

52. Dennis Prager was recently interviewed by *The Epoch Times*. His comments about education in this country could be summed up in one word: “nihilism”:

“Political correctness is way too mild a term. There is no such thing today as higher education. There’s higher indoctrination,” Prager said, “When you send your kid to college, you are playing Russian roulette with their values.”

While the Christian seminary is honest about its goals—namely to produce committed Christians—“the university does not admit its goal to produce committed leftists,” Prager said. “You come out with contempt for the founders of the United States. You come out with contempt for America. You come out believing that black or white is important.”

He points to changes in curriculum at the University of California-Los Angeles. Until 2011, students majoring in English had to take one course in Chaucer, two in Shakespeare, and one in Milton. But in 2011, the requirement was changed. Now, he says, all English majors must take three courses from among the following four areas: Gender Race, Ethnicity, Disability, and Sexuality Studies; Imperial, Transnational, and Postcolonial Studies; Genre Studies, Interdisciplinary Studies, Critical Theory; or Creative Writing.

“The left is totalitarian. All leftism everywhere has a totalitarian temptation. The only thing that stops the left in America from being totalitarian is that they don’t have full power. But whenever they have full power, they’re totalitarian. The college campus is the most obvious example.”¹

53. From among Dennis Prager’s comments, the pull quote used by the editors is, “I don’t expect to agree with people on everything. But if we can’t agree on free speech, we agree on nothing.”

¹ “The University Is ‘Infantilizing Its Students,’ Says Dennis Prager,” *The Epoch Times*, Nov. 21, 2019, 15, 16.



54. Ignorance of both cultural and sacred absolutes converts leftists to worship the environment, considering it to be sacred so that preserving it as pristine takes precedence over using its resources for human logistics. This is in opposition to the dominion principle stated in:

Genesis 1:26 Then God decreed, “Let Us make man [עָשָׂה *‘asah*: to create the human soul from a preexisting pattern] in Our image, according to Our likeness; and let them rule [רָדָה *rathah*] over the fish of the sea, and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.”

v. 27 And God created man [בָּרָא *bara’*: to create the soul from *no* preexisting materials] in His own image, in the image of God He created him [בָּרָא *bara’*], male and female He created them.

v. 28 And God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it [שָׁבַע *kavash*]; and rule [רָדָה *rathah*] over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth.”

1. There are two mandates issued to man regarding the environment. The first is “to rule”: *rathah* which means “to rule” or “to have dominion over.”
2. “Dominion” is the best English translation of *rathah*. It is derived from the Latin *dominus*: “Master of a house, lord, ruler, controller.” It carries the idea of “supreme authority” and “sovereignty.”
3. The soul of man was created in the image of God which connotes that man possesses all the attributes of divine personality but does not imply that man possesses deity.
4. The personality of God may be defined as follows:
 - God speaks of Himself as “I” many times in Scripture. Therefore, God is self-conscious.
 - God expresses His thoughts, desires, and decisions; therefore, He has self-determination.



- God recognizes Himself to be a Person, and as such He acts with perfect integrity and perfect rationally.
 - God is infinite personality; we are finite personality. The infinite never adjusts to the finite.²
5. The implications of the fact that man’s personality and soul essence are patterned after the personality and soul of God is applied to the principle of “dominion.”

רָדָה *rathah*: (In) Genesis 1:26, 28 the relationship of human beings to (the earth and) other living creatures is defined. Genesis 1:26 names the object of human dominion as “the fish of the sea, the birds of the air, all ‘the wild animals of the earth, and every creeping thing.” Verse 28 lists these as “the fish of the sea, the birds of the air, and every living thing that moves upon the earth.” Verse 26 associates the dominion exercised by human beings with their being made in the image of God. And verse 28 defines God’s blessing upon humankind by speaking first of fertility, increase, and filling the earth and subduing it, then in a second section of human dominion over the animal kingdom. (pp. 234–35)

Verse 28 speaks of “subduing the earth” as an element of God’s blessing alongside dominion over the animal kingdom. Of course it does not mean subjection by force, but rather putting the earth to use. It is thus clear that being made in God’s image includes exercising dominion over the earth and its fauna and that this dominion is understood as a blessing. (p. 235)

Human dominion, limited to the earth and the animal kingdom, derives from being made in the image of God and is understood as an aspect of God’s blessing. It follows necessarily that human dominion is a power bestowed by God and must serve to maintain God’s order.

