

Opening Monologue

Welcome to the AVC App, everyone! This is the Sermon and Commentary portion of the app. As you scroll down, you'll receive spiritual insights, commentary, and devotional questions tied to this week's sermon. Enjoy—dive in and get better equipped in God's Word!

We are now in week three of our series: Mind Revolution: Change Your Life. Our key passage for the entire series is Romans 12:2: "Do not conform any longer to the pattern of this world but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will."

Understand this truth: It's Jesus Christ who transforms and renews our minds.

As we discovered in weeks one and two, our words have the power to build up or tear down. As the ancient Proverb declares: "He who guards his lips guards his life, but he who speaks rashly will come to ruin." (13:3)

God's Word is literally telling us that the words we use have the ability to ruin our lives. I don't know about you, but I'm not going to let my small little tongue damage my life or hurt those around me. Lord, help me be transformed and renewed!

This Sunday, we're going to dig into the origins of words. We're heading back to the Garden of Eden to fully understand what God created us to do. There are some key words in the passage that we'll unpack:

Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it." (Genesis 1:26-28)

Join us this Sunday as we dive into the Lord's Word so that we are better equipped to defeat the devil's schemes. Mind Revolution- Change Your Life!

In Christ,

Rev. Brad Standfest

To Listen to this week's Sermon: "Week 3 Mind Revolution- Change Your Life" Go to the Sermon tab here in our APP or use the links to our website or YouTube Channel where you can also listen to our Sermons:

Web: <https://www.almontvineyardchurch.org/media>

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Key Sermon Text

Romans 12:2

<https://www.biblegateway.com/passage/?search=Romans%2012%3A2&version=NIV>

Proverbs 13:3

<https://www.biblegateway.com/passage/?search=Proverbs%2013%3A3&version=NIV>

Genesis 1:26-28

<https://www.biblegateway.com/passage/?search=Genesis%201%3A26-28&version=NIV>

James 3:16

<https://www.biblegateway.com/passage/?search=James%203%3A16&version=NIV>

Commentary, Spiritual Applications, and Theological Reflections

Guard Lips, Guard Life

The ancient wisdom of Scripture speaks with striking clarity on the power of our words: “Those who guard their lips preserve their lives, but those who speak rashly will come to ruin” (Proverbs 13:3). This Proverb from Solomon warns that the tongue—a small member of the body—holds immense influence over our destiny. To “guard our lips” is to exercise self-control, to think before speaking, and to avoid the careless or reckless utterances that can lead to destruction.

The term “rashly” here describes words spoken without forethought—impulsive remarks that slip out like putting one’s foot in one’s mouth. Such careless speech does not merely embarrass the speaker; it can wound others deeply. Reckless words pierce like a sword (Proverbs 12:18), leaving scars that endure for a lifetime. Many people carry the pain of verbal abuse or thoughtless criticism from childhood, adolescence, or even recent encounters. These wounds lodge in the mind, forming strongholds of negativity, bitterness, or insecurity that shape attitudes and behaviors for years.

Yet the Proverb’s warning extends beyond harming others—it reveals how unguarded speech can ruin our own lives. The tongue, though small, is powerful enough to set the course of one’s entire existence ablaze. As the Apostle James vividly describes in James 3, the tongue is a fire, a world of evil that can defile the whole body and ignite destructive paths. What begins as unchecked words can spiral into patterns of sin, broken relationships, lost opportunities, and spiritual stagnation.

This cycle often repeats like an old vinyl record spinning endlessly: hurt begets hurt, negativity breeds more negativity. Without intervention, the same careless patterns continue generationally. But praise God—transformation is possible! True change begins with ownership. We must take responsibility for our present words and past actions, facing them honestly rather than excusing them. We bring these matters to the cross, allowing Jesus Christ to break every negative stronghold through His redeeming power.

Scripture promises this renewal: “Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will” (Romans 12:2). As we submit our thoughts to God, He reshapes our inner world. Through the gift of neuroplasticity—the brain’s God-given capacity to form new pathways—we can redirect the “rivers and canals” of our thinking. Over time, renewed minds overflow into renewed speech.

Our words carry profound weight: “The tongue has the power of life and death, and those who love it will eat its fruit” (Proverbs 18:21). They can build up or tear down, heal or wound. As followers of Christ, we are called to use our mouths for encouragement, edification, and the proclamation of the gospel. Let our speech reflect the grace we have received—speaking truth in love, offering hope, and sharing the good news of salvation in Jesus.

