

that reform, Deut 18:1–8 provided that local Levites who wished to move to Jerusalem might do so and there enjoy the same status and perquisites as those Levites (priests) who had previously officiated at the temple. Since local shrines had been closed, Levites who remained outside of Jerusalem were now unemployed and in need of assistance.
Return to text

²¹⁰ See note 209 of this paper.
Return to text

²¹¹ Lev 26:6; Ezek 34:26.
Return to text

²¹² Hos 2:18.
Return to text

²¹³ Compare God's covenant with "every living creature . . . for all generations" in Gen 9:8–17. See part II of this paper.
Return to text

²¹⁴ See Simkins, *Creator and Creation*, 219.
Return to text

²¹⁵ Gen 3:17–18; 4:12.
Return to text

²¹⁶ See also Joel 3:18; Amos 9:13–14.
Return to text

²¹⁷ See Jer 31:27–28; Ezek 17:22–23; 36:8–11; Joel 2:21–23; Matt 13:31–32; Mark 4:30–32; Luke 13:18–19. On the place of "nature" in biblical eschatology, see generally, W. Sibley Towner, "The Future of Nature," *Interpretation* 50 (1996): 27–35.
Return to text

²¹⁸ Compare Matt 6:10: When God's kingdom comes, God's will would be done on earth.
Return to text

²¹⁹ Compare the inclusive meaning of "all flesh" in Gen 9:11, 15–17.
Return to text

²²⁰ Compare Gen 1:20–23.
Return to text

²²¹ Compare Simkins, *Creator and Creation*, 225–27, urging that this text is concerned only with "violence that occurs between the human and the animal world," not with "violence within the animal world." On its face, Isa 11:6–9 anticipates a new age where neither kind of violence would occur. Thus also, Donald E. Gowan, *Eschatology in the Old Testament* (Philadelphia, Pa.: Fortress Press, 1986) 104. See also Jay B. McDaniel, *Of God and Pelicans: A Theology of Reverence for Life* (Louisville, Ky.: Westminster/John Knox, 1989) 14: Isaiah's vision represents "an end to predator-prey relationships." Ezek 47:7–12 suggests that this prophet believed that in the new age, the human diet would consist of fish and fruit. See generally, Richard H. Hiers and Charles A. Kennedy, "The Bread and Fish Eucharist in the Gospels and Early Christian Art," *Perspectives in Religious Studies* 3 (1976): 20–47.
Return to text

²²² Reference to "the fattening" in Isa 11:6 does not necessarily imply that animals formerly slaughtered for food would still be fattened and slaughtered in the messianic age. Instead the term may refer simply to animals (or young animals) that in earlier times would have been fattened for slaughter.
Return to text

²²³ Compare Isa 65:25.
Return to text

²²⁴ Acts 28:2–6. From Paul's standpoint, even though "the whole creation" was in the process of undergoing a new birth (Rom 8:17–22), the new age had not yet come. For notes on New Testament expressions of "hope for cosmic redemption," see Nash, *Environmental Ethics and Christian Humanism*, 109.
Return to text

²²⁵ See also, Hos 2:21–22; 3:5; Joel 3:18; Amos 9:11–15; Hag 2; and Zech 14.
Return to text

²²⁶ Isa 65:25.
Return to text

²²⁷ See generally, Richard H. Hiers, "Ecology, Biblical Theology, and Methodology," *Zygon* 19 (1984): 43–59; and Walter Wink, "Ecobible: The Bible and Ecojustice," *Theology Today* 49 (1993): 465–77. Conservatives and evangelicals divide over the extent to which biblical tradition warrants environmental concern and concern for other species. Some ground such concern in biblical texts. See Ronald J. Sider, "Message from an Evangelical: The Place of Humans in the Garden of Eden," *Amicus* 17 (1995): 12–14. Generally, however, these groups tend to ignore or hold negative views as to these concerns. See generally, James L. Guth, John C. Green, Lyman A. Kellstedt, and Corwin E. Smidt, "Faith and Environment: Religious Beliefs and Attitudes on Environmental Policy," *American Journal of Political Science* 39 (1995): 364–82.
Return to text

²²⁸ See notes 2 and 10 of this paper. Lynn White and other critics should be commended for prompting theologians, ethicists, and biblical scholars to reexamine both their assumptions and the basic religious documents, including and notably, the Bible. See also: Theodore Hiebert, "Re-Imaging Nature: Shifts in Biblical Interpretation," *Interpretation* 50 (1996): 36–46; Jeanne Kay, "Human Dominion over Nature in the Hebrew Bible," *Annals of the Association of American Geographers* 79 (1989): 214–32; Kay, "Concepts of Nature in the Hebrew Bible," *Environmental Ethics* 10 (1988): 309–27; Pope John Paul II, "For the Celebration of the World Day of Peace," *Natural Resources Journal* 30 (1990): 1–8; and Simkins, *Creator and Creation*.
Return to text

²²⁹ See note 4 of this paper.
Return to text

²³⁰ See Hayden, *The Lost Gospel of the Earth*, 63–66.
Return to text

²³¹ See Niebuhr, *Radical Monotheism in Western Culture*, 24–63 and Sturm, "Faith, Ecology, and the Demands of Social Justice," in *Religious Experience and Ecological Responsibility*, 287–313. Animal rights proponents sometimes charge that anthropocentric ethics constitutes "speciesism" which, as such, is philosophically unsound or morally wrong. But "speciesism" can be found wanting only on the basis of a faith/ethics perspective that affirms the value of all other species.
Return to text

Copyright © 1999 *Journal of Law and Religion*.
Reprinted with permission.
Copyright © 1999 Richard Hiers.
Copyright © 2000 Forum on Religion and Ecology

This site is hosted courtesy of the
Harvard University Center for the Environment
Copyright © 2004 Forum on Religion and Ecology.
All rights reserved.
Last Updated: 08/17/04

[Home](#) [Contact](#) [Search](#)