² R. B. Thieme, Jr., *The Integrity of God*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2005), 267–68.



Human rule must have positive consequences for the ruled; in ruling, humans must preserve their humanity and remain humane. Therefore human dominion can be understood only as an action for which humans are accountable to God. Human dominion over the earth should therefore contribute to the preservation and benefit of God's creation.³ (pp. 235–36)

6. Conclusions from the meanings of רָחַח (*rathah*):
- God is the sovereign Ruler and supreme authority over His creation.
 - He has delegated rulership authority over to the human race.
 - Mankind has plenipotentary authority to rule the lower creations but must do so with the responsibility that is inherent with this authority.
 - The lower creatures were put here for our “use.” This includes primarily food. Secondly, they may be possessed to provide labor, transportation, protection, companionship, assistance, competition, and entertainment.
7. Human authority over the earth and its resources is mentioned in Genesis 1:28 by the phrase, “fill the earth and subdue it.”
8. The word “subdue” is the Qal imperative of קָבַשׁ (*kavash*) and its definition does not vary among the Hebrew stems; it always means “**to subdue**” or “**to conquer**.”

To conquer and bring into subjection: vanquish; to bring under control especially by an exertion of the will.⁴

To conquer by force or the exertion of superior power, and bring into permanent subjection; to reduce under dominion. Subduing implies *conquest* or *vanquishing*, but it implies also more permanence of subjection to the conquering power, than either of these words.⁵

³ G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, eds., “רָחַח,” in *Theological Dictionary of the Old Testament*, trans. David E. Green (Grand Rapids: William B. Eerdmans Publishing Co., 2004), 13:334–36.

⁴ *Merriam-Webster's Collegiate Dictionary*, 11th ed. (2014), s.v. “subdue.”

⁵ Noah Webster, *An American Dictionary of the English Language*, vol. 2 (New York: S. Converse, 1828; reprint, San Francisco: Foundation for American Education, 1995), s.v. “subdue.”



To gain mastery over or win by overcoming obstacles or opposition; to overcome by mental or moral power; to be victorious.⁶

To subdue; to reduce, by physical force, till resistance is no longer made; to overcome; to vanquish. To gain by force; to win; to take possession by violent means; to gain dominion or sovereignty over, as the subduing of the power of an enemy generally implies possession of the person or thing subdued by the conqueror. To overcome, as difficulties; to surmount, as obstacles; to subdue whatever opposes.⁷

9. The use of the word *kavash* has several applications as can be noted from the English definitions. For example, we find the word used to describe the taking of the land under Joshua.
10. Two tribes, Reuben and Gad, did not desire to go into the land but rather expressed a desire to remain in Transjordan. Moses objected to this idea because it would serve as a discouragement to the other ten tribes.
11. His condition for them being able settle in Transjordan was for them to arm themselves and help take the land of Canaan.
12. If successful, they could then return to the east in Transjordan free of obligation to the Lord and Israel. Moses made this offer in:

Numbers 32:20 So Moses said to them [**Reuben and Gad**], “If you will do this, if you will arm yourselves before the Lord for the war,

v. 21 and all of you armed men cross over the Jordan before the Lord until He has driven His enemies out from before Him,

v. 22 and the land is subdued [**כָּבַשׁ** (*kavash*)] before the Lord, then afterward you shall return and be free of obligation toward the Lord and toward Israel, and this land shall be yours for a possession before the Lord.
13. David, in an appeal to the people of Israel to help build Solomon’s Temple, reminds them of how the Lord subdued the land on their behalf in:

⁶ Merriam-Webster’s Collegiate Dictionary (2014), s.v. “conquer.”