We are all works in progress. Transformation and renewal take time, requiring patience and perseverance. It begins with humble prayer: “Lord, help me to overcome negativity and strongholds in my mind. Guard my lips that I may guard my life.” Rest assured, we can do all things through Christ who strengthens us (Philippians 4:13). Rely not on your own strength, which is powerless against the enemy, but on the mighty power of our Lord and Savior Jesus Christ.

May we commit today to guard our lips, that we might guard our lives—and the lives of those around us—for His glory. -(1) Rev. Standfest

Where Did the Power of Our Brains Come From?

At first glance, the question might seem straightforward to a believer: the power of our minds comes from God. And that is absolutely true. Yet, as we dive deeper into Scripture, we discover layers of profound truth that reshape our understanding of humanity, authority, and the world around us. The human brain—our seat of thought, creativity, decision-making, and action—is not a product of mere chance or self-evolution. Its remarkable capacity originates from the Creator Himself, who endowed us with a delegated portion of His own divine authority.

Scripture repeatedly affirms God's supreme power through His spoken word. In the beginning, "God said, 'Let there be light,' and there was light" (Genesis 1:3). Psalm 33:6 declares, "By the word of the LORD the heavens were made, their starry host by the breath of his mouth." The Lord merely spoke, and the vast universe sprang into existence. This creative authority is awe-inspiring—utterly amazing and worthy of worship.

Here is where the depth truly unfolds. In Genesis 1:26-28, God makes an astonishing declaration:

"Then God said, 'Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.' So God created mankind in his own image, in the image of God he created them; male and female he created them. God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground'".

God did not merely create humanity for observation or passive existence. He bestowed upon us His image and likeness, granting a delegated authority to rule (Hebrew: *radah*, implying benevolent dominion like a wise king) and subdue (Hebrew: *kabash*, meaning to bring under control, often with the sense of taming or subjugating what is resistant or chaotic, but always in alignment with God's good purposes). This mandate invites humanity into partnership with God: to cultivate creation in a way that reflects His kingdom values of order, beauty, flourishing, care, wisdom, and respect for future generations.

From the dawn of time, humanity has exercised this God-given authority through the power of our minds. We have built homes, cities, and skyscrapers; invented cars, tools, and technologies; drilled for resources; established governments, laws, and hospitals; and developed medical advancements that heal and prolong life. Surgeons perform intricate procedures, scientists unlock mysteries of the body, and innovators create solutions that benefit society. All of this wisdom, creativity, and dominion flows from God—period. As James 1:5 reminds us, every good gift comes from the Father of heavenly lights. Those who deny God's role in human achievement overlook the divine source of all true wisdom and insight.

Yet herein lies the tragedy and the chaos: when we misuse, abuse, or distort this God-given authority, disorder follows. The same minds capable of great good can breed envy, selfish ambition, pride, and rebellion. James 3:16 warns, "For where you have envy and selfish ambition, there you find disorder and every evil practice". Look around our world—division, injustice, destruction, moral confusion—it all begins in the human heart and mind, that 2.5- to 3-pound organ where thoughts take root and actions are conceived. Chaos and disorder seep into our thoughts, overtaking us when we fail to guard our minds.

Praise be to God, He knows our brokenness! The world is fractured by sin, but hope is not lost. One day soon and very soon, we will see the King. The Lord Jesus will return and “make all things new” (Revelation 21:5). Until that glorious day, we are called to resist the chaos. We must take every thought captive to make it obedient to Christ (2 Corinthians 10:5). “The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds” (2 Corinthians 10:4). We demolish arguments and pretensions that oppose God’s truth, tearing down negative strongholds through prayer, Scripture, and reliance on the Holy Spirit.

Do not feed disorder or allow demonic forces to overtake your mind. Instead, renew it daily in alignment with God’s Word. Recognize that the power in our brains is a sacred trust—a reflection of God’s creative authority delegated to us. Use it wisely: to build up, to heal, to proclaim the gospel, and to steward creation for His glory.

