

John Stuart Mill, Michel Montaigne, Thomas Paine, and François Voltaire, and more recently, Tom Regan, and Peter Singer. See Mary Midgley, *Animals and Why They Matter* (Athens, Ga.: University of Georgia Press, 1984) 11; and Eric Blumenson's analysis of philosophical indifference and hostility to animal rights or welfare, in "Who Counts Morally," published in *Journal of Law and Religion* 14 (1999–2000): 25–40.

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⁴ See Bernhard W. Anderson, *From Creation to New Creation: Old Testament Perspectives* (Minneapolis, Minn.: Fortress Press, 1994); Richard C. Austin, *Hope for the Land: Nature in the Bible* (Atlanta, Ga.: John Knox Press, 1987); James Barr, "Man and Nature: The Ecological Controversy and the Old Testament," *Bulletin of the John Rylands Library* 52 (1972): 9–32; Wendell Berry, *The Gift of the Good Land: Further Essays, Cultural and Agricultural* (San Francisco, Calif.: North Point Press, 1981) 267–81; Robert R. Gottfried, *Economics, Ecology, and the Roots of Western Faith* (Lanham, Md.: Rowman and Littlefield, 1995) 29–65; Bruce J. Malchow, "Contrasting Views of Nature in the Hebrew Bible," *Dialog* 26 (1987): 40–43; Holmes Rolston III, "The Bible and Ecology," *Interpretation* 50 (1996): 16–26; H. Paul Santmire, *The Travail of Nature: The Ambiguous Ecological Promise of Christian Theology* (Philadelphia, Pa.: Fortress Press, 1985) 189–218; Ronald A. Simkins, *Creator and Creation: Nature in the Worldview of Ancient Israel* (Peabody, Mass.: Hendrickson Pub., 1994); and Odil H. Steck, *World and Environment* (Nashville, Tenn.: Abingdon Press, 1980). More than 700 titles are listed in Hessel's "Bibliography," in *Theology for Earth Community*, 269–92. See also, Robert Booth Fowler, *The Greening of Protestant Thought* (Chapel Hill, N.C.: University of North Carolina Press, 1995) esp. 28–44.

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⁵ The divine name YHWH, possibly vocalized originally as "Yahweh" [if not Jehovah], appears throughout much of the biblical tradition. English Bibles usually render this name as "The LORD." See note 33 of this paper.

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⁶ In biblical tradition, YHWH (God) is always represented by male gender language. That usage is only followed insofar as it is present in the quotations and subsequent quoted commentary on the texts utilized in this version of the article. It may be noted, however, that a number of biblical texts associate female gender with God. See, for example, Gen 1:26–27; 5:1–2; Prov 8:1–32; Isa 49:15; Wisd of Sol 7:24–8:1.

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⁷ The Revised Standard Version (RSV) of the Bible is normally used for quotations in this paper because it renders the Hebrew (and other ancient biblical languages) more literally than other modern translations. For clarity, the divine name is generally rendered here as "God," although the underlying biblical texts often use the name "YHWH" instead of "God," and "YHWH" is utilized in this paper through direct textual quotations and subsequent quoted commentary.

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⁸ "P" is the symbol used by biblical scholars since the late nineteenth century to designate the so-called "Priestly" traditions found in Genesis, Exodus, Leviticus, and Numbers. These traditions are thought to derive from writers and editors associated with priests who officiated at the Jerusalem temple in the late sixth or fifth centuries BCE. Typical emphases include the distinction between priests ("the sons of Aaron") and Levites (seen as assistants to the priests); genealogies, especially of priestly and Levitical families; ceremonial furnishings of the "tabernacle" or "tent of meeting" (conceived as a portable prototype of the eventual Jerusalem temple); and detailed instructions for carrying out numerous kinds of sacrificial offerings. In Genesis, texts attributed to P characteristically use the divine name *Elohim*, translated as "God." As to P tradition in Genesis 1–10, see generally Steck, *World and Environment*, 89–113; and Gerhard von Rad, *Old Testament Theology*, vol. 1 (New York: Harper, 1962) 232–79.

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⁹ Simkins notes that there is no biblical basis for the often-repeated assertion that the second creation story's account of the first man's naming other animals (Gen 2:18–20) signified human superiority or dominance over them (Simkin, *Creator and Creation*, 183).

