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BREATH OF LIFE: A BIBLICAL UNDERSTANDING OF THE
HUMAN–ANIMAL DISTINCTION AND A CRITIQUE OF
CONTEMPORARY THEOLOGICAL ANTHROPOLOGY

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Peter Paul Gesting III
December 2022

APPROVAL SHEET

BREATH OF LIFE: A BIBLICAL UNDERSTANDING OF THE
HUMAN-ANIMAL DISTINCTION AND A CRITIQUE OF
CONTEMPORARY THEOLOGICAL ANTHROPOLOGY

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To my lovely wife Kirsten,
without whom none of this would have been possible;
And to our children, Elise, Peter Paul, and Natalie,
without whom it certainly wouldn't have been as fun

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LIST OF ABBREVIATIONS

AB	Anchor Bible
<i>ABR</i>	<i>Australian Biblical Review</i>
ACCS	Ancient Christian Commentary on Scripture
ACT	Ancient Christian Texts
ACW	Ancient Christian Writers
<i>ANET</i>	Pritchard, James B., ed. <i>Ancient Near Eastern Texts: Relating to the Old Testament</i> . 3rd ed. Princeton, NJ: Princeton University Press, 1969
<i>ANF</i>	Roberts, Alexander, and James Donaldson, eds. <i>The Ante-Nicene Fathers: The Writings of the Fathers Down to A.D. 325</i> . 10 vols. Buffalo, NY: Christian Literature, 1885–1887. Reprint, Peabody, MA: Hendrickson, 2004
<i>Ant.</i>	Josephus, <i>Jewish Antiquities</i>
<i>AThR</i>	<i>Anglican Theological Review</i>
<i>Autol.</i>	Theophilus, <i>Letter to Autolycus</i>
BDAG	Bauer, Walter, Frederick William Danker, W. F. Arndt, and F. W. Gingrich. <i>A Greek–English Lexicon of the New Testament and other Early Christian Literature</i> . 3rd ed. Chicago: The University of Chicago Press, 2000
<i>BDB</i>	Brown, Francis, S. R. Driver, and Charles A. Briggs. <i>The Brown-Driver-Briggs Hebrew and English Lexicon</i> . Translated by M. E. J. Richardson. Peabody, MA: Hendrickson, 2012
BDF	Blass, F., and A. Debrunner. <i>A Greek Grammar of the New Testament and Other Early Christian Literature: A Translation and Revision of the Ninth-Renth German Edition Incorporating</i>

Supplementary Notes of A. Debrunner. Revised by Robert W. Funk. Translated by Robert W. Funk. Chicago: The University of Chicago Press, 1961

BECNT	Baker Exegetical Commentary on the New Testament
BECOT	Baker Exegetical Commentary on the Old Testament
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
BHGNT	Baylor Handbook on the Greek New Testament
<i>BHQ</i>	Biblia Hebraica Quinta Editione cum Apparatu Critico Novis Curis Elaborato
<i>BHRG</i>	Van der Merwe, Christo H. J., Jackie A. Naudé, and Jan H. Kroeze. <i>A Biblical Hebrew Reference Grammar</i> . Sheffield, England: Sheffield Academic Press, 2002
<i>BHRG</i> ²	Van der Merwe, Christo H. J., Jacobus A. Naudé, and Jan H. Kroeze. <i>A Biblical Hebrew Reference Grammar</i> . 2nd ed. London: Bloomsbury, 2017
<i>BHS</i>	Kittel, Rudolf, Karl Elliger, Wilhelm Rudolph, Hans P. Rüger, Adrian Schenker, and G. E. Weil., eds. <i>Biblia Hebraica Stuttgartensia</i> . Stuttgart: Deutsche Bibelgesellschaft, 1997
<i>BSac</i>	<i>Bibliotheca Sacra</i>
<i>BT</i>	<i>The Bible Translator</i>
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
<i>C. Ar.</i>	Athanasius, <i>Orations against the Arians</i>
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
CBQMS	Catholic Biblical Quarterly Monograph Series
CCSL	Corpus Christianorum Series Latina
<i>CDH</i>	Anselm, <i>Cur Deus Homo</i>
CGTC	Cambridge Greek Testament Commentary

<i>Civ.</i>	Augustine, <i>The City of God</i>
<i>Comm. Ezech.</i>	Jerome, <i>Commentariorum in Hiezechielem libri XIV</i>
<i>Comm. Isa.</i>	Jerome, <i>Commentariorum in Isaiam libri I–XI</i>
<i>Comm. Jer.</i>	Jerome, <i>Commentariorum in Jeremiam libri VI</i>
<i>Comm. Os.</i>	Jerome, <i>Commentariorum in Osee</i>
ConBOT	Coniectanea Biblica: Old Testament Series
CSEL	Corpus Scriptorum Ecclesiasticorum Latinorum
CTJ	<i>Calvin Theological Journal</i>
CTM	<i>Concordia Theological Monthly</i>
CTR	<i>Criswell Theological Review</i>
<i>Cult. fem.</i>	Tertullian, <i>On the Apparel of Women</i>
DCH	Clines, David J. A., ed. <i>The Dictionary of Classical Hebrew</i> . 9 vols. Sheffield: Sheffield Phoenix Press, 2010
DCLS	Deuterocanonical and Cognate Literature Studies
<i>Dem. ev.</i>	Eusebius of Caesarea, <i>The Proof of the Gospel</i>
<i>Div. quaest. LXXXIII</i>	Augustine, <i>De diversis quaestionibus LXXXIII</i>
EDNT	Balz, Horst, and Gerhard Schneider, eds. <i>Exegetical Dictionary of the New Testament</i> . Grand Rapids: William B. Eerdmans, 1990–1993
EGGNT	Exegetical Guide to the Greek New Testament
<i>Enarrat. Ps.</i>	Ambrose, <i>Enarrationes in XII Psalmos Davidicos</i>
<i>Enarrat. Ps.</i>	Augustine, <i>Enarrations on the Psalms</i>
<i>Enchir.</i>	Augustine, <i>Enchiridion on Faith, Hope, and Love</i>
<i>EstBib</i>	<i>Estudios bíblicos</i>

<i>ExAud</i>	<i>Ex Auditu</i>
FAT2	Forschungen zum Alten Testament 2. Reihe
FC	Fathers of the Church
<i>Gen. imp.</i>	Augustine, <i>On the Literal Interpretation of Genesis: An Unfinished Book</i>
<i>Gen. litt.</i>	Augustine, <i>On Genesis Literally Interpreted</i>
GKC	Gesenius, Wilhelm. <i>Gesenius' Hebrew Grammar</i> . Edited and enlarged by E. Kautzsch. Translated by A. E. Cowley. Mineola, NY: Dover Publications, 2006
<i>Haer.</i>	Basil, <i>Adversus haereses</i>
<i>Haer.</i>	Irenaeus, <i>Against Heresies</i>
<i>HALOT</i>	Koehler, Ludwig, and Walter Baumgartner. <i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . Translated by M. E. J. Richardson. 2 vols. Leiden: Brill, 2001
<i>Hex.</i>	Ambrose, <i>Hexameron libri sex</i>
<i>HeyJ</i>	<i>Heythrop Journal</i>
<i>Hom. 2 Cor.</i>	John Chrysostom, <i>Homiliae in epistulam ii ad Corinthios</i>
<i>Hom. Heb.</i>	John Chrysostom, <i>Homiliae in epistulam ad Hebraeos</i>
<i>Hom. Matt.</i>	John Chrysostom, <i>Homiliae in Matthaeum</i>
<i>Hom. Phil.</i>	John Chrysostom, <i>Homiliae in epistulam ad Philippenses</i>
<i>Hom. Rom.</i>	John Chrysostom, <i>Homiliae in epistulam ad Romanos</i>
<i>Hom. Jer.</i>	Origen, <i>Homilies on Jeremiah</i>
HRCS	Hatch, Edwin, and Henry A. Redpath. <i>A Concordance to the Septuagint and the Other Greek versions of the Old Testament (including the Apocryphal Books)</i> . 2nd ed. Grand Rapids: Baker Academic, 1998
<i>IBHS</i>	Waltke, Bruce K., and M. O'Connor. <i>An Introduction to</i>

Biblical Hebrew Syntax. Winona Lake, IN: Eisenbrauns, 1990

ICC	International Critical Commentary
IECOT	International Exegetical Commentary on the Old Testament
<i>IJST</i>	<i>International Journal of Systematic Theology</i>
<i>Inst.</i>	Lactantius, <i>The Divine Institutes</i>
<i>ISBE</i> ²	Bromiley, Geoffrey W., ed. <i>The International Standard Bible Encyclopedia</i> . 4 vols. Grand Rapids: Eerdmans, 1986
<i>JAE</i>	<i>Journal of Animal Ethics</i>
<i>JAT</i>	<i>Journal of Analytic Theology</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
JBLMS	Journal of Biblical Literature Monograph Series
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JHS</i>	<i>Journal of Hebrew Scriptures</i>
<i>Jo. Hier.</i>	Jerome, <i>Adversus Joannem Hierosolymitanum liber</i>
Joüon	Joüon, P., and T. Muraoka. <i>A Grammar of Biblical Hebrew</i> . Third Reprint of the Second Edition, with Corrections. Rome: Gregorian; Biblical Press, 2011
<i>JSJ</i>	<i>Journal for the Study of Judaism</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament Supplement Series
JSPSup	Journal for the Study of the Pseudepigrapha Supplement Series
<i>JTI</i>	<i>Journal of Theological Interpretation</i>
<i>JTS</i>	<i>The Journal of Theological Studies</i>

<i>Jud. gent.</i>	John Chrysostom, <i>Demonstration against the Pagans</i>
<i>KBL</i>	Koehler, Ludwig, and Walter Baumgartner. <i>Lexicon in Veteris Testamenti Libros</i> . Leiden: Brill, 1953
<i>KtC</i>	Gentry, Peter J., and Stephen J. Wellum. <i>Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants</i> . Wheaton, IL: Crossway, 2012
<i>KtC</i> ²	Gentry, Peter J., and Stephen J. Wellum. <i>Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants</i> . 2nd ed. Wheaton, IL: Crossway, 2018
L&N	Louw, Johannes P., and Eugene A. Nida, eds. <i>Greek–English Lexicon of the New Testament: Based on Semantic Domains</i> . 2nd ed. New York: United Bible Societies, 1989
LCL	The Loeb Classical Library
LEH ³	Lust, Johan, Erik Eynikel, and Katrin Hauspie, comp. <i>Greek–English Lexicon of the Septuagint</i> . 3rd ed. Stuttgart: Deutsche Bibelgesellschaft, 2015
LHBOTS	Library of Hebrew Bible/Old Testament Studies
LNTS	Library of New Testament Studies
LSJ	Liddell, Henry G., Robert Scott, and Henry S. Jones. <i>A Greek–English Lexicon</i> . 9th ed. with revised supplement. Oxford: Clarendon Press, 1996
<i>Marc.</i>	Tertullian, <i>Against Marcion</i>
<i>NA</i> ²⁸	Aland, Barbara, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger, eds. <i>Novum Testamentum Graece</i> . 28th rev. ed. Stuttgart: Deutsche Bibelgesellschaft, 2012
NAC	New American Commentary
NCBC	New Cambridge Bible Commentary
<i>NIB</i>	Keck, Leander E., ed. <i>The New Interpreter’s Bible: A Commentary in Twelve Volumes</i> . Nashville: Abingdon Press, 1994–2004

NICNT	The New International Commentary on the New Testament
NICOT	The New International Commentary on the Old Testament
<i>NIDNTT</i>	Brown, Colin, ed. and trans. <i>The New International Dictionary of New Testament Theology</i> . 3 vols. Exeter: The Paternoster Press, 1975–1978
<i>NIDNTTE</i>	Silva, Moisés, ed. <i>New International Dictionary of New Testament Theology and Exegesis</i> . 5 vols. Grand Rapids: Zondervan, 2014
<i>NIDOTTE</i>	VanGemeren, Willen A., ed. <i>New International Dictionary of Old Testament Theology and Exegesis</i> . 5 vols. Grand Rapids: Zondervan, 1997
NIGTC	The New International Greek Testament Commentary
NLCNT	The New London Commentary on the New Testament
<i>Noe</i>	Ambrose, <i>De Noe et arca</i>
NovTSup	Supplements to Novum Testamentum
<i>NPNF</i> ¹	Schaff, Philip, ed. <i>The Nicene and Post-Nicene Fathers: A Select Library of the Christian Church</i> . 14 vols. First Series. Buffalo, NY: Christian Literature, 1886–1889. Reprint, Peabody, MA: Hendrickson, 2004
<i>NPNF</i> ²	Schaff, Philip, and Henry Wace, eds. <i>The Nicene and Post-Nicene Fathers: A Select Library of the Christian Church</i> . 14 vols. Second Series. Buffalo, NY: Christian Literature, 1890–1900. Reprint, Peabody, MA: Hendrickson, 2004
NSBT	New Studies in Biblical Theology
NTAbh	Neutestamentliche Abhandlungen
<i>NTS</i>	<i>New Testament Studies</i>
<i>NZStH</i>	<i>Neue Zeitschrift für Systematische Theologie und Religionsphilosophie</i>
<i>Opif.</i>	Philo, <i>On the Creation of the Word</i>

PG	Patrologia Graeca. Edited by J.-P. Migne. 162 vols. Paris: Seu Petit-Montrouge, 1857–1886
PL	Migne, J.-P., ed. Patrologia Latina. 217 vols. Paris: Seu Petit-Montrouge, 1844–1855
PNTC	The Pillar New Testament Commentary
<i>Princ.</i>	Origen, <i>De principiis</i>
<i>PSBSup</i>	<i>The Princeton Seminary Bulletin. Supplementary Issue</i>
<i>PSCF</i>	<i>Perspectives on Science and Christian Faith</i>
<i>QDP</i>	Thomas Aquinas, Quaestiones Disputatae de Potentia Dei
<i>QG 1,2,3,4</i>	Philo, <i>Questions and Answers on Genesis</i>
<i>Qu. hebr. Gen.</i>	Jerome, <i>Quaestionum hebraicarum liber in Genesim</i>
RTN	Religion, Theologie und Naturwissenschaft/ Religion, Theology, and Natural Science
<i>RTR</i>	<i>The Reformed Theological Review</i>
RTRSup	The Reformed Theological Review Supplement Series
<i>SBJT</i>	<i>The Southern Baptist Journal of Theology</i>
SBLSCSS	Society of Biblical Literature Septuagint and Cognate Studies Series
SBLTT	Society of Biblical Literature Texts and Translations
SBT	Studies in Biblical Theology
SC	Sources Chrétiennes
<i>SCB</i>	<i>Science and Christian Belief</i>
<i>SJOT</i>	<i>Scandinavian Journal of the Old Testament</i>
<i>SJT</i>	<i>Scottish Journal of Theology</i>
SNTSMS	Society for New Testament Studies Monograph Series