May we humble ourselves before the One who spoke the universe into being, thanking Him for entrusting us with such power, and committing to wield it in obedience. For in Christ, our minds can be transformed, our authority redeemed, and our lives aligned with His perfect order. (1, Rev. Standfest)

Genesis 1: 26 -28

The concept of humans being created in the image of God (Genesis 1:26–27) is a key truth in Scripture, both in the Old and New Testaments. It draws from ideas in the ancient Near Eastern world, but the Bible uses it in a unique way to describe humanity’s special role and relationship with God.

In ancient cultures, an “image” (the Hebrew word *tselem*) wasn’t mainly about physical appearance—like a photograph or statue that looks exactly like the original. Instead, it referred to a physical representation that carried the essence or presence of the one it stood for. For example:

- An idol (also called an “image”) in a temple was thought to contain the god’s essence, so the god’s work happened through it.
- Kings sometimes placed statues of themselves in distant lands to show their authority was present there, even when they weren’t physically.

The Bible applies this idea to people: God creates humanity as His living “images” in the world. This doesn’t mean we look like God physically (God is spirit and invisible). Rather, we serve as His visible representatives who carry something of His essence, reflect His character, and do His work on earth.

A helpful comparison comes from Genesis 5:1–3, where Adam has a son, Seth, “in his own likeness, after his image.” Just as a child bears the image of their father—not just in looks, but increasingly in attitudes, character, and behavior as they grow—so we bear God’s image. We’re

all created with this image built in, but it develops and becomes more visible as we grow in relationship with God, mirroring His ways.

This image isn't lost after the Fall (see Genesis 9:6, where murder is wrong because people are still in God's image), though sin damages and clouds it. The New Testament shows God restoring and refining this image in believers through redemption, sanctification, and ultimately glorification (Ephesians 4:24; Colossians 3:10).

Putting it all together in simple terms:

The image of God means we are physical representatives of His divine essence in the world. This gives us the capacity to reflect God's attributes (like love, wisdom, justice, and creativity) and to act on His behalf.

Jesus is the perfect example: He is called "the image of the invisible God" (Colossians 1:15). He doesn't look like what God "looks like," but He fully bears God's essence, reflects His character perfectly, and acts as God's representative.

"Likeness" (Hebrew demuth) in Genesis 1:26 is very similar to "image"—the terms are paired for emphasis. It highlights resemblance and representation, reinforcing that we are made to be like God in function and character, not in physical form.

In Genesis 1:26–28, God connects this image directly to our role: "so that they may rule..." over creation.

God blesses humanity and gives two key commands tied to this role:

- Subdue the earth (Hebrew kabash): This means bringing the earth under control or orderly management. It's not just about animals—it's the whole earth (the feminine pronoun in Hebrew points to "earth" as the object). In the ancient world, this included things like using resources wisely (e.g., farming, irrigation), taming wild areas, and bringing order where there's disorder. Subduing is the broader process of exercising responsible stewardship over God's creation.
- Rule over the creatures (Hebrew radah): This means exercising rightful authority, like a shepherd over sheep or a king over his realm. It's granted authority, not domination for selfish gain. In context, ruling focuses especially on the animal world (e.g., domestication, care, and use), but always under God's delegated power. It never justifies abuse, cruelty, neglect, or needless destruction.

These aren't commands to exploit creation but to manage it as God's vice-regents—His appointed stewards who represent Him. We fill the earth, bring order, reflect His wise and caring rule, and enable life to flourish as He intended.

This functional understanding of the image of God shapes how we live today: Every person has inherent dignity as God's image-bearer, and Christians are called to grow in reflecting Him more clearly through Christ, while caring responsibly for the world He entrusted to us.

Theological Reflection: God’s Creative Word and Humanity’s Dominion Mandate

The biblical narrative of creation in Genesis 1 presents a profound theological framework that reveals God’s sovereign power through His spoken word and His intentional design in entrusting humanity with authority over the earth. This reflection draws upon insights from Wayne Grudem’s Systematic Theology, David Guzik’s Enduring Word commentary, and the applicational emphases found in resources aligned with the Life Application Bible Commentary tradition (which focuses on practical implications for daily living). These sources collectively illuminate how God’s act of speaking the universe into existence underscores His omnipotence, while the granting of dominion to humanity reflects our unique role as image-bearers, called to steward creation responsibly and reflectively. Rather than presenting these views in isolation, this reflection weaves them into a cohesive exploration, highlighting their shared emphasis on God’s glory, human purpose, and the ethical dimensions of our authority.

