor were continually to increase. Vast was the scope offered for their exercise,

glorious the field opened to their research. The mysteries of the visible universe—the “wondrous works of Him which is perfect in knowledge” (Job 37:16)—invited man’s study. Face-to-face, heart-to-heart communion with his Maker was his high privilege. Had he remained loyal to God, all this would have been his forever. Throughout eternal ages he would have continued to gain new treasures of knowledge, to discover fresh springs of happiness, and to obtain clearer and yet clearer conceptions of the wisdom, the power, and the love of God. More and more fully would he have fulfilled the object of his creation, more and more fully have reflected the Creator’s glory. {Ed 15.1}

But by disobedience this was forfeited. Through sin the divine likeness was marred, and well-nigh obliterated. Man’s physical powers were weakened, his mental capacity was lessened, his spiritual vision dimmed. He had become subject to death. Yet the race was not left without hope. By infinite love and mercy the plan of salvation had been devised, and a life of probation was granted. To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. This is the object of education, the great object of life. {Ed 15.2}

Love, the basis of creation and of redemption, is the basis of true education. This is made plain in the law that God has given as the guide of life. The first and great commandment is, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.” Luke 10:27. To love Him, the infinite, the omniscient One, with the whole strength, and mind, and heart, means the highest development of every power. It means that in the whole being—the body, the mind, as well as the soul—the image of God is to be restored. {Ed 16.1}

There immortal minds will study with never-failing delight the wonders of creative power, the mysteries of redeeming love. There is no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body. {SR 432.2}

And as the years of eternity roll, they will bring richer and more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. {SR 432.3}

Sin and sinners are no more, God’s entire universe is clean, and the great controversy is forever ended. {SR 433.2}