<i>Stat.</i>	John Chrysostom, <i>Homilies on the Statues to the People of Antioch</i>
StPatr	Studia Patristica
<i>SwJT</i>	<i>Southwestern Journal of Theology</i>
<i>TDNT</i>	Kittel, Gerhard, and Gerhard Friedrich, eds. <i>Theological Dictionary of the New Testament</i> . Translated by Geoffrey W. Bromiley. 10 vols. Grand Rapids: William B. Eerdmans, 1964–1976
<i>TDOT</i>	Botterweck, G. Johannes, Helmer Ringgren, and Heinz-Josef Fabry, eds. <i>Theological Dictionary of the Old Testament</i> . Translated by David E. Green. 15 vols. Grand Rapids: Eerdmans, 1977–2006
<i>Theod. laps.</i>	John Chrysostom, <i>Exhortation to Theodore after His Fall</i>
<i>ThTo</i>	<i>Theology Today</i>
<i>TJT</i>	<i>Toronto Journal of Theology</i>
<i>TLNT</i>	Spicq, Ceslas. <i>Theological Lexicon of the New Testament</i> . Translated by James D. Ernest. 3 vols. Peabody, MA: Hendrickson, 1994
<i>TLOT</i>	Jenni, Ernst, and Claus Westermann, eds. <i>Theological Lexicon of the Old Testament</i> . Translated by Mark E. Biddle. 3 vols. Peabody, MA: Hendrickson, 1997
TNTC	Tyndale New Testament Commentaries
TOTC	Tyndale Old Testament Commentaries
<i>Trin.</i>	Augustine, <i>On the Trinity</i>
<i>TWOT</i>	Harris, R. Laird, Gleason L. Archer, and Bruce K. Waltke, eds. <i>Theological Wordbook of the Old Testament</i> . 2 vols. Chicago: Moody, 1980
<i>TynBul</i>	<i>Tyndale Bulletin</i>
VL	Vetus Latina: Die Reste der Altlateinischen Bibel aus der Geschichte der Lateinischen Bibel

<i>VT</i>	<i>Vetus Testamentum</i>
VTSup	Supplements to Vetus Testamentum
WBC	Word Biblical Commentary
<i>WTJ</i>	<i>Westminster Theological Journal</i>
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
WUNT2	Wissenschaftliche Untersuchungen zum Neuen Testament 2. Reihe
WWSup	Word & World Supplement Series
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>

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PREFACE

The Lord has been overwhelmingly gracious to me, and in every way it is undeserved. I am thankful that he put me in a home that valued education and learning. My parents have been supportive, even though every time I finish one degree, I start another. My wife Kirsten, who has only known me as a doctoral student, is more patient and kind than I deserve. She made taking care of three kids under three while I finished writing look so easy. I know that it wasn't. I don't know why God has exponentially blessed me with her, but I am so incredibly grateful.

I am thankful for Dr. Stephen Wellum for his years of support and theological training, which started when he let me tag along as a masters student and go cycling with him on weekends. His feedback and comments on every element of this dissertation have improved it far beyond what I could have done. I am thankful to Dr. Peter Gentry for his love of instilling in students the importance of the text of Scripture, and for allowing me to do an independent study with him on the first chapters of Genesis, which formed the initial seeds for this thesis. Drs. Wellum and Gentry have been extremely influential in my theological development.

As far as I know, this is the first dissertation to be typeset in L^AT_EX at SBTS. I am thankful that Donald Knuth took years off from his writing projects to sit down and invent a typesetting language that made this not only possible, but *fun*.

In the end, what did I do? I showed up.

Peter Paul Gesting III

München, Germany

December 2022

CHAPTER 1
THE CURRENT CHALLENGE

Introduction

Recent scientific advances towards evolutionary conceptions of human beings have brought challenges to the theological understanding of mankind. As more and more Christians accept an evolutionary history of the human race, historic understandings of the doctrines of sin and the fall have been reformulated. One such theological reworking has to do with the distinction between humans and animals. If humans and animals have a common biological ancestor, then the distinction between humans and animals begins to diminish. Many current authors seek to reformulate what it means to be human and what the image of God in mankind consists of in order to make room for evolutionary beginnings in the biological realm. Such reformulations, which may seem innocent at first, have downstream consequences that are incompatible with biblical teachings.¹ While a desire to bring together special and general revelation in a consistent manner is admirable, one must take care not to go outside biblical teachings. A thorough and biblical understanding of the human and animal distinction is required in order to bound further discussion in this arena.

Thesis

It has become vogue in recent years to see in theological discussions less of a distinction and more of a continuum between human and non-human life. Many times this

¹ As will be shown below, this includes a moral aptitude within the animal kingdom, animals being responsible for the fall, Christ's redemptive work being applied to non-human life, as well as an "inclusive and universal" tendency to apply salvation to all biological life.

comes from interacting with evolutionary ideas of biology and the resultant connection between human and non-human animals.² Such interaction leads to discussions about the meaning of the image of God in mankind. Many writers point to the linkages between man and animal, such as their both being created on the same day and both being “living beings” (נִפְשׁוֹת חַיִּים). Along with various other notions, the result is that instead of a “human-centric” understanding of creation, a promotion of the “non-human Other” is preferred. This leads to new developments in anthropology as well as ethics, many times with the ethics leading the anthropology, as will be seen in the following section. While I applaud the effort to understand our relationship to the rest of the created order, I believe the current trend has gone too far.

The thesis of my dissertation is that the Bible sets forth a clear distinction between human and non-human life. I argue that a neglected feature in the literature on this topic has to do with the “breath of life” in Genesis 2:7 that distinguishes man from animal, a theme that is continued through the rest of the Old Testament. Such a distinction cannot be reduced merely to vocation or spiritual aspects. Though the distinction does result in these things, they are a result of the distinction and not the basis for it. This distinction as shown by the “breath of life” imagery is a complement to the image of God, which is critical in understanding the Bible’s ontological distinction between human and non-human life.

Given that there is so much literature on this topic, I will restrict my thesis in the following ways. This dissertation is not about a *new* understanding of the image of God in mankind. Though I will argue for a certain understanding of the image of God, that is not the point of my thesis. Instead, it is a correct understanding of the image of God that has *implications* on the human–animal distinction. I am also not dealing directly with animal

² For instance, Walker-Jones sees the primary distinctive human trait being the “animal connection” between humans and animals. See Arthur Walker-Jones, “Naming the Human Animal: Genesis 1–3 and Other Animals in Human Becoming,” *Zygon* 52, no. 4 (2017): 1005–28.

ethics, as many of my conversation partners do. I do think this is an important topic, but I disagree with both common notions that a human–animal distinction *necessarily* leads to the abuse and exploitation of animals, and that only a lack of a human–animal distinction can lead to a correct animal ethic. Instead, a correct understanding of this distinction and the role of humans (which is a *result* of the image) leads to a correct animal ethic. Finally, much of the literature on this topic assumes either that man is a psychosomatic unity, or that man and animals have a similar “soul.”³ My thesis is that no matter which view one takes, the human–animal distinction must be maintained. This dissertation is also not arguing for or against an evolutionary understanding of the physical and biological nature of mankind.⁴ My thesis is that whether one accepts an evolutionary or non-evolutionary beginning to humans, the human–animal distinction must be maintained.⁵

History of Research

This section will cover some of the standard works in this field, which includes some of the major works that will be discussed in the later chapters. This introduction is not meant to be exhaustive, and many other works will be interacted with in the following chapters.

³ In this thesis, when I use the term “soul” with regard to humans, I mean the theological term that refers to the immaterial portion of man. As will be seen, this does not correspond 1-to-1 to נֶפֶשׁ, which was a wide semantic range and has a basic meaning of “throat.” The Bible uses many terms when it speaks of the immaterial part of man, and all these terms have a semantic range to them, therefore I chose to use the theological term “soul” to refer to this immaterial aspect of man.

⁴ Throughout this thesis, I will use the terms “human,” “humankind,” “man,” and “mankind” synonymously. Only when talking about male and female will “man” refer only to the male gender.

⁵ A small caveat is of course in order. When I say that I am not arguing for or against an evolutionary understanding of human and animal origins, I am speaking in terms of the physical process, not the metaphysical underpinnings. As will be seen, any view of human and animal origins that is purely naturalistic and denies God’s clear involvement is out of bounds. Moreover, as I will show, a view of human and animal origins that denies an ontological distinction between humans and animals is ruled out.

Books and Articles

Peter Singer is thought of by many as the first to bring into popular culture the idea that we should not distinguish between human and non-human life, specifically in regard to ethics. He argues that since animals can suffer and feel pain, they ought to have the same rights for freedom from suffering as humans. He traces “speciesism” back to Hebrew, Greek, and Christian thought.⁶ Though he is mainly concerned with ethical implications today and therefore does not excoriate ancient writers, he does trace modern human notions of speciesism to the historic notion that humans see themselves as the crown of creation and therefore more important than animals, an idea he seeks to remove.⁷ Singer later says in an interview that the only hope that western religions have in this area is to reject the notion that only humans are made in the image of God and have souls. These religions must cease to be “human-centered.”⁸

Daryl Domning argues that instead of an original fall and an original sin, we should instead see an “original selfishness” that takes place throughout evolutionary history as part of natural selection. In his view, God decided to create humans by means of a natural process that was driven by the selfishness of creatures. Instead of a morally upright beginning to the human race, quite the opposite took place. The first humans were barely a step above other “selfish” primates. These first humans, who were the first to be “morally aware,” were therefore the *least likely* to avoid sin. They were instead conditioned by the natural processes that bore them by selfishness. It is this selfishness applied from the natural processes to the new moral domain that became sin.⁹ Domning’s

⁶ Peter Singer, *Animal Liberation*, 3rd ed. (1975; reprint, New York: HarperCollins, 2002), 6–9, 186–202.

⁷ Singer, *Animal Liberation*, ch 1.

⁸ Peter Singer, “Animal Protection and the Problem of Religion,” in *A Communion of Subjects: Animals in Religion, Science, and Ethics*, ed. Paul Waldau and Kimberley Patton (New York: Columbia University Press, 2006), 616–18.

⁹ Daryl P. Domning, *Original Selfishness: Original Sin and Evil in the Light of Evolution*

work is built upon by many others who seek an evolutionary understanding of the fall and sin. Domning's approach, as can be seen, leads to a defense of the abolition of a substantive distinction between humans and animals.

Denis Lamoureux argues in many places that evolution is the means by which God brought all life into being. He ties Genesis 1–11 to ancient ideas of science and history and argues that we must not try to understand them as literal events. Though humans and other animals all evolved, and even though humans and chimpanzees have a common ancestor, he denies the notion that we are just like animals. He agrees that only humans are made in the image of God and therefore are morally responsible. Likewise, only humans are capable of culture and science. He argues, however, that the image of God in man is purely spiritual and not in any way part of the physical and biological history of humankind. Lamoureux argues for a position he calls “gradual polygenism,” that the image of God and the spiritual characteristics of mankind, both metaphysical realities, came about slowly over time to all individuals within the *homo sapien* line.¹⁰

Lamoureux, however, does not link the ideas of culture and science to these metaphysical and spiritual aspects. He says that how man obtained the image is “mysterious,” and we will never know. He does not define what he thinks the image is, or explain why it is only spiritual. He appears to think that it consists mainly in being morally responsible agents.¹¹ His argument also contains a dualistic anthropology—man is comprised of physical and spiritual qualities, but they were “made” in two different ways and do not appear to interact in any way. Man appears to simply be a soul in a physical body.¹²

(Burlington, VT: Ashgate, 2006).

¹⁰ Denis O. Lamoureux, *Evolutionary Creation: A Christian Approach to Evolution* (Eugene, OR: Wipf & Stock, 2008), 283–93.

¹¹ Lamoureux, *Evolutionary Creation*, 291.

¹² Lamoureux, *Evolutionary Creation*, 287–88.

Denis Alexander, in his argument for and defense of evolution, argues that only humans are made in the image of God. He states that the image consists of two things. First, the responsibility to rule over creation. Second, humans are made to be in relationship—both with each other and with God—similar to Karl Barth’s view on the image. Alexander does not describe the distinction between man and animals *per se*. He appears, however, to hold a functional view of the image of God in mankind that is defined by our role in ruling as well as in relationships.¹³ Though he does not go into the detail that Lamoureux does, he gives no evidence that the image of God can be found in the makeup of mankind.

Joshua Moritz presents one of the most thorough and lengthy arguments for a removal of the distinction between humans and animals. His sustained argument makes the full connection between a lack of this distinction and the application of Christ’s work to Extra-Terrestrial Intelligent Life (ETI).¹⁴ Moritz argues that the lines between humans and animals are “fuzzy.”¹⁵ The Bible, however, is clear that the image of God must remain within humans only. Therefore the image cannot be based on any human-distinctive qualities. Moritz argues that this is simply God’s election of humans for the salvation of all “living beings.”¹⁶ The Bible, instead of laying out a distinction between humans and animals, describes their kinship.¹⁷ Moritz also argues that since there is no firm distinction

¹³ Denis R. Alexander, *Creation or Evolution: Do We Have to Choose?* (Grand Rapids: Monarch Books, 2014), 224–26.

¹⁴ Joshua M. Moritz, “One *Imago Dei* and the Incarnation of the Eschatological Adam,” in *Astrotheology: Science and Theology Meet Extraterrestrial Life*, ed. Ted Peters et al. (Eugene, OR: Cascade Books, 2018), 330–46.

