
DOMINION AND OFFICES

Doctrine of Man
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DOMINION

- Dominion is exercised in several ways.
 - Genesis 1:28—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.”
 - Genesis 2:15—The LORD God took the man and put him in the garden of Eden to work it and keep it.
 - Man is given express responsibilities. He is specifically called to have dominion over creation and to work and keep the garden of Eden.
 - Work, Serve—Laboring over creation “in terms of nurturing, cultivating, tending, building up, guiding, and ruling.”¹
 - Keep, Watch, Preserve—This involves protecting the creation and maintaining the work that has been established.
- All of this underscores the fact that human beings have a special place among creation (cf. Psalm 8:3–8).
- Theologians often include dominion as part of the image of God.
 - Genesis 1:27 speaks of man being created in the image and likeness of God. Genesis 1:28 follows that description with the command to be fruitful and multiply, filling the earth, subduing it, and having dominion.
 - Perhaps it is best to consider dominion over the creatures as an *entailment* of the image.
- Dominion is a power and authority God has granted to mankind over creation.
 - He has the right to dispose of the creation at his pleasure, so long as that accords with God’s will.
 - Stewardship—God has entrusted creation to mankind. He wants us to do something with it.
- Man’s dominion over creation is immediately conjoined to the description of man as created in the image of God. The two are intimately related.
 - Man was created originally with dominion over creation.
 - Even prior to the Fall, man’s dominion over creation differs substantially from God’s dominion as ectype differs from archetype.
- God created man and charged him to have dominion over all living creatures. He was also commanded to multiply and fill the earth, subduing it.
 - He was to *reproduce* and *replicate* the image and cause it to advance throughout creation (cf. Gen 5:1–3).

¹ Richard D. Phillips, *The Masculine Mandate* (Orlando: Reformation Trust Publishing, 2009), 8.

- This notion of image-reproduction and advancement can be understood and man's divinely-appointed cultural activity.
- This dominion would come to its terminal point at the end of days. God will glorify mankind, bringing him to an even fuller and consummate expression of his image.

OFFICES

- This basic description of man's general calling can be organized and under further in a functional sense by considering man's three offices (prophet, priest, and king). These offices serve as the general functions by which man as the image of God exercises dominion.
- In coming lectures, we will explore a Two-Adam Christology and establish a paradigm that will be critical for our understanding of humanity and our place among creation.
 - But before we look at that topic in detail, let us receive a preview of the work of Christ as the second and last Adam. Recall Psalm 8:6, "6 You have given him dominion over the works of your hands; you have put all things *under his feet*."
 - Psalm 110 demonstrates that Christ fully accomplishes the original charge to Adam through the perfect execution of his offices and call to guard and keep the realm of God. He is waiting for his enemies to be made his footstool.
- The eternal Son and the image of God
 - It may seem to elementary to mention, but if human beings are created in the image of God, to understand human beings rightly, one must have an understanding of God's being and attributes.
 - To gain a grasp on man as created in the image of God, we must look to the eternal Son of God, who is the perfect image of God (Col 1:15–20), the form of God (Phil 2:5–11), and the exact imprint of his nature (Heb 1:1–4).

CHRISTOLOGY AND THE IMAGE OF GOD

- Jesus Christ is fully God and fully man.
 - He is the perfect image of God as the eternal Son of God, consubstantial with the Father and Spirit.
 - Colossians 1:15–20 and Hebrews 1:2–3 are two foundational texts that teach us this truth.
- Yet, the eternal Son has entered into history by assuming a human nature.
 - This image of God is assumed in the incarnation and then perfected eschatologically through his resurrection from the dead (Phil 2:5–11).
 - As such, the ontology and historical experience of Christ inform our understanding of the image of God in pre- and postlapsarian contexts (before and after the Fall into sin).
- From this perfect and eschatological man, who redeems us from our sin and ushers in the consummation, we can learn more of the original design and intent of the image of God through christocentric, christotelic, and christomorphic example.