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¹⁰ For a variety of critiques and responses by other commentators, see, Ian Barbour, *Ethics in an Age of Technology*, vol. 2 (San Francisco, Calif.: HarperSanFrancisco, 1993) 74–80; Jeremy Cohen, "On Classical Judaism and Environmental Crisis," *Tikkun* 5, no. 2 (1990): 74–77; Thomas S. Derr, "Religion's Responsibility for the Ecological Crisis: An Argument Run Amok," *World View* 18 (1975): 39–45; Thomas S. Derr, *Environmental Ethics and Christian Humanism* (Nashville, Tenn.: Abingdon, 1996) 19–22; Dale and Sandy Larsen, *While Creation Waits: A Christian Response to the Environmental Challenge* (Wheaton, Ill.: Harold Shaw Pub., 1992) 43–54; James A. Nash, *Loving Nature: Ecological Integrity and Christian Responsibility* (Nashville, Tenn.: Abingdon, 1991) 68–92; Gary North, *The Dominion Covenant: Genesis* (Tyler, Tex.: Institute for Christian Economics, 1982) 27–36; and John Passmore, *Man's Responsibility for Nature: Ecological Problems and Western Traditions* (New York: Charles Scribner's Sons, 1974) 3–27.

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¹¹ It also tends to overestimate the impact of these biblical texts on cultures where Judaism, Christianity, and their scriptures have had little or no identifiable influence while it underestimates the influence of other and more plausible factors. See Barry Commoner, *The Closing Circle: Nature, Man, and Technology* (New York: Knopf, 1971) 1–6; Rene J. Dubos, *A God Within* (New York: Scribner's, 1972) 160–62; Ernest L. Fortin, "The Bible Made Me Do It: Christianity, Science, and the Environment," *Review of Politics* 57 (1995): 197–223; Jim Mason, *An Unnatural Order: Uncovering the Roots of Our Domination of Nature and Each Other* (New York: Simon and Schuster, 1993); Alan S. Miller, *A Planet to Choose: Value Studies in Political Ecology* (New York: Pilgrim Press, 1978) 67–74; Nash, *Loving Nature*, 75; Colin A. Russell, *The Earth, Humanity, and God* (London: UCL Press, 1994) 86–93; and Steck, *From Creation to Creation*, 31–42.

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¹² This point has also been noted by Bernhard W. Anderson, "Creation and Ecology," in *Creation in the Old Testament* (Philadelphia, Pa.: Fortress Press, 1984) 152–71.

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¹³ See, Paul Abrecht, et al., *Faith, Science, and the Future* (Philadelphia, Pa.: Fortress Press, 1979) 34–43; Anderson, *From Creation to New Creation*, 111–31; Phyllis A. Bird, "Male and Female He Created Them': Genesis 1:27b in the Context of the Priestly Act of Creation," *Harvard Theological Review* 74 (1981): 137–44; Berry, *The Gift of the Good Land*, 268–69; Simon Brouman and Debbie Legge, *Law Relating to Animals* (London: Cavendish Pub., Ltd., 1997) 2–6; J. Baird Callicott, "Genesis and John Muir," in *Covenant for a New Creation: Ethics, Religion, and Public Policy*, Carol S. Robb and Carl J. Casebolt, eds., (Maryknoll, N.Y.: Orbis, 1991) 107–40; Douglas John Hall, *Imaging God: Dominion as Stewardship* (New York: Friendship Press, 1986); Gottfried, *Economics, Ecology, and the Roots of Western Faith*, 36–39; Wesley Granberg-Michaelson, *A Worldly Spirituality: The Call to Redeem Life on Earth* (San Francisco, Calif.: Harper and Row, 1984) 53–72; Tom Hayden, *The Lost Gospel of the Earth: A Call for Renewing Nature, Spirit, and Politics* (San Francisco, Calif.: Sierra Club Books, 1996) 60–66, 81–102; Diane Jacobson, "Biblical Bases for Eco-justice Ethics," in *Theology for Earth Community*, Hessel ed., 46–49; James Limburg, "The Way of an Eagle in the Sky: Reflections on the Bible and the Care of the Earth," *Catholic World* 233, no. 1396 (July-Aug 1990): 148–52; Nash, *Loving Nature*, 102–108; Louis P. Pojman, *Global Environmental Ethics* (Mountain View, Calif.: Mayfield Pub. Co., 1999) 97–103; Holmes Rolston III, *Environmental Ethics: Duties to and Values in the Natural World* (Philadelphia, Pa.: Temple University Press, 1988) 338; Steck, *World and Environment*, 102–108, 194–200; Lloyd H. Steffen, "In Defense of Dominion," *Environmental Ethics* 14 (1992): 63–81; Phyllis Triple,

