

**NOTE:** This shows a lack of trust in the Lord, the sins of questioning divine integrity.

47. The decline of Israel was noted by the indifference of the people toward *Yahweh* and the failure of the prophets to issue warnings against their attendant moral decline:

**Isaiah 56:9** All you beasts of the field, come and devour, all you beasts in the forest [ **the enemies of Israel** ].

**v. 10** His [ **the Lord's** ] watchmen are blind [ **prophets and city leaders** ], they are all ignorant; they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

**v. 11** Yes, they are greedy dogs which never have enough. And they are shepherds who cannot understand; they all look to their own way, each one for his own gain, from his own territory [ **religious and political corruption** ],

**v. 12** “Come,” one says, “I will bring wine, and we will fill ourselves with intoxicating drink; tomorrow will be as today, and much more abundant.”

48. The Lord quoted this flawed philosophy in His parable of the rich fool in:

**Luke 12:16** Jesus told the multitudes a parable, saying, “The land of a certain rich man was very productive.

**v. 17** “And he began reasoning to himself, saying, ‘What shall I do, since I have no place to store my crops?’

**v. 18** “And he said, ‘This is what I will do: I will tear down my barns and build larger ones, and there I will store all my grain and my goods.

**v. 19** ‘And I will say to my soul, “Soul, you have many goods laid up for many years to come, take your ease, eat, drink and be merry.”’

**v. 20** “But God said to him, ‘You fool! This very night your soul is required of you; and now who will own what you have prepared?’



**Luke 12:21** “So is the man who lays up treasure for himself, and is not rich toward God.”

49. Some confused believers in the church at Corinth did not believe in bodily resurrection. Paul responds to this in 1 Corinthians 15:12-19 by using a debater’s technique to disprove their heresy. He concludes his comments in:

**1 Corinthians 15:19** If we have hoped in Christ in this life only, we are of all men most to be pitied.

He continues to address the doctrine of resurrection throughout the chapter and quotes Síduri’s flawed philosophy of its application to reversionists by Isaiah:

**1 Corinthians 15:32b** If we assume [ εἰ (ei): 1st class condition: to consider the protasis as true for the purpose of debate ] that the dead are not raised [ οὐκ ἐγείρω, (*ouk egeirō*: present passive indicative) ], “Let us eat and drink, for tomorrow we die!”

50. Today the children of America have been so programmed into believing there is no God, no eternal life, and no real meaning to life, an increasing number have developed a nihilistic disposition that is manifest by rampant drug abuse, alcoholism, and sexual deviancies. The guilt that accompanies all this leads some to murder, and others to commit suicide.

Nihilism. Relentless negativity or cynicism suggesting an absence of values or beliefs. Political belief or action that advocates or commits violence or terrorism without discernible constructive goals. A diffuse, revolutionary movement of mid-19th-century Russia that scorned authority and tradition and believed in reason, materialism, and radical change in society and government through terrorism and assassination. Latin: *nihil*, nothing.<sup>7</sup>

51. Over time, propaganda communicated to generations of children takes its toll. A combination of radical environmental dogma, plus sex education that emphasizes the physical at the exclusion of the spiritual, and the theologies of cosmic and human evolution combine to create a progressive worldview.

(End JAS3-31. See JAS3-32 for continuation of study at p. 311.)

<sup>7</sup> The American Heritage Dictionary of the English Language, s.v. “nihilism.”



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.”<sup>1</sup>

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.”

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<sup>1</sup> “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 [ כָּבַשׁ *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.<sup>2</sup>
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."

רָחַח *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.

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<sup>2</sup> 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.<sup>3</sup> (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.<sup>4</sup>

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.<sup>5</sup>

<sup>3</sup> 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.

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

<sup>5</sup> 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.<sup>6</sup>

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.<sup>7</sup>

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:

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

<sup>7</sup> 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.<sup>8</sup>

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 ].

<sup>8</sup> 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.