God’s Creative Word: The Power of Divine Speech

At the heart of Genesis 1 is the recurring phrase “And God said,” which marks the initiation of each creative act. Wayne Grudem, in his Systematic Theology, categorizes these utterances as God’s “decrees”—powerful words that not only declare but actively cause events to occur or bring things into being from nothing (*ex nihilo*). For instance, Grudem points to Genesis 1:3: “And God said, ‘Let there be light’; and there was light.” He explains that these decrees demonstrate God’s absolute sovereignty, where His speech is not mere communication but an efficacious force that shapes reality. Unlike human words, which may persuade or describe, God’s words command existence itself, as echoed in Psalm 33:6: “By the word of the Lord the heavens were made, and all their host by the breath of his mouth.” Grudem emphasizes that this reveals God’s eternal nature—timeless and unchanging—contrasting with the temporal creation that emerges from His will. This doctrine underscores that creation is not accidental or evolutionary in a godless sense but a deliberate act of a personal God who speaks with purpose and authority. (Guzik, Grudem)

David Guzik, in his Enduring Word commentary on Genesis 1, complements this by noting the simplicity and profundity of the opening verse: “In the beginning God created the heavens and the earth.” Guzik interprets this as a foundational statement that establishes God (Elohim in Hebrew, emphasizing His power and plurality within the Trinity) as the uncaused Cause, existing before time and space. He highlights the sequence of creation days, where God’s spoken commands progressively order the chaos (the “formless and void” earth in verse 2) into a structured cosmos. For Guzik, the repetition of “God said” across the chapter (e.g., verses 3, 6,

9, 11, 14, 20, 24, 26) illustrates divine intentionality: light separates from darkness, waters divide, land emerges, vegetation sprouts, celestial bodies appear, animals fill the seas and skies, and finally, humanity is formed. This process is not laborious but effortless, revealing God's transcendence and immanence—He is above creation yet intimately involved in sustaining it. Guzik stresses that this creative word sets the stage for all subsequent revelation, affirming that the universe is not self-existent but dependent on God's ongoing speech (as in Colossians 1:17, where Christ holds all things together).

From a Life Application perspective, which prioritizes how biblical truths apply to everyday life, God's spoken creation invites believers to recognize the power of words in their own lives. Just as God's words brought order and life, human speech—modeled after the divine—can build up or tear down (Proverbs 18:21). This commentary tradition encourages reflection on how we “speak” into our environments through actions and decisions, urging us to align our words with God's creative purposes rather than contributing to chaos. In a world marked by verbal conflicts or misinformation, this reminds us that God's word is trustworthy and life-giving, calling us to emulate that in our relationships and stewardship.

Humanity's Authority: Image-Bearers Called to Rule and Subdue

Transitioning from creation's inception, Genesis 1:26-28 shifts focus to humanity's unique role: “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.’ So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them. And God said to them, ‘Be fruitful and multiply and fill the earth and subdue it, and have dominion...’” Here, God's creative word culminates in entrusting authority to His image-bearers.

Grudem expounds on the “image and likeness of God” (*imago Dei*) as encompassing moral, spiritual, and relational attributes that enable humanity to reflect God's character. He argues that being made in God's image includes rationality, creativity, and the capacity for relationship, but crucially, it equips us for dominion—a delegated authority to represent God's rule on earth. Grudem clarifies that “dominion” (from the Hebrew *radah*) implies wise governance, not exploitation, as humanity is to exercise this under God's ultimate kingship. The command to “subdue” (*kabash*) suggests bringing the earth into productive order, mirroring how God's word subdued chaos. However, Grudem warns that sin (introduced in Genesis 3) distorts this mandate, leading to abusive dominion, yet redemption through Christ restores our ability to fulfill it rightly. He connects this to broader theology: just as God rules sovereignly, humans are vice-regents, glorifying Him through responsible stewardship.

Guzik echoes this in his commentary, viewing the *imago Dei* as the basis for human dignity and purpose. He notes the Trinitarian hint in “Let us make man” (verse 26), suggesting intra-divine

deliberation, and interprets dominion as a royal commission: humanity is to rule as God's representatives, not tyrants. Guzik emphasizes that "subdue" implies effort—creation, though good, requires cultivation to flourish under human care. He draws practical implications, warning against environmental neglect or human devaluation, as both undermine the image we bear. For Guzik, this mandate extends to cultural and societal spheres, where believers are to "fill the earth" not just demographically but with God's influence, countering post-fall disorder.

