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.

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210 See note 209 of this paper.
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211 Lev 26:6; Ezek 34:26.
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212 Hos 2:18.
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213 Compare God's covenant with "every living creature ... for all generations" in Gen 9:8–17. See part II of this paper.
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214 See Simkins, Creator and Creation, 219.
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216 See also Joel 3:18; Amos 9:13–14.
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218 Compare Matt 6:10: When God's kingdom comes, God's will would be done on earth.
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219 Compare the inclusive meaning of "all flesh" in Gen 9:11, 15–17.
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220 Compare Gen 1:20–23.
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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.
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Reference to "the falling" in Is 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.

Compare Isa 65:25.

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.

See also, Hos 2:21-22; 3:5; Joel 3:18; Amos 9:11-15; Hag 2; and Zech 14.


See note 4 of this paper.

See Hayden, The Lost Gospel of the Earth, 63-66.

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.