"Ancient Priests and Modern Pollution," *Andover Newton Quarterly* 12 (1971): 74–79; Gene M. Tucker, "Rain on a Land Where No One Lives: The Hebrew Bible on the Environment," *Journal of Biblical Literature* 116 (1997): 3–17; Barend A. de Vries, *Champions of the Poor: The Economic Consequences of Judea-Christian Values* (Washington, D.C.: Georgetown University Press, 1998) 113–14; and Loren Wilkinson, ed., *Earthkeeping in the Nineties: Stewardship of Creation*, rev. ed. (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1991) 275–325. As to the nature and somewhat limited extent of Jewish responses, see Ismar Schorsch, "Learning to Live with Less: A Jewish Perspective," in Rockefeller and Elder, *Spirit and Nature*, 25–38; and Eilon Schwartz, "Jewish Theory and the Environmental Crisis" in *Theology for Earth Community*, Hessel, ed., 53–63.

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¹⁴ See parts II and IX of this article. See generally, Charles S. McCoy, "Creation and Covenant: A Comprehensive Vision for Environmental Ethics," in *Covenant for a New Creation*, Robb and Casebolt, eds., 212–25.

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¹⁵ See Gen 6:5, which characterizes the human condition before the flood: "YHWH saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Arguably, the P account at Gen 6:11–22 likewise attributes "violence" to humanity, not to other creatures, though other creatures somehow may have been corrupted by human depravity. See Anderson, *Creation in the Old Testament*, 161–65. In opposition to Steck (*World and Environment*), nothing in the biblical narrative suggests that humans had been threatened or harmed by violent animals.

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¹⁶ Granberg-Michaelson notes that after the flood, repetition of these commands was "conspicuously omitted" Granberg-Michaelson, *A Worldly Spirituality*, 64. The author of Ps 8:5–8, however, may represent a strand of biblical understanding to the effect that humans were to have dominion over other life-forms in the era after the flood. The character of such dominion is not indicated in the psalm. See Elizabeth Dodson Gray, "A Critique of Dominion Theology," in *For Creation's Sake*, Dieter T. Hessel, ed., (Philadelphia, Pa.: Geneva Press, 1985) 71–83; and James B. Tubbs, Jr., "Humble Dominion," *Theology Today* 50 (1994): 543–56. In the New Testament, Psalm 8 is read as a prophetic description of Christ's, not humankind's, rule or dominion: Eph 1:20–22; Heb 2:5–10. Ps 91:13, which seems to echo Ps 8:6–8, is in the context of a series of re-assurances to those who put their trust in God. Wisd of Sol 9:1–3 and Sir 17:2–4 merely recapitulate Genesis 1.

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¹⁷ In Job 40, God urges that Job (and, implicitly, other humans) cannot hope to subdue the great creatures Behemoth and Leviathan. Several other texts in Job and Psalms make clear that many creatures for whom God cares were meant to remain free from human control. See, Job 38:39–41; 39:1–12, 26–30; Pss 50:9–12; 104:10–13, 17–18, 20–22, 24–30; 145:13–16; and 147:8–9. See generally Tucker, "Rain on a Land Where No One Lives," *Journal of Biblical Literature* 116 (1997): 3–17. On the Book of Job as a critique of anthropocentrism, see Hayden, *The Lost Gospel of the Earth*, 74–81. On Psalm 104, see Steck, *World and Environment*, 78–89: "The absence of humankind's dominion as a theme in the remainder of the Old and New Testaments reflects the loss of humankind's status as dominator of the earth." See also, Barlow, "Why the Christian Right Must Protect the Environment," *British Columbia Environmental Affairs Law Review*, 802; and, Nash, *Loving Nature*, 102. In some texts, other creatures are said to have dominion over humans. See generally, Jeanne Kay, "Concepts of Nature in the Hebrew Bible," *Environmental Ethics* 10 (1988): 309, 314–17. A few biblical texts even contemplate that in the time (or times) of future judgment, other creatures would serve as agents of God's retribution against depraved humankind. Also see note 200 of this paper.