The Life Application approach builds on this by urging personal and communal application: since we bear God's image, our dominion should reflect His justice, mercy, and creativity. In daily life, this means responsible environmental care (e.g., sustainable practices), ethical leadership in work or family, and advocacy for the vulnerable—actions that "subdue" injustice and promote flourishing. This commentary tradition often highlights how failing to exercise dominion biblically leads to idolatry (worshiping creation over Creator, Romans 1:25) or passivity, but obedience brings blessing, as seen in God's pronouncement that creation was "very good" (Genesis 1:31).

Integrating the Themes: A Call to Reflective Stewardship

Synthesizing these perspectives, God's spoken creation and humanity's dominion form a unified theological tapestry. Grudem's systematic lens reveals the doctrinal depth: creation ex nihilo by decree establishes God's glory as the end goal (Revelation 4:11), with humanity's role amplifying that through imaged rule. Guzik's verse-by-verse exposition grounds this in the text's narrative flow, showing how each "God said" builds toward the climactic creation of stewards. The Life Application emphasis translates this into praxis: believers today are to "speak" life through words and actions, subduing personal and societal chaos while ruling with humility.

Yet, this reflection must acknowledge the fall's impact—dominion twisted into domination, words used for harm—but also redemption's hope. In Christ, the ultimate Image (Colossians 1:15), we are renewed to fulfill the mandate (Ephesians 2:10). Thus, theological contemplation leads to action: honoring God's creative word by stewarding His world, reflecting His character in every sphere. This is not a burden but a privilege, inviting us into partnership with the God who spoke us into being. (Guzik, Grudem)

Resources: Rev. Brad Standfest (1), Logos Bible Program, Factbook, Walter A. Elwell and Philip Wesley Comfort, Guzik, David. 2013. Romans. David Guzik's Commentaries on the Bible, Barton, Bruce B., David Veerman, and Neil S. Wilson. 1992. Romans. Life Application Bible Commentary, Barton, Bruce B., and Philip Wesley Comfort. 1995. The Complaining Cure- Author and Pastor Bill Wahl, Good and Angry- Dr. David Powlison, Stop Your Complaining- Author and Pastor Ronnie Martin. Walton, John H. 2001. Genesis. The NIV Application Commentary. Grand Rapids, MI: Zondervan, Wayne Grudem Systematic Theology, Enduring Word- Dr David Guzik

Sermon Notes:

Wk 3 Mind Revolution – Change Your Life

Hello Everyone... Wow, are we having a Real Winter in Michigan...

Get this... The Average Temperature in the Last 10 days has been -8 to 12 Degrees...

We had One day in the morning that was -20 Actual Temperature without the Wind Chill...

Praise God we have Warm Homes!!

Before we dive into God's Word this week here are the AVC Connections...

YouTube, App, Facebook/ Website

[Let's Pray]

We are in a Series Titled: PP Mind Revolution – Change Your Life

I have heard from many of you through Texts and Phone Calls how the Lord is Transforming your Minds & Lives – Praise God! (Keep pressing in)

If you have listened to Sermons 1 & 2 then have become familiar with our Key Passage for this Series...

PP Romans 12:2 says: Do not conform any longer to the pattern of this world but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.

Make no Mistake about it... It's Jesus Christ who brings the Renewal & Transformation...

Over the Past Couple of weeks, we have learned a lot about our Mind, Emotions, Attitude and Actions...

Our Words have the Ability to Build up or Tear Down...

Scripture says this: Proverbs 13:3 Those who guard their lips preserve their lives, but those who speak rashly will come to ruin.

Do you understand what the Word of God is Declaring...

You can Ruin your Entire life with this Small Little Thing right here...

PP In order for Transformation to take place in your life you must take Ownership... Ownership of the Present Day & your Past Actions & Attitudes...

Here is the Million Dollar Question... Where did the Power of our Brains Come from?

Let me take you way back to the Beginning when God Created Humanity...

On the 6th Day after God Created Everything else he Saved the Best for Last...

God looked at Everything he Created and I Quote: "God saw all that he had made, and it was very good." (Genesis 1:31)

God saved the Best for Last... Let's go Deeper into the Word to Understand...

PP Read Genesis 1:26-27 (Pay attention to some Powerful words God gives us)

Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground." So God created mankind in his own image, in the image of God he created them; male and female he created them.