¹⁵ Joshua M. Moritz, “Human Uniqueness, the Other Hominids, and ‘Anthropocentrism of the Gaps’ in the Religion and Science Dialogue,” *Zygon* 47, no. 1 (2012): 65–96.

¹⁶ Joshua M. Moritz, “Evolution, the End of Human Uniqueness, and the Election of the *Imago Dei*,” *Theology and Science* 9, no. 3 (2011): 307–39; Moritz, “Evolutionary Biology and Theological Anthropology,” in *The Ashgate Research Companion to Theological Anthropology*, ed. Joshua R. Farris and Charles Taliaferro (Burlington, VT: Ashgate, 2015), 45–56.

¹⁷ Joshua M. Moritz, “God’s Creation Through Evolution and the Language of Scripture,”

between humans and animals, if humans have a moral capacity, so must animals.¹⁸ This also leads to the conclusion that animals are also responsible for the fall and are in need of redemption.¹⁹

Moritz's arguments will be engaged with at length in my dissertation.²⁰ I will defend a different interpretation of the image of God as kingship and sonship against Moritz's argument. This interpretation of the image of God is what will lead to a human–animal distinction that is neither purely functional or purely substantive. Instead, both the substantive and functional aspects result from kingship and sonship.

In *Evolution and the Fall*, many authors argue similarly to Moritz and Barth. James Smith, in trying to read Genesis 3 in light of evolutionary biology, sees *homo sapiens* evolving as “cultural animals with emerging social systems,” and when this early population evolves to “the point of exhibiting features of emergent consciousness, relational aptitude, and mechanisms of will,” which Smith sees as the evolution of moral capabilities, then God “elects” this population and then commissions them as his “image bearers.” Though Smith does not say so explicitly, his understanding is in line with a

Theology and Science 11, no. 1 (2013): 1–7; Joshua M. Moritz, “Deep Incarnation and the *Imago Dei*: The Cosmic Scope of the Incarnation in Light of the Messiah as the Renewed Adam,” *Theology and Science* 11, no. 4 (2013): 436–43. Moritz also makes errors in the Hebrew; some are minor misspellings. See Moritz, “Animals and the Image of God in the Bible and Beyond,” *Dialog: A Journal of Theology* 48, no. 2 (2009): 135. Others are arguments based upon the appearance and usage of the same words with respect to the work of God and the earth, and those words are not in the verses he cites. See Moritz, “The Search for Adam Revisited: Evolution, Biblical Literalism, and the Question of Human Uniqueness,” *Theology & Science* 9, no. 4 (2011): 4. Instead, a *different* word is used that is spelled differently (usually with a different guttural which he mistook), and this word is *only* used for God, never the earth.

¹⁸ Moritz, “Animals and the Image of God in the Bible and Beyond”; Moritz, “Natures, Human Nature, Genes and Souls: Reclaiming Theological Anthropology Through Biological Structuralism,” *Dialog: A Journal of Theology* 46, no. 3 (2007): 263–80.

¹⁹ Moritz, “The Search for Adam Revisited.”

²⁰ Moritz makes many claims that will not be dealt with. For instance, he argues that historical election in the Bible does not have to do with salvation of the elected people. Instead it has to do with election for God's purposes in the world which have an “inclusive and universal” tendency. See Moritz, “Evolution, the End of Human Uniqueness, and the Election of the *Imago Dei*,” 321.

“functional” understanding of the image of God in mankind.²¹ On the other hand, Middleton is explicit that a functional image is correct. Middleton argues that this is the only way to read Genesis in light of evolution.²²

David Clough questions whether one can believe in both “human uniqueness” as well as human evolution. He sees two possibilities. First, that humans have evolved to such a level that they are categorically different from the animals. He argues, however, that this is not possible as all distinctions between humans and animals are of degree, not kind. This includes common separators such as rationality and language. Second, that instead of a natural difference there is a theological difference. This includes notions of a functional view of the image of God as well as Barth’s language of election, which we saw was also picked up by Moritz. Clough argues that the image of election is founded on the incarnation, and that the incarnation is not sufficient to ground a separatist view. He concludes that in order to hold a view of human evolution, one must give up a separatist view between humans and animals.²³ Likewise, he argues that the image of God must be purely vocational and that each species has its own vocation that they have been called by God to do.²⁴ I will deal with more of Clough’s theological arguments in chapter 5.

Alister McGrath argues that one corollary of Darwin’s theory of evolution is that there is a “contraction” in the “ontological distance” between human beings and other animals. He connects this to concerns about pain and suffering in the animal kingdom

²¹ James K. A. Smith, “What Stands on the Fall? A Philosophical Exploration,” in *Evolution and the Fall*, ed. William T. Cavanaugh and James K. A. Smith (Grand Rapids: Eerdmans, 2017), 48–64.

²² J. Richard Middleton, “Reading Genesis 3 Attentive to Human Evolution: Beyond Concordism and Non-Overlapping Magisteria,” in *Evolution and the Fall*, ed. William T. Cavanaugh and James K. A. Smith (Grand Rapids: Eerdmans, 2017), 67–97. Middleton is a very important writer on the topic of the image of God as functional. See his extensive treatment on this in Middleton, *The Liberating Image: The Imago Dei in Genesis 1* (Grand Rapids: Brazos Press, 2005).

²³ David L. Clough, “All God’s Creatures: Reading Genesis on Human and Nonhuman Animals,” in *Reading Genesis after Darwin*, ed. Stephen C. Barton and David Wilkinson (New York: Oxford University Press, 2009), 145–62.

²⁴ David L. Clough, *On Animals: Systematic Theology*, vol. 1 (London: T&T Clark, 2012), 64–76.

from an apologetic standpoint.²⁵ This leads him to follow Christopher Southgate in arguing that suffering in creation is part of God’s creative purposes in Darwinian evolution. He further posits an understanding that God suffers with creation and experiences the pain of creation.²⁶ McGrath’s conclusions show that the removal of a distinction between human and non-human life often leads to other theological conclusions that have specific import on Christian theology. Though this is not the central topic of this dissertation, it does have specific bearing.

J. Wentzel van Huyssteen argues in his Gifford Lectures that the uniqueness of humans should be approached through an interdisciplinary process that includes paleoanthropology and evolutionary epistemology. In this way, the image of God came about over time through naturalistic processes as embodied people were able to become morally aware and obtained cognitive abilities that lead to culture. His work is built on by many others.²⁷

In the edited volume *Creaturely Theology*, many writers argue against a human–animal distinction. Denis Edwards argues that a non-violent atonement and an incarnational view of creation—along with a rejection of an historic fall—leads to a view of redemption that is larger than simply human sin and which applies to all creatures.²⁸ David Cunningham follows Clough that animals are “living beings” (נִפְּשׁ חַיִּים) like humans. He goes further by stating that even though humans are made in the image of God in Genesis 1, the attribution of “image of God” is never *denied* to the rest of creation,

²⁵ Alister E. McGrath, *Darwinism and the Divine: Evolutionary Thought and Natural Theology* (West Sussex, UK: Wiley-Blackwell, 2011), 202.

²⁶ McGrath, *Darwinism and the Divine*, 206.

²⁷ J. Wentzel van Huyssteen, *Alone in the World? Human Uniqueness in Science and Theology* (Grand Rapids: Eerdmans, 2006).

²⁸ Denis Edwards, “The Redemption of Animals in an Incarnational Theology,” in *Creaturely Theology: On God, Humans and Other Animals*, ed. Celia Deane-Drummond and David Clough (London: SCM Press, 2009), 81–99.

therefore it cannot be used as an argument for distinction.²⁹ Celia Deane-Drummond argues that consciousness and rationality in animals differ in degree, not kind, from humans. Therefore, following Aquinas’s argument that the image of God lies in man’s rational soul, animals partake in some way in the divine image. Likewise, they consist in a “moral world,” either to each other, or perhaps with respect to humans.³⁰ Each of the authors in this volume seeks to demonstrate, much like Clough above and Schafer below, the commonality between humans and animals through “all flesh” (כָּל-בָּשָׂר) and “living beings” (נִפְשׁ חַיָּה). They all ignore how the “breath of life” in man draws a distinction between human and non-human life, and do not investigate the range of usage of כָּל-בָּשָׂר and נִפְשׁ.³¹

As has been seen, much of the argument against a human–animal distinction has to do with various capacities that are found in humans that are likewise found in various degrees in animals (and also the hominid record). Lydia Jaeger, however, argues that it is not simply the *capacity* for such things as language, but the ability for its complex use, which distinguishes humans from animals. For instance, though some animals have the ability for some communication, they lack the ability for the complex, creative use of language. It is this Creative Aspect of Language Use (CALU), that distinguishes human language from both animal and machine language.³² Contra Clough, this novelty in language does not exist in animals and is one possible *substantive* distinction between humans and animals.

²⁹ David S. Cunningham, “The Way of All Flesh: Rethinking the *Image Dei*,” in *Creaturely Theology: On God, Humans and Other Animals*, ed. Celia Deane-Drummond and David Clough (London: SCM Press, 2009), 100–117.

³⁰ Celia Deane-Drummond, “Are Animals Moral? Taking Soundings through Vice, Virtue, Conscience and *Imago Dei*,” in *Creaturely Theology: On God, Humans and Other Animals*, ed. Celia Deane-Drummond and David Clough (London: SCM Press, 2009), 190–210.

³¹ For such an investigation, see chapter 2.

³² Lydia Jaeger, “Models of the Fall Including a Historical Adam as Ancestor of All Humans: Scientific and Theological Constraints,” *SCB* 29, no. 1 (2017): 20–36.

Like Jaeger, Darrel Falk argues that human uniqueness lies in both language and a full “Theory of the Mind.” Though he argues that these arrived through evolutionary processes, he argues that it could not have happened through *natural* processes and are evidence of God’s providence through evolutionary selective means.³³

Recently, some important monographs in the realm of animal theology have been produced. Ryan Patrick McLaughlin and Kris Hiuser look at animal theology through the lens of the history of interpretation. They seek to bring animals within the realm of Christian theology through a sort of retrieval of certain aspects of historical theology. McLaughlin critiques the standard view that he traces to Aquinas that man’s virtue depends ultimately on his *telos*. Animals, according to Aquinas, have their *telos* in humans, and therefore are only “for God” through humans. McLaughlin instead uses Irenaeus and Jürgen Moltmann to argue that the image of God is “functional,” with special emphasis on the welfare of those without the image, following Linzey. Contra Aquinas and following Irenaeus, McLaughlin sees the eschaton as a return to the peaceful edenic state between humans and animals. Therefore our role is like the child leading the animals in Isaiah 11:6–9; humans have a responsibility to lead animals into peaceful existence.³⁴

Kris Hiuser attempts a similar strain of retrieval theology. Hiuser critiques Anselm’s view of redemption as anthropocentric, and instead focuses of theological strains in Gregory of Nyssa, Maximus, and Barth. He picks up aspects in each of these that move him towards his theological conclusion. His thesis is to determine why God became incarnate as a human *in particular*. From Nyssa he picks up a strain that the redemption of Christ might apply beyond humanity in some way. Humans are a

³³ Darrel R. Falk, “Human Origins: The Scientific Story,” in *Evolution and the Fall*, ed. William T. Cavanaugh and James K. A. Smith (Grand Rapids: Eerdmans, 2017), 13–22.

³⁴ Ryan Patrick McLaughlin, *Christian Theology and the Status of Animals: The Dominant Tradition and Its Alternatives*, The Palgrave Macmillan Animal Ethics Series (New York: Palgrave Macmillan, 2014); McLaughlin, *Preservation and Protest: Theological Foundations for an Eco-Eschatological Ethics* (Minneapolis: Fortress Press, 2017).

microcosm in their nature, as their rational human nature also contains the “lower” types of soul—vegetative and irrational. In Maximus he picks up again the idea of microcosm, as well as the idea that humans have the ability to bridge the divide between them as a microcosm of all of them. From Barth, Hiuser picks up the idea of man as representation. As Christ is representative and covenant partner, therefore man is also representative and covenant partner. Man is covenant partner representing all of creation. Though non-human life cannot be a covenant partner with God, since man is a microcosm of all of creation, non-humans can participate in the covenant through their representative—man. More intriguingly, Hiuser gives this representational role of humans through their microcosmic nature as *the reason* for why God became incarnate as a human in particular. By taking on human nature, Christ was able to bring redemption to all of creation.³⁵

McLaughlin and Hiuser both make intriguing arguments. However, they ultimately fail on a few accounts. First, neither McLaughlin nor Hiuser endeavor to show whether their interpretations are faithful to the biblical account. Second, they do not expound what it would mean for Christ’s redemption to extend to non-human life. They both interact with the idea of whether non-humans are sinful; Hiuser even attempts to distinguish between “fallen” and “corrupt.” However, they do not discuss what it means for creation to be fallen *on account of the sin of man*, nor what redemption of humanity for their sinfulness means for non-human life. If the effects of both the corruption of humanity *and* the “fallenness” of the rest of creation are indeed the result of the sin of *humans*, in what way does Christ’s redemptive work *for the sin of humans* apply to non-sinful, non-human life? McLaughlin reduces this to ethical implications of bringing peace between humans and animals and also in inter-animal relationships. Hiuser leaves this question frustratingly unanswered. Both of their arguments will be further interacted with in this dissertation in chapter 5.

³⁵ Kris Hiuser, *Animals, Theology and the Incarnation* (London: SCM Research, 2017).

Daniel Miller agrees with Clough that following in Barth's footsteps of a relational understanding of the image of God over and against a substantive view is the right way to go. Like Clough, he agrees that Christ's incarnation should not lead to a discontinuity in the distinction between humans and animals. Miller builds on this to develop an animal ethic that is based on the parable of the Good Samaritan by rethinking what it means to be "near" and "neighbor."³⁶ I will discuss Miller in more detail in chapter 5.

