



Biblical Commentary on “Eat, Drink, & Be Merry,” Isa 22:12-13, 56:9-12; Lk 12:16-21; 1 Cor 15:32b; Progressive Worldview Rejects “Dominion,” Gen 1:26-28

- 46) It is the negative aspect of this philosophy that we see used by several biblical writers including the Lord:

Isaiah 22:12 - In that day [**warnings through the prophet to cease revelry and begin reversion recovery in the face of an Assyrian invasion**] the Lord God of the armies, called you to weeping, to wailing, to shaving the head, and to wearing sackcloth.

Isaiah 22:13 - Instead, there is gaiety and gladness, killing of cattle and slaughtering of sheep, eating of meat and drinking of wine: “Let us eat and drink, for tomorrow we may die.”

- 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 to 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, every 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?’

v. 21 - “So is the man who lays up treasure for himself, and is not rich toward God.”

- 49) On Easter we studied Paul’s response to some confused believers in the church at Corinth who did not believe in bodily resurrection. In 1 Corinthians 15:12-20 we observed the context in which Paul used a debater’s technique to disprove their heresy. He continues to address the doctrine of resurrection throughout the chapter and on one occasion he quotes the flawed philosophy of Siduri and its application to reversionists by Isaiah and the Lord:



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 that there is no God, no eternal life, and no real meaning to life that an increasing number have developed a nihilistic disposition that is manifest by rampant drug abuse, alcoholism, and sexual deviancies. The guilt that accompanies all these leads some to murder, and others to suicide.
- 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.
- 52) The environment takes on an aura of the 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.”

Genesis 1:27 - 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 from:

Thieme, R. B., Jr. *The Integrity of God*. 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 1998), 220:

- God speaks of Himself as “I”; therefore He 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 rationally.
 - God designs, executes, and empowers; these are activities of His personality.
- 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.”



Botterweck, G. Johannes, Helmer Ringgren, and Heinz-Josef Fabry (eds.). *Theological Dictionary of the Old Testament*. Translated by David Green. (Grand Rapids: William B. Eerdmans Publishing Co., 2004), 13:334-36:

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. Verse 28 speaks of “subduing the earth” as an element of 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.

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. 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 contribute to the preservation and benefit of God’s creation.

- 6) Conclusions from the meanings of *rathah*:
 - God is the sovereign Ruler and supreme authority over His creation.
 - He has delegated rulership authority over to the human race.
 - Mankind has plenipotentiary 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 verse 28 by the phrase, “fill the earth and subdue it.”