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¹⁸ See, Judg 2:11–23; 1 Kings 11:26–39; 2 Kings 17:1–18; 24:18–20; Job 38:4–39:8; Pss 22:27–28; 90–91, 94; 96–99; 135:5–12; 145:13; Amos 1–3; Jonah; and

all other biblical prophets. In the New Testament, see, 1 Pet 5:11. See generally, McAfee, "Ecology and Biblical Studies," in *Theology for Earth Community*, Hessel, ed., 36–38, cited above in note 3.
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¹⁹ See Gen 7:22: "Everything on the dry land in whose nostrils was the breath of life died." Under these conditions, marine mammals and reptiles would have survived the flood waters without needing to board the ark.
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²⁰ That implication is made explicit in the covenant God made with all living beings in the next chapter (Genesis 9). See part II of this article.
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²¹ See, Ps 104:24: "O YHWH, how manifold are thy works! . . . [T]he earth is full of thy creatures." Psalm 104 and P tradition were set down at approximately the same time. See also, Sir 16:29–30.
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²² See Gen 10:8–9; 25:27; 27:3–4, 30–33.
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²³ Gen 9:2. Strangely little is said about fishing or eating fish in the Jewish scriptures or Old Testament. The only explicit instances mentioned occur in Num 11:5; Ezek 47:10; and Tob 6:1–5. See also, Neh 13:16.
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²⁴ See note 106 of this paper.
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²⁵ Clearly more is involved here than a mere "visceral prohibition against the consumption of blood." Ismar Schorsch, in *Spirit and Nature*, Rockefeller and Elder, eds., 31. Compare Native American practices expressing reverence or concern for the life of animals killed for food.
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²⁶ See Lev 17:10–14; Deut 12:20–27.
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²⁷ According to Gen 10:1–32, all later humankind descended from Noah.
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²⁸ Acts 15:19, 28–29.
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²⁹ The vessel was said to be 450 feet long, 75 feet wide, and 45 feet high, with three decks (Gen 6:15–16).
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³⁰ Gen 6:20. See also, Gen 7:14–15.
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³¹ Holmes Rolston III refers to Noah's ark project as the first "Endangered Species Act" (Rolston, *Environmental Ethics*, 94). Critics who consider texts such as Gen 1:26–28 dispositive as to the biblical viewpoint in regard to human relations with other creatures, typically ignore Noah's ark project. See, for example, Peter Singer, *Animal Liberation: A New Ethics for Our Treatment of Animals* (New York: Random House, 1977) 193–95. Such critics generally make no mention of the P covenant with every living creature (Gen 9:8–17).

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³² Albert Gore, *Earth in the Balance: Ecology and the Human Spirit* (Boston: Houghton Mifflin, 1993) 244–45. Compare Bill D. Moyers, et al., *Genesis: A Living Conversation* (New York: Doubleday, 1996) 111–53. Moyers and his conversationalists make no mention of Noah's role in preserving all kinds of air-breathing species or of the P covenant with all living beings for all generations. Compare Bruce Babbitt, "Between the Flood and the Rainbow: Our Covenant to Protect the Whole Creation," *Animal Law* 2 (1996): 1, 5: "God did not specify that Noah should limit [passengers on] the ark to two charismatic species, two good for hunting, two species that might provide some cure down the road, and two that might draw crowds at the city zoo. He specifies the whole creation"(emphasis in original).

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³³ "J" is the symbol commonly used by biblical scholars to designate texts thought to derive from the "Yahwist" collector(s) and editor(s) of earlier traditions that appear in most of the biblical books from Genesis to 1 Kings. The symbol derives from the first letter of the transliterated divine name Jahweh (German), or Jehovah, Yahweh, or YHWH (English), typically used in these texts as early as Genesis 2. It is commonly thought that the "J" texts were collected and edited in the tenth century BCE in Judah, either during the time of Solomon, or a few decades afterwards. On major themes in J tradition, see Steck, *World and Environment*, 64–78.

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³⁴ This text is the basis for the later prophetic affirmation that God's "covenant of peace" would never "be removed" (Isa 54:9–10).

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³⁵ See generally, Anderson, *From Creation to New Creation*, 156–64; and Granberg-Michaleson, *A Worldly Spirituality*, 73–90.