Dissertations

A. Rahel Schafer³⁷ provides a stimulating discussion of non-human animals and their relation to humans and to God in her 2015 dissertation. She evaluates many OT texts that discuss animals crying out to God and God's response, concluding that God responds to non-human animals' requests in the same way that he does for the same human requests. She provides an argument that non-human animal life is portrayed differently than inanimate objects that cry out, which are always meant to be seen as absurd and therefore non-literal. Non-human animal expressions of crying out, therefore, are literal and non-metaphorical. Schafer also categorizes non-human animal "speech" into different categories of how much alike or unlike such animals are being portrayed in comparison to humans. Schafer does agree that only humans are made in the image of God, that only humans are responsible for sin, and humans are "spiritual" with respect to God in a way that animals are not. Her work is thorough and will be used as I interact with

³⁶ Daniel Kyle Miller, "'And Who is my Neighbor?' Reading Animal Ethics through the Lens of the Good Samaritan" (PhD diss., The University of Edinburgh, 2010); Daniel K. Miller, *Animal Ethics and Theology: The Lens of the Good Samaritan* (New York: Routledge, 2012); Miller, "Responsible Relationship: *Imago Dei* and the Moral Distinction between Humans and Other Animals," *IJST* 13, no. 3 (2011): 323–39.

³⁷ She now publishes under her married name, A. Rahel Wells. However, since I interact with her work that was published under her maiden name, I will still refer to her in that way.

many OT texts in my dissertation.³⁸

Schafer, however, also falls short in a few accounts. Schafer is correct that the Bible portrays both human and non-human life as נִפְשׁ חַיָּה, just like mankind. But Schafer incorrectly links this to the breath (נְשָׁמָה) of life in Genesis 2:7. T. C. Mitchell has convincingly shown that this breath of life is only ever used for humans in the OT—never for animals.³⁹ Schafer argues that since animals can be considered נִפְשׁ חַיָּה (which she takes to mean “persons”), that they should therefore be included in our ecclesiology in some way.⁴⁰ Schafer, however, does not describe what this would look like.

Carl-Eric Gentes’s recent dissertation seeks to link how humans and non-human animals relate to develop a new way of how Christians ought to think about “non-Christian others.” He follows Clough up to a point. Gentes, however, uses animals merely as a means of relating to non-Christians.⁴¹ Mindawati Perangin-angin also seeks to show how creation is set up not in a hierarchy, but through inter-relationships between humans, animals, and plants.⁴² Turner seeks to evaluate the human–animal relationship through the lens of Levinas, mainly for the purpose of animal ethics.⁴³

³⁸ A. Rahel Schafer, “‘You, YHWH, Save Humans and Animals’: God’s Response to the Vocalized Needs of Non-human Animals as Portrayed in the Old Testament” (PhD diss., Wheaton College, 2015).

³⁹ Mitchell notes that of the 26 uses, 18 refer to the breath of God, or the breath of God that man received; 7 refer to the breath of man in contradistinction to the animals; one bears no witness either way. Mitchell concludes that the use of this term when used as the breath of life in humans is making an explicit distinction between man and animals. See T. C. Mitchell, “Old Testament Usage of Nešām,” *VT* 11, no. 2 (1961): 186. In my investigation, there are a few (Gen 7:22; Deut 20:16) that could be construed as all living things, but the grammar and context point to the fact that it is only humans. Josh 11:14 is helpful as it has both animals and humans in its context, but the breath of life is only used for humans. See *HALOT*, 730.

⁴⁰ Schafer, “‘You, YHWH, Save Humans and Animals,’” 242.

⁴¹ Carl-Eric Snow Gentes, “Real Presence: The Animal, the Non-Christian, and the Nature of Theology” (PhD diss., The Lutheran School of Theology at Chicago, 2017).

⁴² Mindawati Perangin-angin, “The Interrelationships of Humankind, Animals, and Plants as Presented in the Old Testament” (PhD diss., Drew University, 1997).

⁴³ Donald Landis Turner, “Animal Alterity: Levinasian Ethics and The Relationship Between Humans and Non-Human Animals” (PhD diss., The University of Denver [Colorado Seminary], 2005).

Sung Ho Lee seeks to understand a new way of philosophical reflection on human and non-human relations. Lee does this by reviewing theologians of nature who reconstruct doctrines based on interactions with the natural sciences, specifically evolutionary biology. These theologians of nature often seek out a way to stress human uniqueness, which Lee critiques. Instead, Lee concludes through looking at symbiotic biology that humans are deeply inter-connected to non-human animals. This leads Lee to three main principles of human and non-human relationships: interdependence, interdistinction, and non-anthropocentrism. In order to better understand these relationships, Lee uses the doctrine of the Trinity for comparison. As the three divine persons of the Trinity are interrelated and interdependent, so we should also confess that humans cannot exist without relationship with non-humans.⁴⁴

Lee seeks to use a hermeneutic of the immanent Trinity to draw comparisons between creatures. While this hermeneutic is problematic itself, the “radical relations” that appear between creatures are not of the same ontological nature as the relations between the persons of the Trinity. I disagree with both Lee’s methodology and conclusions; this argument will be further addressed in my dissertation.

Eric Daryl Meyer suggests that any theological anthropology that is rooted in a categorical distinction between humans and animals will be conflicted and fragmentary. Meyer seeks instead to provide a theological anthropology where animals play a central role and are not subordinated. Meyer follows the trend noted above that what is unique about human identity is interspecies interaction. In order to re-read the image of God in a new way, Meyer focuses on how Genesis 1 and Daniel 4 both treat cultural and religious identity, as well as sovereignty and human–animal differentiation.⁴⁵ Meyer’s argument is

⁴⁴ Sung Ho Lee, “Becoming Human through Relationship: The Trinity, Non-Humans, and Humans in Radical Relationships” (PhD diss., Graduate Theological Union, 2016).

⁴⁵ Eric Daryl Meyer, “Theological Anthropology, Human Animality, and the Human-Animal Distinction: A Constitutive Knot in Ecological Degradation” (PhD diss., Fordham University, 2014).

unconvincing from Scripture. Meyer seeks to show that when Nebuchadnezzar is transformed into a beast, he repents as an animal and is healed in this manner. Meyer argues that this removes the distinction in the image of God to spirituality in man alone. Meyer appears to link the state of Nebuchadnezzar to actual animals in a way that the text does not warrant, specifically in trying to link it to the image of God in Genesis 1.

Mary Windham argues that texts in the Hebrew Bible that speak of the relationship between humans and animals fall into two categories—those that speak of animals under the authority of humans, and those that speak of animals outside the dominion of humans. Windham argues that the texts in the first category are in the minority. Windham also states that this dominion is not absolute and that humans have little, if any, dominion over animals. The animals that are presented in the Hebrew Bible as under the dominion of humans are domesticated animals, whereas the dominion of humanity does not extend over wild animals. Windham argues this “probably reflects the actual relationship that the Israelites had to the animals around them.”⁴⁶

Windham, however, does not address what it means for humanity to be made in the image of God and given the responsibility to have dominion under the Creator. While it is true that humans have no dominion or rule in and of themselves, they are to rule over creation as vice-regents in the place of their King and are responsible to him for such rule.

Methodology and Systematic Theology

As a work of systematic theology, this dissertation will be grounded in *sola Scriptura*—that theological formulation is first grounded on Scripture.⁴⁷ It will therefore start with biblical exegesis, move through whole-bible theology, and finish with

⁴⁶ Mary Ruth Windham, “An Examination of the Relationship between Humans and Animals in the Hebrew Bible” (PhD diss., Harvard University, 2012).

⁴⁷ *Sola Scriptura* is not only the basis for theological formulation, but also for the interpretation and use of Scripture itself. See Stephen J. Wellum, “Retrieval, Christology, and Sola Scriptura,” *SBJT* 23, no. 2 (2019): 48.

systematic theological conclusions. Full systematic theology involves more than simply accumulating the biblical data in a nice format; it must instead move further to make theological conclusions which apply to the life of Christians today. In this regard, this dissertation will set boundaries on current discussions of integrating scientific ideals with theological formulations with regard to the human–animal distinction in the human origins debate.

This dissertation will be an exercise in biblical exegesis and theological formulation. The primary resource will be Scripture. In order to do proper exegesis, biblical language tools such as grammars, lexicons, and dictionaries will be used. As proper exegesis also takes into account the history of the church, it will tie in historical theology by interacting with how others have understood these texts, including commentaries. In interacting with current literature, journal articles, monographs, and edited volumes will be examined. This work will also address how other writers have sought to bring together biblical and scientific understandings of humans and animals.

Due to the limited nature of this dissertation, it will not be possible to give a full defense of the interaction between special and general revelation. Such a topic is foundational and incredibly important, but it is beyond the scope of this work. I will defend the argument that the Bible is true in all that it says, and that it does not conflict with general revelation.⁴⁸ The author of both special and general revelation are the same, and both are authoritative in their realms.⁴⁹

Likewise, I will not be able to engage with all the scientific proposals that touch

⁴⁸ I will distinguish between general revelation and *interpretations* of general revelation, such as scientific theories. Interpretations of general revelation, such as natural theology, are more akin to interpretations of the Bible, such as theological formulations. There are many theological formulations that do not interpret the Bible correctly, and there are likewise scientific theories that do not interpret general revelation correctly.

⁴⁹ Cornelius van Til, “Nature and Scripture,” in *The Infallible Word: A Symposium by the Members of the Faculty of Westminster Theological Seminary*, ed. N. B. Stonehouse and Paul Woolley, 2nd ed. (Phillipsburg, NJ: P&R, 1967), 263–301.

on this topic. Since the thesis of my dissertation does not take a stance on the biological origins of humans and animals, I will not engage with the scientific literature in this area. Likewise, the literature on the biological nature of humans and animals is voluminous and I will not engage directly with it. Instead, I will defend a biblical understanding of the human–animal distinction that is aware of the scientific literature and (hopefully) does not contradict it. I will thus engage with *theological* formulations that have (usually) been informed by current scientific formulations of biology and engage with whether or not they are still in line with biblical teaching.

CHAPTER 2

ANALYSIS OF HUMANS AND ANIMALS IN GENESIS

There are of course many important issues in the early chapters of Genesis, such as the place of the early chapters of Genesis within the ancient Near East (ANE) context.¹ Though these issues are vitally important to the interpretation of the early

¹ See the extensive bibliography in Gordon J. Wenham, *Genesis 1–15*, ed. David A. Hubbard and Glenn W. Barker, WBC 1 (Waco, TX: Word Books, 1987), xlvi–xlvii. I do not follow Gunkel that Genesis is a re-working of the Babylonian myth into a myth about Yahweh. See Hermann Gunkel, “The Influence of Babylonian Mythology Upon the Biblical Creation Story,” in *Creation in the Old Testament*, ed. Bernhard W. Anderson, *Issues in Religion and Theology* 6 (Philadelphia: Fortress Press, 1984), 25–44. Nor the “process” of movement from Babylonian polytheism to Jewish monotheism. See E. A. Speiser, *Genesis*, AB 1 (Garden City, NY: Doubleday & Company, 1964), XLVIII–XLIX, 9–11. Nor that Genesis depends on the literature of Mesopotamia. See Gerhard von Rad, *Genesis: A Commentary*, Rev. ed., The Old Testament Library (Philadelphia: The Westminster Press, 1972), 49; von Rad, “The Theological Problem of the Old Testament Doctrine of Creation,” in *Creation in the Old Testament*, ed. Bernhard W. Anderson, *Issues in Religion and Theology* 6 (Philadelphia: Fortress Press, 1984), 62; Arthur Warren Walker-Jones, “Alternative Cosmogonies in the Psalms” (PhD diss., Princeton Theological Seminary, 1991), 50–51; Thorkild Jacobsen, “The Eridu Genesis,” *Journal of Theological Studies* 100, no. 4 (1981): 529; Arvid S Kapelrud, “Mythological Features in Genesis Chapter 1 and the Author’s Intentions,” *VT* 24, no. 2 (1974): 182. Nor that the connection is instead through Egypt. See James E Atwell, “An Egyptian Source for Genesis 1,” *The Journal of Theological Studies* 51, no. 2 (2000): 441–77; James K. Hoffmeier, “Some Thoughts on Genesis 1&2 and Egyptian Cosmology,” *Journal of Ancient Near Eastern Studies* 15 (1983): 39–49. These views have all come under critique. See W. G. Lambert, “A New Look at the Babylonian Background of Genesis,” *Journal of Theological Studies* 16 (1965): 287–300; Lambert, “A New Look at the Babylonian Background of Genesis,” in *“I Studied Inscriptions from before the Flood”: Ancient Near Eastern, Literary, and Linguistic Approaches to Genesis 1–11*, ed. Richard S. Hess and David Toshio Tsumura (Winona Lake, IN: Eisenbrauns, 1994), 96–113; John Day, *From Creation to Babel: Studies in Gen 1–11*, Library of Hebrew Bible/Old Testament Studies 592 (London: Bloomsbury, 2013), 4–23; Alexander Heidel, *The Babylonian Genesis: The Story of Creation*, 2nd ed. (Chicago: The University of Chicago Press, 1963); Walter Harrelson, “The Significance of Cosmology in the Ancient Near East,” in *Translating & Understanding the Old Testament: Essays in Honour of Herbert Gordon May*, ed. Harry Thomas Frank and William L. Reed (Nashville: Abingdon Press, 1970), 237–52. Though he makes many good arguments against the borrowing of Mesopotamian and Egyptian myths, I also do not follow Walton’s view that Genesis cosmology is functional only. See John H. Walton, *Genesis 1 as Ancient Cosmology* (Winona Lake, IN: Eisenbrauns, 2011). Instead, the cosmology of the early chapters of Genesis is a *polemic* against other ANE cultures. See Bruce K. Waltke, “Creation Account in Genesis 1:1–3 Part I: Introduction to Biblical Cosmogony,” *BSac* 132, no. 525 (1975): 25–36; Waltke, “Creation Account in Genesis 1:1–3 Part IV: The Theology of Genesis 1,” *BSac* 132, no. 528 (1975): 327–42; Walter R Roehrs, “Creation Account of Genesis: Guidelines for an Interpretation,” *Concordia Theological Monthly* 36, no. 5

chapters of Genesis, I do not have space to deal with these in detail.²

I structure Genesis 1 and 2 in the following way. The first section deals with the creation of the cosmos as a whole. It is broken up into four sections, beginning with an introduction. The first set of days solve the formlessness by forming the earth so it is hospitable for life. The second set of days solve the emptiness by filling the earth.³ Therefore the literary form of chapter 1 has an introduction in the first two verses, then days one through three deal with “forming” and days four through six deal with “filling.” Day seven pulls it all together. One might also see a problem/solution motif with Genesis 1:2 giving the problem and verses 3 and following the solution.⁴

The second section, from Genesis 2:4 to 2:25, is usually paired with chapter 3 into seven “scenes,” two of which are in chapter 2.⁵ However, it is right to look at the first two chapters on their own as to how they relate to one another. In doing so, I take some elements from the traditional structure, but I also add new elements. I divide this section of chapter two into three sections in a chiasm. The outside sections present a

(1965): 301–21; Gerhard F. Hasel, “The Polemic Nature of the Genesis Cosmology,” *Evangelical Quarterly* 46, no. 2 (1974): 81–102; Hasel, “The Significance of the Cosmology in Genesis I in Relation to Ancient Near Eastern Parallels,” *Andrews University Seminary Studies* 10, no. 1 (1972): 1–20; Mark F. Rooker, “Dating the Patriarchal Age: The Contribution of Ancient Near Eastern Texts,” in *Giving the Sense: Understanding and Using Old Testament Historical Texts*, ed. David M. Howard and Michael A. Grisanti (Grand Rapids: Kregel, 2003), 229; Wenham, *Genesis 1–15*, xlv–l; Duane Garrett, *Rethinking Genesis: The Sources and Authorship of the First Book of the Pentateuch* (Grand Rapids: Baker Book House, 1991), 192; Harrelson, “The Significance of Cosmology in the Ancient Near East,” 251; J. Richard Middleton, *The Liberating Image: The Imago Dei in Genesis 1* (Grand Rapids: Brazos Press, 2005), 201.

