

**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.



**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 [ בַּר (bath): the circumstance of being along by oneself ]; I will make him a helper [ עֲזָרָה (‘azar): helper, assistant, counterpart ] suitable [ נֶגֶד (negeth): “in front of” plus the prefix כִּי (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.)