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³⁶ See Gen 7:22.

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³⁷ The other main biblical covenants include those described in Gen 12:1–3; 15:1–21; 17:1–14; 26:1–5; 28:13–15; Exod 19:5–6 (Exod 20:1–23:33); and Exod 34:10–27. On biblical covenants, see generally, Simkins, *Creator and Creation*, 152–72.

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³⁸ Compare Isa 24:5 ("the everlasting covenant") and Ps 145:13 ("everlasting kingdom").

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³⁹ Compare Simkins, *Creator and Creation*, 154–56, who characterizes the P covenant as God's covenant with all creation. Jay B. McDaniel reflects on contemporary implications of this P covenant in his chapter, "A God Who Loves Animals," in *Good News for Animals? Christian Approaches to Animal Well-being*, Charles Pinches and Jay B. McDaniel, eds. (Maryknoll, N.Y.: Orbis, 1993) 86–91.

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⁴⁰ In Gen 9:13, the covenant is said to have been made between God and "the earth." It is unclear whether, in this context, "the earth" itself is meant, or whether here "the earth" stands for the fuller expression, "every living creature of all flesh that is upon the earth" as in Gen 9:16, 17.

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⁴¹ "The covenant ([Gen] 9:17) . . . suggests that the Creator's purpose is to

provide living space for all organisms, so that they may share the earth together" (Nash, *Loving Nature*, 101).

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⁴² See also *Wisd of Sol* 1:14: "For [God] created all things that they might exist, and the creatures of the earth are wholesome"; and *Sir* 39:16: "All things are the works of the Lord, for they are very good." As to biblical creation traditions, see Ian Barbour, *Religion in an Age of Science*, vol. 1 (San Francisco: Harper and Row, 1990) 130–35.

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⁴³ See Babbitt, "Between the Flood and the Rainbow," *Animal Liberation* 2 (1996): 5. Regarding the rainbow as the sign of the covenant: "We are thus instructed that this everlasting covenant was made to protect the whole of creation, not for the exclusive use and disposition of mankind, but for the purposes of the Creator." Several other commentators also have demonstrated that biblical faith generally is not anthropocentric. See, Dianne Bergant, "Is the Biblical Worldview Anthropocentric?," *New Theology Review* 4, no. 2 (1991): 5–14; John Cobb, Jr., *Sustainability, Economics, Ecology, and Justice* (Maryknoll, N.Y.: Orbis, 1992) 92–93; and Barlow, "Why the Christian Right Must Protect the Environment," *British Columbia Environmental Affairs Law Review*, 783: "In short, the [biblical] environmental narrative is neither biocentric nor anthropocentric; it is theocentric."

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⁴⁴ Nothing in this covenant suggests that humans were to have dominion over other creatures. God, who initiated this covenant, was the one who had dominion. See notes 17 and 18 of this paper.

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⁴⁵ See, *Job* 12:10; *Pss* 36:5–6; 74:14; 104:10–30; 136:25; 145:8–9, 14–17; 147:9; *Joel* 2:22; *Wisd of Sol* 11:24–12:1; *Sir* 16:29–30; 18:13; 39:16, 33. Numerous biblical texts likewise represent wildlife and domestic animals calling upon YHWH or God to sustain them; and praising, blessing, or giving God thanks for doing so or for other mercies. See, *Job* 38:41; *Pss* 69:34; 96:11–13; 104:21, 26; 145:10, 15, 21; 148:7, 10; 150:6; *Joel* 1:20; *Tob* 8:5, 15; and *Song of the Three Young Men* vv. 35–59. This motif comes to expression in the Christian doxology: "Praise God from whom all blessings flow; Praise Him all creatures here below . . ."

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⁴⁶ See part IX of this article.

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⁴⁷ See part IV. B. 1. of this article.

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⁴⁸ Interpreters often include Leviticus 17 in the Holiness Code. Due to its affinity to characteristic Priestly motifs, however, that chapter is considered part of the Priestly Code in this article.

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⁴⁹ *Lev* 19:21; 24:13.

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⁵⁰ In this article, we also consider *Exod* 13:1–16 part of the PC.

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⁵¹ Biblical commentators typically pass over such texts in silence, while studies of biblical faith and environmental ethics hardly ever mention them at all.

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