² I also take these early chapters as narrative. See Vern S. Poythress, “Dealing with the Genre of Genesis and its Opening Chapters,” *WTJ* 78, no. 2 (2016): 217–30.

³ Bruce K. Waltke, “Creation Account in Genesis 1:1–3 Part V: The Theology of Genesis I — Continued,” *BSac* 133, no. 529 (1976): 29.

⁴ Westermann sees a larger command–issuance–fulfillment structure, which is similar to a problem/solution framework. See Claus Westermann, *The Genesis Accounts of Creation*, Facet Books Biblical Series 7 (Philadelphia: Fortress Press, 1964), 7.

⁵ Catherine L. McDowell, *The Image of God in the Garden of Eden: The Creation of Humankind in Genesis 2:5–3:24 in Light of the mīs pī pīt pī and wpt-r Rituals of Mesopotamia and Ancient Egypt* (Winona Lake, IN: Eisenbrauns, 2015), 35–36; Wenham, *Genesis 1–15*, 50.

problem–solution framework,⁶ and the section in the middle links them with another forming–filling motif similar to chapter 1. Verse 25 serves a similar function to verse 4 of concluding the current section and linking to the next. Given the contents of chapter 3, the idea that the man and his wife were naked and unashamed points forward to Gen 3:7. Chapter three then links to chapter two with the following “scenes.”

1. Creation of the Cosmos (1:1–2:3)
 - (a) Beginning/Introduction (1:1–2)
 - (b) Days One to Three — Forming (1:3–13)
 - (c) Days Four to Six — Filling (1:14–31)
 - (d) Day Seven (2:1–3)
2. Creation of Man and Woman (2:4–25)
 - (a) Summary and Connection (4)
 - (b) Creation of Man (5–7)
 - i. Problem Statement (5)
 - A. Solution 1 (6)
 - B. Solution 2 (7)
 - (c) Creation of Garden/Sanctuary — Forming and Filling (8–17)
 - i. Summary Statement (8)
 - ii. Forming of Garden (9–14)
 - iii. Filling of Garden (15–17)
 - (d) Creation of Woman (18–24)
 - i. Problem Statement (18a)
 - A. Solution Declared (18b)
 - B. Rising Tension (19–20)
 - C. Solution Actualized (21–24)

⁶ McDowell, *The Image of God in the Garden of Eden*, 36.

(e) Summary and Connection (25)

What is central to my thesis is the fact that the Bible is unique in that creation is seen as anthropocentric in some way; the creation of man, followed by the fall of man and the early history in chapters 1–11 show that man is central to the cosmos.⁷ This is in contrast to ANE cosmologies where the cosmos is essentially complete without mankind.⁸ For instance, in the Adapa myth, Adapa is commanded by Ea that when he is offered bread in heaven at the gate of Anu he is not to eat it. He is tempted by Tammuz and Gizzada to eat it, but he does not.⁹ Instead, when Adam is tempted by the serpent (who is not a god), man fails. Not only this, but the failure of man sets the stage for the rest of the Pentateuch and the history of redemption for the rest of the Bible. It is best to read the early chapters of Genesis as a deliberate undermining and subversion of the Mesopotamian understanding of humanity and their cultural ideals.¹⁰ This is the approach that I will follow in this dissertation.

In this chapter I will look first at days five and six in Genesis 1, and then at the creation of man and woman in Genesis 2, especially where man is given נְשֵׁמַת חַיִּים (“breath of life”). Since the term נְשֵׁמַת חַיִּים is central to my thesis (see my lexical analysis of נְשָׁמָה in Appendix 2 beginning on page 412), I will then look at instances in the OT that contain some phrase similar to “breath of life” *other* than נְשֵׁמַת חַיִּים (usually רוּחַ חַיִּים), but that is commonly translated in a similar fashion. I will then look at Genesis 3 and 9, followed by the history of interpretation on these parts of Genesis.

⁷ Peter C. Bouteneff, *Beginnings: Ancient Christian Readings of the Biblical Narratives* (Grand Rapids: Baker Academic, 2008), 2–3; Marsha M. Wilfong, “Human Creation in Canonical Context: Genesis 1:26–31 and Beyond,” in *God Who Creates: Essays in Honor of W. Sibley Towner*, ed. William P. Brown and S. Dean McBride Jr. (Grand Rapids: William B. Eerdmans, 2000), 46.

⁸ Tikva Frymer-Kensky, “Biblical Cosmology,” in *Backgrounds for the Bible*, ed. Michael Patrick O’Connor and David Noel Freedman (Winona Lake, IN: Eisenbrauns, 1987), 236.

⁹ “Adapa,” trans. E. A. Speiser (*ANET*, 101–3).

¹⁰ Middleton, *The Liberating Image*, 187, 201.

Genesis 1

The first two chapters of Genesis set the stage for the rest of the Bible. These chapters introduce many concepts that are relied upon by the books that follow. In these two chapters we find out that God exists, that he created everything, that mankind was created to be in relationship with him, and that because of his role as creator and our role as created-beings, we ought to worship and obey him.¹¹ Genesis 1 and 2 set the stage for what comes directly after in Genesis 3, and the ramifications of Genesis 3 will be borne out through the entire rest of the Bible. Though there are important details to Genesis 1 and 2 in every verse, I will restrict my analysis to the verses that are of the greatest import to my thesis.

Genesis 1:1–2

Though there is not enough space to go into details, I take the first word בְּרֵאשִׁית to be an absolute temporal phrase standing at the head of the chapter (and book and entire OT).¹² For my lexical analysis of בְּרֵאשִׁית in Genesis 1 and 2, which I take to mean to

¹¹ Roehrs, “Creation Account of Genesis,” 303–5.

¹² I do not follow Holmstedt that בְּרֵאשִׁית is in construct. See Robert D. Holmstedt, “The Restrictive Syntax of Genesis i 1,” *VT* 58, no. 1 (2008): 56–67; Holmstedt, *The Relative Clause in Biblical Hebrew* (Winona Lake, IN: Eisenbrauns, 2016), 214; Holmstedt, “Genesis 1.1-3, Hebrew Grammar, and Translation,” 2011, <https://ancienthebrewgrammar.wordpress.com/2011/11/11/genesis-1-hebrew-grammar-translation>; Holmstedt, “Genesis 1.1, again,” 2013, <https://ancienthebrewgrammar.wordpress.com/2013/02/21/genesis-1-1-again>. Holmstedt discounts the evidence of Isa 46:10 where רֵאשִׁית is temporal in the absolute state without an article because this is poetry, and Holmstedt argues that Hebrew prose requires the article in the absolute state. However, רֵאשִׁית never occurs in the OT by itself with the article; of the 51 occurrences, it occurs 15 times with a preposition, and only once with a preposition with the article (not a temporal construction). Therefore there is one instance against Holmstedt’s view, and none that support it. Every instance of רֵאשִׁית in the OT in a temporal phrase does not contain an article. Temporal phrases also do not require the article. See Wenham, *Genesis 1–15*, 12; Gerhard F. Hasel, “Recent Translations of Genesis 1:1: A Critical Look,” *The Bible Translator* 22, no. 4 (1971): 158. Abstract nouns are often found without the article, and the article is not a basis for determination. See James Barr, “‘Determination’ and the Definite Article in Biblical Hebrew,” *Journal of Semitic Studies* 34 (1989): 316–33. All temporal instances of רֵאשִׁית in construct are followed by a noun, not a verb. See Hasel, “Recent Translations of Genesis 1:1,” 160. Every ancient translation has an absolute temporal phrase in Gen 1:1. See Abraham Tal, preparer, בְּרֵאשִׁית *Genesis*, ed. A. Schenker et al., *BHQ* 1 (Stuttgart: Deutsche Bibelgesellschaft, 2015), 3, 77*; John William Wevers, ed., *Genesis*, Septuaginta: Vetus Testamentum Graecum, Auctoritate, Academiae Scientiarum Gottingensis editum 1 (Göttingen:

“create,” see appendix 1 starting on page 402¹³ In this verse we meet the main actor of

Vandenhoeck & Ruprecht, 1974), 75; John William Wevers, *Notes on the Greek Text of Genesis*, ed. Leonard J. Greenspoon, SBLSCSS 35 (Atlanta: Scholars Press, 1993), 1. Moreover, the Masoretes used a disjunctive accent, showing their interpretation of this as an absolute temporal phrase. See Henri Blocher, *In the Beginning: The Opening Chapters of Genesis*, trans. David G. Preston (Downers Grove, IL: Inter-Varsity Press, 1984), 62. Holmstedt tries to argue from the LXX which is anarthrous here, “[ἐν ἀρχῇ] instead of [ἐν τῇ ἀρχῇ].” See Holmstedt, “The Restrictive Syntax of Genesis i 1,” 57. However, Holmstedt appears to be unfamiliar with the Greek language. Greek does not take the article in adverbial expressions of time, so ἐν τῇ ἀρχῇ is never an option. See Herbert Weir Smyth, *Greek Grammar*, rev. by Gordon M. Messing (Cambridge, MA: Harvard University Press, 1956), §1127; BDF §255. John 1:1 is constructed just like Gen 1:1 in the Greek and is absolute and temporal. Holmstedt also makes a straw man argument with the translation of “beginning” [בְּתֵּחֵלָה] in the LXX of Gen 41:21, which is neither temporal nor in a prepositional phrase, and also has the article in the Hebrew! *However*, in every case where בְּתֵּחֵלָה was translated as a temporal phrase with a preposition, it did not have the article in Greek and was translated identical to Gen 1:1! Therefore Holmstedt’s claim that “this indicates that the LXX provides an ambiguous witness at best, and certainly does not support reading MT [בְּרֵאשִׁית] as definite”(Holmstedt, “The Restrictive Syntax of Genesis i 1,” 57) is a completely baseless claim. In fact, the support from the LXX that Holmstedt points out does the exact opposite and provides clear support from the LXX for reading בְּרֵאשִׁית as an absolute temporal phrase. Instead, Hatav notes that if the qal perfect בָּרָא is marking a new discourse topic (creation), then בְּרֵאשִׁית would be definite and absolute by the nature of this discourse topic marker. See Galia Hatav, “Marking Discourse Topic in Biblical Hebrew: Part Two,” *Journal of Northwest Semitic Languages* 39, no. 2 (2013): 62. Holmstedt is far from making a convincing case against the traditional view that בְּרֵאשִׁית is temporal and absolute. The traditional view can be found in Bruce K. Waltke, “Creation Account in Genesis 1:1–3 Part III: The Initial Chaos Theory and the Precreation Chaos Theory,” *BSac* 132, no. 527 (1975): 221–25.

¹³ I disagree with van Wolde that בָּרָא in Genesis 1 and 2 does not mean “to create.” See Ellen van Wolde, “Why the Verb בָּרָא Does Not Mean ‘to Create’ in Genesis 1.1-2.4a,” *Journal for the Study of the Old Testament* 34, no. 1 (2009): 3–23; van Wolde, “Separation and Creation in Genesis 1 and Psalm 104: A Continuation of the Discussion of the Verb בָּרָא,” *VT* 67, no. 4 (2017): 611–47; van Wolde, *Reframing Biblical Studies: When Language and Text Meet Culture, Cognition, and Context* (Winona Lake, IN: Eisenbrauns, 2009), 192–200. I look at this word extensively in appendix 1 starting on page 402. She tries to point to non-Septuagintal Greek to link the idea of “separate” to בָּרָא. See Van Wolde, “Separation and Creation in Genesis 1 and Psalm 104,” 625–28. However, she only looks at a single Greek word, and does not address how the LXX translators understood בָּרָא. In doing so, she misses the fact that the LXX translation and usage differs. The same word is used to translate בָּרָא and עָשָׂה in many instances. Her arguments have been countered many times. See Terrance Randall Wardlaw, “The Meaning of בָּרָא in Genesis 1:1–2:3,” *VT* 64, no. 3 (2014): 502–13; Bob Becking and Marjo C. A. Korpel, “To Create, to Separate or to Construct: An Alternative for a Recent Proposal as to the Interpretation of בָּרָא in Gen 1:1-2:4a,” *The Journal of Hebrew Scriptures* 10 (2010); Day, *From Creation to Babel*, 5–6; Karl Möller, “Images of God and Creation in Genesis 1–2,” in *A God of Faithfulness: Essays in Honour of J. Gordon McConville on His 60th Birthday*, ed. Jamie A. Grant, Alison Lo, and Gordon J. Wenham, LHBOTS 538 (New York: T&T Clark, 2011), 8–11. I argue from the data in my appendix that the piel usage is a different root of בָּרָא. בָּרָא (I) only has Yahweh as subject (or the agent when in niphals). See Waltke, “Creation Account in Genesis 1:1–3 Part IV,” 335; Wenham, *Genesis 1–15*, 14. It also never takes a second accusative for material of source. See Wenham, *Genesis 1–15*, 14; Waltke, “Creation Account in Genesis 1:1–3 Part IV,” 335. Walton follows the lexicons that the piel root means “to cut” and the qal is “to bring something new into existence,” but then thinks that the material aspect is not in view. Instead, it is a new “functional” existence. See Walton, *Genesis 1 as Ancient Cosmology*, 132–33.

these first two chapters—God.¹⁴ The name for God here is אֱלֹהִים, which is a plural noun. This is from the common Semitic root for god, אֱל. The standard argument is that the reason that the plural form is used here is a plural of majesty.¹⁵ Wenham notes, however, this this is simply the common word for “god” and should not carry any more meaning than that. It is not speaking of a proper name, as יהוה does beginning in chapter 2.¹⁶ However, this form is not found outside the Old Testament, and therefore must be considered. Why is Elohim used in this chapter instead of Yahweh, and why is it plural? Elohim here is showing the nature of God as Creator as a polemic against ANE cultures, whereas Yahweh Elohim in chapter 2 zooms in on the covenantal nature of God with man. Even if Elohim here is not a plural of majesty, it most likely has an emphasis of intensification or exclusivity of the Israelite God as Creator of the cosmos.¹⁷

The Bible begins with Elohim acting by creating.¹⁸ The thing God creates in the beginning is the heavens and the earth.¹⁹ As I take the first word בְּרֵאשִׁית as an absolute temporal clause, the first thing God does in time is create the heavens and the

¹⁴ אֱלֹהִים is used here and throughout Genesis as a proper noun, therefore it does not take the article. See GKC §125f. However, in the LXX God does have the article. God is always articulated in Genesis except when the predicate of a copulative, Wevers, *Notes on the Greek Text of Genesis*, 1.