⁷ Webster. *The American Dictionary* (1828), s.v. “conquer.”



1 Chronicles 22:18 “Is not the Lord your God with you? And has He not given you rest on every side? For He has given the inhabitants of the land into my hand, and the land is subdued before the Lord and before His people.”

14. A summary of the uses of *kavash* in the Old Testament is provided by:

In all these passages the “land” is not to be thought of in literal (e.g., agrarian) terms, but as the whole territory shaped by human habitation, as an historical entity. To “subdue” it means primarily to conquer and subdue its previous population, but also to make use of all the economic and cultural potential associated with the concept of “land.”

The concept of *ha’aretz* (the earth) receives its broadest semantic extension in Genesis 1:28 where God blesses the man and woman and commands them to subdue *ha’aretz* (the earth) after it has been filled through human fertility.⁸

15. The application to Genesis 1:28 is clear: man is to conquer the earth. It is to become subservient to the human race for its logistical support. The purpose and application for man’s conquering of the earth and its resources is to restrain entropy by the “sweat of his brow.”
16. Entropy is controlled by human intervention into “natural processes.” If you do not tend a garden it will not become more productive by means of the “survival of the fittest,” “natural selection,” or “natural processes.”
17. A garden left unattended will be overwhelmed by weeds and parasites, the ground must be tilled and fertilized, dead growth must be pruned, harvests must occur on schedule. A lazy farmer who wouldn’t hoe his corn will discover his corn is lost.
18. After God placed Adam in the garden of Eden the first duties issued to him are found in:

Genesis 2:15 Then the Lord God took the man and put him into the garden of Eden to cultivate it [עָבַד] *’avath*: to work, develop, cultivate; also, to serve] and keep it [שָׁמַר] *shamar*: to watch over, care for, preserve].

⁸ Botterweck, Ringgren, and Fabry, eds., “עָבַד,” in *Theological Dictionary of the Old Testament*, trans. David E. Green, 7:54.



1. It was Adam's responsibility to manage the garden's resources. This required mostly supervision with a minimum of maintenance.
2. However, after the fall he was forced to intensify these responsibilities due to the entropy which occurred within the creation.
3. Jesus Christ is the Person of the Trinity whose omnipotence holds the universe together. This power maintained the original creation in a status quo of perfection with no entropy.
4. But Lucifer's sin resulted in the Lord releasing the universe to a state of total entropy called "inert uniformity" or "complete randomness."
5. Following the sin of Adam, the Lord continues to hold the universe together but permits gradual entropy to creep toward uniformity and randomness.
6. This gradual entropy is designed to maintain conditions in the universe so that life can be supported on planet Earth until perfection is restored at the Second Advent.
7. In the meantime, because of advancing entropy man is delegated authority over the earth and is to use his ingenuity, imagination, and creativity to control the increasing chaos that surrounds him.
8. Radical environmentalists wish to restrain the use and development of natural resources. But their logic is flawed. For example, they claim untapped fields of oil and gas must not be exploited because their use would mean future generations would be deprived of their use.
9. But at the same time, they predict that the earth will be around for another several billion years before entropy results in destroying the human race.
10. Consequently, under their logic, no generation could tap new oil and gas preserves in good conscience.
11. The opposite is true. Man's mandate is to conquer the environment and establish his duly appointed dominion over its resources: animal, vegetable, and mineral.
12. Beginning in the perfect environment of Eden and continuing until the universal flood of Genesis 7, man was given permission to eat any and all of the earth's flora for sustenance.



Genesis 1:29 Then God said, “Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you;

v. 30 and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food”; and it was so.

13. We learn from these two verses that prior to the flood both man and animals were herbivorous (plant eating), neither was carnivorous (flesh eating).
14. Following the flood both man and animal became carnivorous and man’s dominion over the animal kingdom was expanded to include them in his diet:

Genesis 9:1 And God blessed Noah and his sons and said to them, “Be fruitful and multiply, and fill the earth.