PP The Word "Image" (tselem) means both Resemblance and Representation. The word "Likeness" (demut) emphasizes

Similarity and carrying certain Attributes

What are some Attributes of God we carry?

Some Attributes of God Humanity carries – We See, Hear, Feel, Speak, Love, Think, Act, Move, Wisdom, Creativity, Relational, Stewardship, Etc.

Scholars & Theologians agree that we are God's Representatives on Earth...

Are you ready for the Next part... This is where I believe this whole Series Starts to Come Together...

We understand in Scripture that God has all of the Authority in Heaven and Earth... God speaks things into Existence... For Example:

"God said, let there be light," and there was light. Genesis 1:3

Psalm 33:6 says: "By the word of the LORD the heavens were made, their starry host by the breath of his mouth."

Hebrews 11:3 says: By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible.

Where am I going with this... Let's Return back to Genesis...

God said this to Humanity... Man & Woman who are made in His Image & Likeness... – Very Important

PP "Let them rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground."

In God's next Breath he Commands us to do this...

PP Genesis 1:28 God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground."

Do you Grasp this...?

From the Mouth of God he gave us Authority to Subdue & Rule the Earth...

The Word Subdue Means:

PP Subdue (kabash) – To bring under Control, to bring into Order, To Press down or harness. Subdue does not mean Exploitation or Harm

The Word Rule Means:

PP Rule (radah) – Exercise Dominion & Authority over. To Rule or Govern. This includes responsible Leadership, Care & Protection

One Theologian says this:

"Together, both "rule" and "subdue" highlight humanity's active role in creation. They invite a partnership with God in cultivating a world that reflects His kingdom values of order, beauty, and flourishing. These responsibilities call us to act with care, wisdom, and respect, in alignment with God's intentions for His creation, and to nurture it for future generations."

Understand... Humanity has used God's Authority...

Humanity has Built Homes, Cars, Skyscrapers, Cities, Hospitals, Established Government & Laws, We Engineer & Design... Drill for Oil & Minerals... and On & On it goes

We can do all of this because of God... (Several PP's)

Listen to this in Conclusion... We will launch from here Next Week:

When Humanity or We Misuse, Abuse, or Distort our God given Authority it Breeds Chaos and Disorder... When Chaos and Disorder seeps into our Minds it will Overtake our Thoughts.

James 3:16 For where you have envy and selfish ambition, there you find disorder and every evil practice.

Closing Prayer

Devotional Questions

1. Reflecting God's Image in Daily Life

Genesis 1:26-27 tells us we are made in God's image (tselem) and likeness (demut), carrying

attributes like speaking, thinking, loving, creating, and relating. Which of these God-like attributes do you see most clearly in your own life right now, and how does recognizing that change how you view your worth and purpose? Pray: Ask God to help you represent Him more intentionally today.

2. The Power of Being God’s Representatives

As God’s image-bearers, we are His representatives on earth. In what areas of your life (family, work, community) do you sense God calling you to represent His character—His wisdom, creativity, love, or care? How might living as His representative bring order instead of chaos? Meditate on Genesis 1:26: “...so that they may rule...”

3. Understanding ‘Rule’ (Radah) as Responsible Dominion

The command to “rule” (radah) means exercising authority with care, protection, and responsible leadership—not tyranny. Think about a situation where you have authority (over your schedule, children, decisions, or even your thoughts). How can you rule in a way that reflects God’s benevolent Kingship rather than selfish ambition? (Reflection-Journal): What would change if you governed with protection and wisdom?

4. Subduing Chaos Without Exploitation (Kabash)

“Subdue” (kabash) calls us to bring things under control and into order—harnessing potential for flourishing, not harming or exploiting. Where in your life (mind, emotions, habits, relationships, or environment) is there “chaos” that needs subduing? How does misusing this authority (e.g., harsh words or neglect) invite disorder, and how can you partner with God to bring order instead? Reflect on Genesis 1:28.

5. Words as Part of Our God-Given Authority

Since God spoke creation into existence (Genesis 1:3; Psalm 33:6), and we carry His attribute of speech as image-bearers, our words carry power too. Connect this to Proverbs 13:3: How have your words recently built up (preserving life) or torn down (risking ruin)? Confess any rash speaking and ask God to help you guard your lips as an act of stewarding your God-given authority.