¹⁵ GKC §145h; *BHRG* §24.3.3; Ronald J. Williams, *Williams' Hebrew Syntax*, Revised and expanded by John C. Beckman, 3rd ed. (Toronto: University of Toronto Press, 2007), §8; *IBHS* §7.4.3b.

¹⁶ Wenham, *Genesis 1–15*, 14–15.

¹⁷ Terrence E. Fretheim, “אֱלֹהִים,” *NIDOTTE* 1:405.

¹⁸ Plurals with the meaning of singular, as Elohim here, take the verb in the singular. See GKC §145h; Williams, *Williams' Hebrew Syntax*, §232; *BHRG* §35. Though I do not think that the use of בְּרֵאשִׁית by itself means creation *ex nihilo*, given that the author here is explicitly structuring this text as a polemic against other ANE cosmogonies, to think of anything other than creation *ex nihilo* here does not do justice to the text. See John H. Stek, “What Says the Scripture?” In *Portraits of Creation: Biblical and Scientific Perspectives on the World's Formation*, ed. Howard J. van Till, Calvin Center for Christian Scholarship (Grand Rapids: Eerdmans, 1990), 213–21. For a defense of Gen 1:1 as the first act of creation, see Nathan Chambers, “Genesis 1.1 as the First Act of Creation,” *JSOT* 43, no. 3 (2019): 385–94. Contra Möller, who thinks that putting *ex nihilo* in בְּרֵאשִׁית is overloading the term. See Möller, “Images of God and Creation in Genesis 1–2,” 8–11. However, it is not simply in the word בְּרֵאשִׁית that this conclusion is found.

¹⁹ “Heavens and earth” here both have the definite article as well as the direct object marker, which is normal in prose. See GKC §117a; Williams, *Williams' Hebrew Syntax*, §475b.

earth.²⁰ Some have argued that the content of “the heavens and the earth” is referencing two things—“heavens” and “earth”—showing a two stage cosmogony.²¹ However, the better solution is that these two terms form a merismus denoting the entire cosmos.²² This is the usage in Exodus 20:11 and Genesis 14:19 to show that God is creator of everything; it is also used in 1 Chronicles 29:11 to show that God owns everything.²³ This makes the best sense given that the heavens will be further defined in Genesis 1:7–8. The first verse here is denoting that everything in the cosmos, contained in both heaven and earth as the two extremes, was created by Elohim.²⁴

Verse 2 continues the introduction by giving the state of the earth at this point.²⁵ Already the “zooming in” begins, and now out of all the cosmos, the earth is in view. This verse contains three statements that are in apposition to each other, giving information about the state of the earth.²⁶ The disjunctive accent on the first word, earth, draws it to the front of the verse.²⁷ The first statement describes the state of the earth as *תהו וָבְהוּ* (*tohu*

²⁰ I follow Williams who argues that the perfect form of *ברא* here has the completed action of the work in mind, at least in the mind of the speaker. See Williams, *Williams' Hebrew Syntax*, §162; contra Joüon §111f.

²¹ U. Cassuto, *A Commentary on the Book of Genesis*, trans. Israel Abrahams, 2 vols. (Jerusalem: The Magnes Press, 1961–1964), 1:20; Meredith G. Kline, “Space and Time in the Genesis Cosmogony,” *PSCF* 48, no. 1 (1996): 2–15.

²² Wenham, *Genesis 1–15*, 15.

²³ David Toshio Tsumura, “שָׁמַיִם,” *NIDOTTE* 4:160. Note that between Gen 1:1, 14:19, and Exod 20:11 three different verbs for “create” are used. Therefore the fact that God “created” (as opposed to “separating”) the heavens and earth here in Gen 1 is not limited to my conclusion of the meaning of *ברא*.

²⁴ The focus is not on the individual elements, but the whole. These two words “heaven and earth” are used 17 times this way (including as “earth and heaven” in 2:3)—14 of these times they are used with different verbs. There are only three times where heaven is used with another object that is not the earth. See G. Bartelmus, “שָׁמַיִם,” *TDOT* 15:221.

²⁵ Joüon argues that the verb *היה* here is not a simple copula, but gives a temporal sphere of a nominal clause. See Joüon §154m. Gesenius disagrees, arguing that it is a mere copula. See GKC §142c.

²⁶ Allen P. Ross, *Creation and Blessing: A Guide to the Study and Exposition of the Book of Genesis* (Grand Rapids: Baker Book House, 1988), 106–7.

²⁷ *IBHS* §8.3b. Wenham follows Gesenius that the *waw*+noun combination marks that 1:2 is disjunctive to 1:1. See Wenham, *Genesis 1–15*, 15; GKC §154; See also Ross, *Creation and Blessing*, 103.

wabohu). What do these words mean?²⁸ *HALOT* argues that this is a hendiadys signifying a “terrible, eerie, deserted wilderness.”²⁹ I agree that this is a hendiadys, however I also think Ross has a point that these two words are describing the earth as being both “unformed and unfilled.”³⁰ The word *tohu* means “desolation and wilderness,” and *bohu* means “empty.”³¹ The earth at this point is uninhabitable and uninhabited.³² The first three days have to do with forming the earth to make it inhabitable, and the following three days have to do with filling the formed earth. Therefore this hendiadys encapsulates both those meanings of being uninhabitable for life. This fits the rest of the chapter. The earth is not yet in the state with which the reader is familiar. This will be remedied in the

Holmstedt argues that this verse is an exemplar of Hebrew in Genesis where there is no topic or focus-marked subject, and therefore an example that Hebrew is a S-V language. See Robert D. Holmstedt, “The Typological Classification of the Hebrew of Genesis: Subject-Verb or Verb-Subject?” *The Journal of Hebrew Scriptures* 11 (2011): 24. However, after throwing out all instances that he thinks have a different reason for changing the word order, he is left with fewer than 80 instances in Genesis from which he draws his conclusion! The traditional answer is more satisfactory, at least in this instance.

²⁸ In a noun clause where the substantival predicate is connected to the subject by *והיה*, the emphasis is on the predicate. See GKC §141cN2. The LXX translator tried to stick word-for-word here, but also looked for the assonance in Greek like in Hebrew. See Jennifer Dines, “Imaging Creation: The Septuagint Translation of Genesis 1:2,” *HeyJ* 36, no. 4 (1995): 439–50.

²⁹ *HALOT*, 1689. See also Wenham, *Genesis 1–15*, 15. Wenham also notes that the pointing *ו* joins the two terms to pair them. See Wenham, *Genesis 1–15*, 3. Gesenius appears to agree, and argues that this is due to the rhythm between the paired terms coming before the tone-syllable. See GKC §104g.

³⁰ Ross, *Creation and Blessing*, 106.

³¹ M. Görg, “והוה,” *TDOT* 15:568–70; A. H. Konkel, “והוה,” *NIDOTTE* 1:607–8. Both Görg and Konkel think this is a hendiadys, with *NIDOTTE* only having a single entry for the two words. However, Görg thinks this has to do with pre-creation chaos. Walton does not think it has to do with chaos, but also that it does not have to do with being unfilled; instead it is part of a functional ontology and means non-functional. See Walton, *Genesis 1 as Ancient Cosmology*, 144. This assumption on the text of Genesis is unwarranted.

³² Kenneth A. Matthews, *Genesis 1–11:26*, NAC 1A (Nashville: B&H, 1996), 115. This is not the state of the judgment of God. Such a view has been thoroughly refuted by Waltke and Tsumura. See Bruce K. Waltke, “Creation Account in Genesis 1:1–3 Part II: The Restitution Theory,” *BSac* 132, no. 526 (1975): 136–44; David Toshio Tsumura, “The Earth in Genesis 1,” in “*I Studied Inscriptions from before the Flood*”: *Ancient Near Eastern, Literary, and Linguistic Approaches to Genesis 1–11*, ed. Richard S. Hess and David Toshio Tsumura (Winona Lake, IN: Eisenbrauns, 1994), 327; contra Görg, *TDOT* 15:565–74; Konkel, *NIDOTTE* 1:606–9.

six days that follow.³³

The term תְּהוֹמוֹם (*tehom*) is similar in this respect. It has a basic meaning of “an ocean deep” or “abyss.”³⁴ Like *tohu wabohu*, it describes the state of the earth prior to the days of creation.³⁵ Many argue that *tehom* here is a primordial element of the deep which existed prior to creation.³⁶ However, it makes more sense that it follows the narrative of Genesis that this is the state of the earth that God brought into existence that is not yet ready for inhabitation. Likewise the darkness does not signify evil, but instead shows that the state of affairs necessary for inhabitation has not yet been brought about.³⁷ This is important as this chapter is building towards a climax where the earth will be formed and filled for a purpose.

The final clause in verse 2 states that the רוּחַ (*ruach*) of God was hovering over the surface of the water.³⁸ The word *ruach* (רוּחַ) could be translated as either “wind” or “spirit.” Orlinsky follows the ancient translations that think it means “wind.”³⁹ However, *ruach* here is connected with Elohim, and it must have the same sense here as it does in the rest of the OT, such as in Job 33:4 as “spirit of God.”⁴⁰ The verb for “hovering” here is

³³ Tsumura, “The Earth in Genesis 1,” 327.

³⁴ It is definite because it is a unique appellative. See *IBHS* §13.4c.

³⁵ Cassuto, *A Commentary on the Book of Genesis*, 1:22.

³⁶ *HALOT*, 1691; E.-J. Waschke, “תְּהוֹמוֹם,” *TDOT* 15:577–78.

³⁷ Michael A. Grisanti, “תְּהוֹמוֹם,” *NIDOTTE* 4:276.

³⁸ “The surface of the water” is definite because “the face” is in construct with “water” which has the article. See *IBHS* §13.4c.

³⁹ Orlinsky thinks that it is not until Philo that the of “spirit of God” begins to arise. See Harry M Orlinsky, *Notes on the New Translation of the Torah* (Philadelphia: Jewish Publication Society of America, 1969), 53–55. Wevers notes that the LXX follows the MT and does not articulate this word, and therefore should be “wind.” See Wevers, *Notes on the Greek Text of Genesis*, 2.

⁴⁰ Cassuto, *A Commentary on the Book of Genesis*, 1:24. Others argue that putting God in a dark uninhabited place would not make sense, therefore Elohim here should be read as a superlative, “a great wind.” However, *ruach Elohim* never means “a great wind” in the OT. See Wenham, *Genesis 1–15*, 17. Day connects this to Ps 104:3, where Yahweh is riding on a wind. See Day, *From Creation to Babel*, 9–10. However, there is a clear difference as this is the רוּחַ אֱלֹהִים, as a single subject. In Ps 104:3, it is clear that

the piel participle of רָחַף. There are only two instances of this word in the Hebrew Bible, therefore it is difficult to come to a certain meaning.⁴¹ However, based on the other usage in Deuteronomy 32:11 where the image is of an eagle hovering back and forth over her young, most see this here as the spirit of God hovering back and forth over the water.⁴² The water here is also uninhabitable. It has not yet been separated or made into seas which will occur in days 2 and 3. All three of these statements in verse 2 are preparing the scene for what is to come.

These first two verses set the stage for the work that God does in creating in days one through six.⁴³ Due to the amount of detail in these six days, only the aspects that deal directly with my thesis will be addressed.⁴⁴

Yahweh is the subject and *ruach* is the object. Since רִיחַ can mean both “wind” and “spirit” depending on the context, the context should determine the meaning.

⁴¹ HALOT, 1220. The cognate noun is found in Jer 23:9.

⁴² Wenham, *Genesis 1–15*, 17; Orlinsky, *Notes on the New Translation of the Torah*, 56; Claus Westermann, *Genesis 1–11: A Commentary*, trans. John J. Scullion (Minneapolis: Augsburg, 1984), 107.

⁴³ Sailhamer argues that there is a disjunction between Gen 1:1 and 1:2, and that this whole passage is the introduction to Moses’s eventual exposition of the Sinai covenant. Therefore the concern here is more than simply the earth, but really the land. See John Sailhamer, “Exegetical Notes: Genesis 1:1–2:4a,” *Trinity Journal* 5, no. 1 (1984): 74–78. However, instead of seeing a disjunction between 1:1 (everything) and 1:2 (primarily the land), it is better to see a continually “zooming” in in the description of God’s creative act.