Genesis 9:2 “And the fear of you and the terror of you shall be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand are they given.”

15. This is why you have to take guns when you hunt. The animals you stalk fear you and are in terror of you thus they avoid you, they will run, and when backed into a corner they will fight you only because flight has been denied them. Nevertheless, all the “beasts,” and “birds,” and “reptiles,” and even “bugs” have been given to mankind for nourishment.

Genesis 9:3 “Every moving thing that is alive shall be food for you; I give all to you, as I have the green plant.

v. 4 “Only you will not eat flesh with its life, that is, its blood.”

16. The human’s diet has been expanded to include the animal kingdom in addition to plants. This is said to be a gift from God with only one restriction: we are not to behave as do the wild animals and eat an animal while it is alive. The reason: animals have no souls. Their life is in their blood and it is placed off limits for human consumption.



17. Up to this point man was not permitted to take the life of any animal. But after the flood He now allows man to do so, yet in His wisdom the Lord discerned that man, practiced in the slaying of animals, could turn those talents toward his fellowman as an evil problem-solving device. Therefore, what follows is the required punishment to be imposed on man-eating animals and murderers.

Genesis 9:5 “And surely I will require your lifeblood; at the hand of every beast I will require it [**beasts who kill humans must be destroyed**] and at the hand of man [**humans who murder humans must be executed**]. From every man’s brother I will require the life of man [**originally execution of justice was a family matter**].

v. 6 “Whoever sheds man’s blood, by man [**brothers, fathers, et al.**] his blood shall be shed [**capital punishment for murderers**], for in the image of God He made man [**God imputed the soul to man and He alone is to decide when to remove it in death**].

18. The dominion of man is expressed in the divine institutions. Since man is made in God’s image, he is obligated to make decisions that reflect the desires of the Higher Authority to Whom he is responsible and accountable.
19. It is to be noted that after Adam was created (Genesis 2:7) he was placed in Eden (v. 8) and was immediately employed by the Lord. His job description is given in two paragraphs: **(1)** he was instructed to cultivate and manage the garden’s produce (v.15) and **(2)** to name the animals (v. 19).
20. We learn from this that Adam was created as an adult who spoke his language fluently and had the ability to make value judgments. His vocabulary was so fully developed that he had the capacity to observe the newly created animal creation and assign names to each of them.
21. The animals were created male and female, but Adam is said to have been alone in:



Genesis 2:18 Then the Lord God said, “It is not good for the man to be alone [בַּרְ (bath): the circumstance of being along by oneself]; I will make him a helper [עֵזֶר (‘azar): helper, assistant, counterpart] suitable [נֶגֶד (negeth): “in front of” plus the prefix כֶּ (ke): “corresponding with”: a counterpart responding to him] for him.”

22. Adam’s solitude is noticed by the Lord and He provides for him what is described as a “helper.” This gift from God resulted in the divine institution of marriage:

Genesis 2:22 The Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man.

v. 23 The man 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.”

v. 24 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.

This concludes our analysis of the Ark Encounter in Williamstown, Kentucky, a critique of the effort by Ken Ham to reproduce Noah’s Ark based on the brief specifications give by the Lord to Noah in Genesis 6:14–16.

Our overview presented an objective synopsis of the technical research done by Ham’s team. Based on the biblical information specified in the above passage, the group’s challenge was to (1) determine if an Ark of the size described could accommodate Noah’s family of eight, (2) organize and sustain the various “living creatures” specified to be taken onboard, and (3) provide the necessary food and water to nourish them all over the course of one year.

The research done by the Ark Encounter team did accomplish confirming what was stipulated by the Lord could have been contained onboard and maintained successfully.

Having been through the Ark Encounter in Kentucky, I am prepared to recommend the attraction. There are a few things that need to be understood in order to better enjoy the experience.

(End JAS3-32. See JAS3-33 for continuation of study at p. 321.)