⁴⁴ For the links between the first three days and the second three days, see the many charts and descriptions that detail this in Cassuto, *A Commentary on the Book of Genesis*, 1:17; Ross, *Creation and Blessing*, 104; Kline, “Space and Time in the Genesis Cosmogony”; Westermann, *Genesis 1–11*, 86–90; Wenham, *Genesis 1–15*, 7; Mark F. Rooker, “Genesis 1:1–3: Creation or Re-Creation? Part 1,” *BSac* 149, no. 595 (1992): 323. Ross goes on to note that the two sets of days solve the problem from Gen 1:2 that the earth was תָּהוּ וָבֶהוּ, “formless and empty.” See Ross, *Creation and Blessing*, 104. The first set of days solve the formlessness by forming the earth so it is hospitable for life. The second set of days solve the emptiness by filling the earth. See Waltke, “Creation Account in Genesis 1:1–3 Part V,” 29. Cassuto notes the preponderance of the number seven. The statements “and God saw it as good,” “and it was thus,” and the evening and morning conclusion all occur seven times. “Light and day” occur seven times on the first day. “Water” occurs seven times on days two and three. The first verse has seven words; the second verse has 2 times 7 words. On the seventh day there are three sentences, each with seven words, and each which contain “the seventh day” in the middle. God is mentioned 35 times in this chapter, earth 21 times, heaven/firmament 21 times. The idea that this could be coincidence is fantastical. See Cassuto, *A Commentary on the Book of Genesis*, 1:12–15; Wenham, *Genesis 1–15*, 6. The repetition of the many formula statements, the grouping of words and phrases into tens and sevens, the use of chiasm and inclusio and matching groups (Wenham, *Genesis 1–15*, 39)—all of this is pointing to the genre of epic tradition.

In short, the first three days fix the “unformed” aspect of the earth described in verse 2, and days four through six fix the “unfilled” aspect.⁴⁵ On day one, light was created. On day four God creates the sun and moon. On day two the heavens were created and the waters for the ocean were separated.⁴⁶ On day five the sea creatures and birds will be created. On day three the seas were finished and named, but the highlight was the creation of dry ground as well as the vegetation. On day six the land animals and man will be created. The vegetation from day three will then be given to the animals and mankind for food. I will begin my analysis at day five when the first of the living creatures are created.

Day Five (Gen 1:20–23)

Day five begins in verse 20 with the (now) familiar formula of God speaking. He commands the waters to swarm with a swarm of living beings.⁴⁷ The verse continues with God commanding flying creatures to fly upon the face of the firmament of the

See Meredith G. Kline, “Because It Had Not Rained,” *WTJ* 20, no. 2 (1958): 146–57. The author is *not* saying that this is some mythic story. Instead, the author is writing a true history that God created all that exists without giving specific details of the observational character of that creation. But the specific mechanism of how “the earth brought forth animals and vegetation” is not stated. The text looks beyond such minutia to point to the triumphal affirmation of God’s power and wisdom and his care for man and creation. The definite article on days six and seven also lead to another conclusion. Since it is very odd that the days do not have the article when included with the ordinals, (GKC §126w) an explanation must be given. I posit that the author is showing that it is the first six days together that are important. When referring back to this story in Exod 20 and 31 this creation week is given for the basis for the Sabbath rest. However, it is also used in Lev 23 as 6+1 *weeks* and in Exod 23 as 6+1 *years*. The writer of Hebrews picks up the seventh day to point to an eschatological rest. These are hard to fit into a literal 6 day notion. However, in a framework view, they all fit quite nicely. The use of the article on day six points to this. God is revealing his creative acts through the earthly lens of a normal week. See Kline, “Space and Time in the Genesis Cosmogony.” This week is then used later as a template for God’s law and our future rest. However, it is the first six days as a whole that are necessary and balanced by the seventh day. None of this means that the first six days must be normal human days. See Wenham, *Genesis 1–15*, 40.

⁴⁵ Cassuto notes that the first three days create the “immovable things,” whereas these three days create the “movable things.” See Cassuto, *A Commentary on the Book of Genesis*, 1:42.

⁴⁶ For a defense that this separation was water in the clouds and not a “heavenly sea,” see Vern S Poythress, “Rain Water Versus a Heavenly Sea in Genesis 1:6–8,” *WTJ* 77, no. 2 (2015): 181–91.

⁴⁷ Like verse 11, the use of the cognate noun for a substantive here with a denominative verb does not carry force. See GKC §117p-r. שָׂרַץ was originally an intransitive verb that became transitive, so here its cognate is providing the object. See GKC §117z.

heavens. The two clauses are structured syntactically in a chiasm—the first is V-S and the second is S-V—to link them together.⁴⁸ The verbs used, “to swarm” and “to fly,” both indicate motion and movement, as the second set of three days are about filling the formed earth.⁴⁹ Day 5 is also paralleled to day 2 in that on the second day the firmament and the seas were formed (though not completed until the third day when the dry land was formed), and on day 5 the firmament and the seas are filled with living beings.⁵⁰ The location of where the birds are to fly has troubled some. *עַל-פְּנֵי* was used in verse 2 to mean “over” and here it appears to mean “across.”⁵¹ However, it is best understood with a locative sense here as well.⁵² The fact that they fly “upon the surface” of the firmament shows that the context is from the perspective of a human observer.⁵³

In verse 21, God executes what he commanded in verse 20. The swarming beings and the winged flyers are created according to their types, which is similar language used for the vegetation on day three. Again, God is creating in an orderly way and it is that way because God made it so. God adds an entry to this list of “the great sea monsters.” The *tanninim* here are mentioned as a polemic against ANE cultures. The other living beings in the water and in the air are not named specifically, but the *tanninim* are. These are not beings that battle the gods, but are creatures that only come about because God created them and has complete dominion over them.⁵⁴ This is the most likely reason that *ברא* is used here for the first time since verse 1, to show that the *tanninim are*

⁴⁸ Wenham, *Genesis 1–15*, 4; Westermann, *Genesis 1–11*, 79.

⁴⁹ Cassuto, *A Commentary on the Book of Genesis*, 1:48.

⁵⁰ Cassuto, *A Commentary on the Book of Genesis*, 1:48.

⁵¹ The LXX uses *κατά* here and *ἐπάνω* in verse 2. See Tal, *בראשית Genesis, 79**.

⁵² Williams, *Williams’ Hebrew Syntax*, §286; *BHRG* §39.19/1; *GKC* §119aa.

⁵³ Wenham, *Genesis 1–15*, 24.

⁵⁴ Cassuto, *A Commentary on the Book of Genesis*, 1:49–50.

created.⁵⁵

Verse 22 is a bit of a contrast to what has come before. For the first time, after God has created something he does not (yet) name it good. The reason for this will become apparent on day 6. For now, God instead blesses the sea swarming creatures and the flying creatures.⁵⁶ The sea creatures are to “be fruitful and multiply and increase” and the flyers are to increase.⁵⁷ God’s blessing is a continuing theme in Genesis where he blesses the animals, man, the Sabbath, Adam, Noah, and the Patriarchs. The most obvious blessing has to do with children, and offspring is the most obvious meaning here as well. God’s blessing here also comes with God’s promise of continued care.⁵⁸

Day 5 ends as usual with the standard day–ending formula that is common across the first five days. The sixth day, as we will see, is a bit different.

Day Six (Gen 1:24–31)

The sixth day occupies the most space in Genesis 1. God first commands the earth to bring forth land animals.⁵⁹ Day six corresponds to day three where the dry land was created, therefore this day will be comprised with filling the earth with things that live on the dry land. In this case God commands three types of land animals (“living things”) to come forth—animals, livestock, and creeping things.⁶⁰ The “living animals” (נִפְשׁ חַיָּה)

⁵⁵ Wenham, *Genesis 1–15*, 24. Gentry thinks that this has to do with the first instance of organic life. See *KtC*, 184.

⁵⁶ In the piel imperfect of בָּרַךְ, the lengthening of the vowel before the guttural causes the sere to become a segol. See *GKC* §64g.

⁵⁷ “Be fruitful and multiply” is a hendiadys here—“be completely fruitful.”

⁵⁸ Wenham, *Genesis 1–15*, 24–25. Cassuto thinks that since the flyers do not have the double blessing, they do not have the same exceeding fertility. See Cassuto, *A Commentary on the Book of Genesis*, 1:52.

⁵⁹ Carr argues that the use of עָשָׂה here and בָּרָא with humans is to draw distinction between the two. See David M. Carr, *Genesis 1–11*, IECOT 1.1 (Stuttgart: Verlag W. Kohlhammer, 2021), 63.

⁶⁰ The “animals of the earth” is חַיֵּי הָאָרֶץ. The normal form is חַיָּה as in verse 25. The waw at the end here is the remnant of an old case ending. It occurs seven times, and this is the only one in prose. Most

is the heading over the other three categories, much like “herbage” was a heading over two other categories in verse 9. These three types appear to be untamed animals, tamed animals (livestock), and those that creep on the ground.⁶¹ Verse 25 is the execution of the command just given. Though the earth is commanded to bring the animals forth in verse 24, verse 25 states that it is God that brings this about. The point is that God is the one who is acting. Any notion of the animals coming about on their own is completely ruled out. God again sees what he created and sees that it is good.⁶²

Verse 26 is the high point of this entire section; the climax.⁶³ God begins this section, not by commanding, but in divine contemplation. This is the only part of this account that alludes to this fact.⁶⁴ However, what does the plural “Let us make” here mean?⁶⁵ There are a number of options:⁶⁶

1. Plural of majesty
2. Address to the heavenly court
3. Self-deliberation
4. Deliberation within the God-head

The first option is rejected outright. The plural of majesty only occurs with

likely it is due to the “elevated style” of Genesis 1. See GKC §90o; Wenham, *Genesis 1–15*, 4. Possibly it is here for phonetic reasons where פָּרָאִם lacks the article, whereas in verse 25 it is פָּרָאִם הֵם . See Joüon §93r.

⁶¹ Wenham, *Genesis 1–15*, 54; Cassuto, *A Commentary on the Book of Genesis*, 1:25.

⁶² Interestingly, God does not tell the animals to be fruitful and multiply and increase like he does for the sea creatures and flyers. Most likely the command to man to be fruitful and multiply covers everything on this day. See Wenham, *Genesis 1–15*, 26. This would also destroy the threefold usage of that phrase in this section.

⁶³ Gentry notes that even the number of words here shows the attention to the creation of mankind. See *KtC*, 181–83. Everything before this was preparing for the creation of man and his “godlike” rule over the cosmos. See Carr, *Genesis 1–11*, 64.

⁶⁴ Cassuto, *A Commentary on the Book of Genesis*, 1:55.

⁶⁵ The LXX follows the MT with a hortatory subjunctive. See Wevers, *Genesis*, 80.

⁶⁶ Wenham, *Genesis 1–15*, 27–28; David J. A. Clines, “The Image of God in Man,” *TynBul* 19 (1968): 65–69.

nouns, never with verbs.⁶⁷ I find the third option the most convincing, but the choice does not affect the validity of my thesis statement.⁶⁸

Mankind is then made in the image of God according to his likeness.⁶⁹ The

⁶⁷ GKC §124g; Joüon §114e; Clines, “The Image of God in Man,” 65–66. Early Jewish readings wanted to avoid any plurality in the Godhead and so preferred this explanation. See R. McL. Wilson, “The Early History of the Exegesis of Gen 1.26,” *StPatr* 1 (1957): 422. See also Jarl Fossum, “Gen. 1,26 and 2,7 in Judaism, Samaritanism, and Gnosticism,” *JSJ* 16, no. 2 208–17.

⁶⁸ The second option was popular beginning with Philo in Jewish interpretation. See Philo, *Opif.* 75. Some find this persuasive. See *KtC*, 207–8; Wenham, *Genesis 1–15*, 28; W. Sibley Towner, “Clones of God,” *Interpretation: A Journal of Bible and Theology* 59, no. 4 (2005): 344. Others are not convinced given that the heavenly court is not involved in creation. See Clines, “The Image of God in Man,” 66; Cassuto, *A Commentary on the Book of Genesis*, 1:55. Gentry disagrees and argues that God is telling the heavenly court that he alone creates. This is plausible, but even if Elohim is the only one who creates, I think it still runs into problems with “our image.” Basil calls this option “Jewish fiction” of those who “rage like animals against the Trinity.” See Basil, *Hexameron* 9.6 (*NPNF*² 8:106). Luther is equally scathing. See John A. Maxfield, *Luther’s Lectures on Genesis and the Formation of Evangelical Identity*, Sixteenth Century Essays & Studies 80 (Kirksville, MO: Truman State University Press, 2008), 62–63. Basil argues that to raise other created beings from servants to counselors is to make them like the Creator. But then immediately moves to the argument that since the image of God is singular, also corrects against the error of polytheism of the Greeks. Chrysostom goes so far to say that the second option is idiocy, calling adherents of *μαστιγίαι τῶν οἰκετῶν*, “slaves that want to be whipped.” John Chrysostom, *Homilies on Genesis* 8.7; PG 54:588; Jean Chrysostome, *Sermons Sur La Genèse*, ed. Laurence Brottier, SC 433 (Paris: Les Éditions du Cerf, 1998), 188. The last two options have fewer problems, even though they have their own issues. See Clines, “The Image of God in Man,” 68. The third option is quite common, as it has support in 2 Sam 24:14 and Gen 11:7. See GKC §124g; Cassuto, *A Commentary on the Book of Genesis*, 1:55; Bill T. Arnold, *Genesis*, NCBC (Cambridge: Cambridge University Press, 2009), 44. The fourth option was found in early Christian writings. See Bede, *On Genesis*, Introduction, Translation, and Notes by Calvin B. Kendall, Translated Texts for Historians 48 (Liverpool: Liverpool University Press, 2008), 90; Gregory of Nyssa, *Avctorum Incertorum Vulgo Basilii Vel Gregorii Nysseni: Sermones de Creatione Hominis, Sermo de Paradiso*, ed. Hadwiga Hörner, Gregorii Nysseni Opera Supplementum (Leiden: Brill, 1972), 7–8; Ambrose, *Hex.* Day 6, Hom 9, 7.40; John Gill, *An Exposition of the First Book of Moses Called Genesis*, Newport Commentary Series (Springfield, MO: Particular Baptist Press, 2010), 22. It is usually rejected as having no basis in the mind of the author. If the “spirit of God” is in view in verse 2, however, then this could possibly be what is in mind. See Clines, “The Image of God in Man,” 69. Hasel calls this the “plural of fullness.” Gerhard F. Hasel, “Meaning of ‘Let us’ in Gn 1:26,” *Andrews University Seminary Studies* 13, no. 1 (1975): 58–66. I find the third option of self-deliberation/exhortation the most convincing, though the fourth option is also possible. The choice, however, does not affect the strength of my thesis. I reject Jones, however, who though he rightly sees a “filling up” in the last three days, thinks that the “let us” refers to the non-human creation up until this point that God is inviting into co-creation in bringing about humans. See Paul Dafydd Jones, “The Patience of God the Creator: Reflections on Genesis 1:1–2:4a,” *IJST* 21, no. 4 (2019): 376–77.

⁶⁹ I follow Hess’s argument that *אָדָם* here and in verse 27 is mankind and not simply “Adam.” See Richard S. Hess, “Splitting the Adam: The Usage of ’ādām in Genesis i-v,” in *Studies in the Pentateuch*, ed. J. A. Emerton (Leiden: Brill, 1990), 1. The LXX likewise has *ἄνθρωπος* here to give the same meaning, also without the article; compare to LXX Gen 2:7, 8, and 15 which have the article. See Wevers, *Notes on the Greek Text of Genesis*, 14. *אָדָם־ה'* in verse 27 has the article, so it is hard to tell when it refers to man or mankind. In 2:5 *אָדָם* is used without the article, meaning “no man.” After that, it has the article for the rest of chapter two (except for once in 2:20), meaning “the man.” In 4:1–25, Adam has the article, probably

meaning of these terms is difficult and will be discussed at length in the section on The Image of God beginning on page 38. I conclude in that section, however, that the image has to do with being made servant–kings of God and that the likeness has to do with being made sons and daughters of God. The following clause states that they will be created in the image according to the likeness of God so that they can rule over everything that was created on days 5 and 6. This is the purpose of why they are to be created in the image of God.⁷⁰ Therefore the ruling over creation is not the image, but it is the *result* of the image. Ross notes that creation of man begins with a divine plan, contains a divine pattern, and is for a divine purpose.⁷¹

After the divine statement, verse 27 is the execution of the divine plan of making mankind in the image of God.⁷² It contains three clauses in apposition, with four stresses per line.⁷³ The second is a chiasm of the first,⁷⁴ an example of “epic apposition.”⁷⁵ The third specifies that both male and female were made in the image of God.⁷⁶ It is important to note that both male and female are specified as being in the

tying to chapter two that he is the head of the human race. In chapter five, אָדָם is found without the article, as it is then a personal name. See Wenham, *Genesis 1–15*, 32.

⁷⁰ The use of the jussive וַיִּרְדּוּ with a waw here following the cohortative expresses the assurance of the purpose. See GKC §109f; Wenham, *Genesis 1–15*, 4; *KtC*, 188.

⁷¹ Ross, *Creation and Blessing*, 112.

⁷² הָאָדָם is a singular here used collectively. See Williams, *Williams’ Hebrew Syntax*, §2, and is the object of בָּרָא. Williams calls this the “affected object” (§50). However, it should be classified as the “effected object” since it is brought about by the action of the verb, Williams, *Williams’ Hebrew Syntax*, §50; *BHRG* §33.1; GKC §117a.

⁷³ Cassuto, *A Commentary on the Book of Genesis*, 1:57. The threefold repetition shows the glory and dignity of man over the rest of creation, Gill, *An Exposition of the First Book of Moses Called Genesis*, 24.

⁷⁴ The LXX does not have “in his image” in the first clause, though Aquila and Theodotion add it back in. See Wevers, *Genesis*, 81. Tal says the LXX probably thought it was repetitive. See Tal, בְּרֵאשִׁית *Genesis*, 79*.

⁷⁵ Francis I. Andersen, *The Sentence in Biblical Hebrew*, *Janua Linguarum, Series Practica* 231 (The Hague: Mouton, 1974), 55; Wenham, *Genesis 1–15*, 33.

⁷⁶ The second object for the verb בָּרָא is not material, but the *product*; “male and female” are in

image of God equally.⁷⁷

Verse 28 parallels the blessing from day five. God blesses mankind and tells them to be “abundantly fruitful” and to fill up the earth. God adds something new for man (as was seen in verse 26), however. Man is also to subjugate and rule over the creatures that were created on days 5 and 6. As will be seen in the section on The Image of God beginning on page 38, part of what being made in the image of God entails is ruling over the rest of creation.⁷⁸ The use of the imperative to command man to be abundantly fruitful and fill the earth and to subjugate and rule over creation shows that it comes with the divine promise and distinct assurance, since its fulfillment is dependent upon God’s action and not man’s.⁷⁹ This same command to be abundantly fruitful and to increase was also given to Noah and the Patriarchs. The genealogies in Genesis bear witness to the fulfillment of God’s promise. It also shows that the divine purpose for marriage has to do with procreation—a rejection of the fertility cults in the ANE context.⁸⁰ As I will argue later, an implication of being made “in the likeness” of God has to do with procreation and bearing new image bearers. The building of cities and culture in Genesis 4 likewise show the outworking of the dominion of man.

Verse 29 continues God’s provision for man. Not only has God given man

apportion to “them.” See GKC §117hh-kk.

⁷⁷ The object in the third clause is masculine plural even though it refers to “male and female.” Both genders are used, and the masculine was given first in the first two clauses, and therefore it is used to refer to both in the third clause. See GKC §122g; *BHRG* §24.2/3; Joüon §149b.

⁷⁸ Contra Bauckham who thinks that being fruitful and multiplying has nothing to do with the image since it is also given to the animals. See Richard Bauckham, *Bible and Ecology: Rediscovering the Community of Creation*, Sarum Theological Lectures (Waco, TX: Baylor University Press, 2010), 19; Bauckham, “Humans, Animals, and the Environment in Genesis 1–3,” in *Genesis and Creation Theology*, ed. Nathan MacDonald, Mark E. Elliott, and Grant Macaskill (Grand Rapids: William B. Eerdmans, 2012), 192. Bauckham, however, misses the point that subduing the earth is supplementing this task. See Wilfong, “Human Creation in Canonical Context,” 45.

⁷⁹ Wenham, *Genesis 1–15*, 5; GKC §110c.

⁸⁰ Wenham, *Genesis 1–15*, 33.

authority to rule over all the creatures created, but the plants and fruit trees created on day 3 are given for food for man.⁸¹ The centrality of man in the creation story is evident. In verse 30 God shows that he also provides for the other living things that he created and provides the herbage for food for them as well.⁸² Man is not prohibited from eating meat, but many see such a prohibition implied by these verses.⁸³ This is plausible, but not certain.⁸⁴

The sixth day ends with a couple of variations on the now familiar theme. Again, God looks at what he made.⁸⁵ This time, however, he looks at all he has created. And it is not just good, but Behold! It is very good.⁸⁶ The whole of creation is now complete, and it is better than simply the sum of its parts.⁸⁷ It was evening and morning, the sixth day. The article is used here for the first time to denote one of the days.⁸⁸ The days are now seen as part of a sequence, and the task is complete. The six days are seen as a whole and are very good. This 6+1 motif is picked up in the Pentateuch as a common

⁸¹ The perfect form יָצַח is used here to express assurance of a future action that can be seen as complete, assuring the hearer that it is an accomplished fact. See GKC §106m.

⁸² The animals are not given the “trees which are in it the fruit of trees sowing seed for them.”

⁸³ Wenham, *Genesis 1–15*, 34; Cassuto, *A Commentary on the Book of Genesis*, 1:58.

⁸⁴ Cassuto thinks Gen 9:3 is a concession, and that the command to eat only plants and fruit is still in force. See Cassuto, *A Commentary on the Book of Genesis*, 1:58–59. Wenham thinks Gen 9:3 is ratifying a post-fall allowance, rather than instituting something new. See Wenham, *Genesis 1–15*, 34. Wenham’s view is possible, but the parallel to 1:28 is striking. They both use the exact same perfect form יָצַח . It is hard to see one as looking forward as a promise (1:28) and the other simply as looking back (9:3). The repetition is too similar. Also, Psalm 104:20–21 extols God’s goodness in creation in the lion hunting for its prey. See also Meredith G. Kline, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview* (Overland Park, KS: Two Age Press, 2000), 54. Therefore it appears that God providing food for the lion in the form of other animals is part of the “very good” creation itself.

⁸⁵ The qal perfect of action verbs can be past with respect to another past event (*i.e.* pluperfect) as here. See Joüon §112c.

⁸⁶ מְאֹד , originally a substantive, is here used in apposition to note the superlative. See GKC §131q; *IBHS* §14.5b.

⁸⁷ Wenham, *Genesis 1–15*, 34.

⁸⁸ The LXX does not have the article. See Wevers, *Genesis*, 82.

theme.

The Image of God

As can be expected, the image of God in man is the subject of much debate.⁸⁹ Not all issues will be addressed here, though the major points will be discussed. The focus of this section will mainly consist of the phrase **בְּצִלְמֵנוּ כְּדְמוּתֵנוּ**. The issues that will be addressed are intertwined, but I will attempt to address them one by one. The first issue will have to do with the two prepositions, **כ** and **כְּ**. Are they significant? Are they implying that mankind is in the image of God in a different way than mankind is in the likeness of God? Some have argued that these terms are interchangeable, since they are used in Genesis 5:3 in the opposite location from each other.⁹⁰ This would mean that the likeness is in apposition to the image, simply further explaining what the image is.⁹¹ However, this is not the case. The preposition **כ** has to do with similarity and correspondence. This does not mean identity, but similarity between two otherwise dissimilar entities.⁹² The

⁸⁹ Though not always. Even a theologian of the stature of John Webster can discuss theological anthropology without talking about the image of God. See Michael Allen, “Toward Theological Anthropology: Tracing the Anthropological Principles of John Webster,” *IJST* 19, no. 1 (2017): 28. For an examination of the variety of positions in Reformed thinkers, see Hannah M. Strømmen, “Beastly Questions and Biblical Blame,” in *The Bible and Posthumanism*, ed. Jennifer L. Koosed, *Semeia Studies* 74 (Atlanta: Society of Biblical Literature, 2014), 13–28.

⁹⁰ Wenham, *Genesis 1–15*, 29; Clines, “The Image of God in Man,” 76; Westermann, *Genesis 1–11*, 145; Middleton, *The Liberating Image*, 47–48.

⁹¹ The ancient witnesses also had trouble with this. Though a full textual analysis will not be done, a few points can be made. The LXX translators used the same preposition *κατά* for both **כ** and **כְּ** here, however they inserted a conjunction *καί* to show that they thought that the two words were different things. Symmachus and Theodotion used different prepositions and did not insert the conjunction, apparently seeing the two words as a unity. Aquila used two different prepositions *and* inserted the conjunction, apparently seeing them as different prepositions speaking about two different things. Samaritan and Latin follow the LXX and Aquila and add the conjunction, while Syriac and Targumim follow the MT. See Tal, *בראשית Genesis*, 5; Wevers, *Genesis*, 80. Tal does not think this is a different *Vorlage*, just different interpretations. See Tal, *בראשית Genesis*, 79*. Wevers thinks that the MT is showing that the two words are the same, in apposition, since they lack the conjunction. See Wevers, *Notes on the Greek Text of Genesis*, 14. As will be shown, Garr shows that this is incorrect.

⁹² W. Randall Garr, *In His Own Image and Likeness: Humanity, Divinity, and Monotheism, Culture and History of the Ancient Near East* 15 (Leiden: Brill, 2003), 96–98; Ernst Jenni, *Die Präposition Kaph: Die hebräischen Präpositionen Band 2* (Stuttgart: Verlag W. Kohlhammer, 1994); Peter J. Gentry, *Biblical Studies*, vol. 1 (Peterborough, Canada: H&E Academic, 2020), 14.

preposition כּ, on the other hand, is a locative preposition, including being located in time. It can have other meanings, but they are secondary to this primary meaning. The object of this preposition and its antecedent are co-referential.⁹³ These two prepositions are not the same.⁹⁴ There is one referent for both words—God. The two prepositions are saying that in one aspect, humanity will participate intimately in the divine. But in another way, humanity is similar but distinct from the divine. It is a double comparison of being both very alike and yet different at the same time.⁹⁵ This will be instructive when looking at Genesis 5:3 later which switches the prepositions on the two objects.

The next question is what do the words מְצַלְמֵם and דְּמוּת mean? Much work has been done on this, and only a cursory overview will be undertaken.⁹⁶ Most people focus on מְצַלְמֵם since it is repeated in verse 27. But here דְּמוּת will be dealt with first. דְּמוּת occurs 25 times in the OT, mostly in Ezekiel. In these cases, the “likeness” deals with the manifestations of God. The theophanies are physical and take up space.⁹⁷ It is also used in human genealogies and procreation. In this case, it should be noted that it requires both genders, which means that it is linked to the male and female of verse 27 as well. It is in this respect that humans are “like” God. Humans have the ability to procreate, to be “abundantly fruitful and to increase.” The command in verse 28 is an out-working of the

⁹³ Garr, *In His Own Image and Likeness*, 104–10; Gentry, *Biblical Studies: Volume 1*, 14.

⁹⁴ Garr, *In His Own Image and Likeness*, 112; *KtC*, 194. Jenni agrees, classifying the כּ as *beth essentiae*, Ernst Jenni, *Die Präposition Beth: Die hebräischen Präpositionen Band 1* (Stuttgart: Verlag W. Kohlhammer, 1992), 79, Rubrik 11, and the כּ as comparability, Jenni, *Die Präposition Kaph*, 44, Rubrik 12. The grammars also agree. Joüon says that the כּ here has a locative sense denoting a close connection. See Joüon §119h. *IBHS* argues that the כּ marks agreement in manner. See *IBHS* §11.2.9b.

⁹⁵ Garr, *In His Own Image and Likeness*, 114–15.

⁹⁶ As will be shown, I disagree with those who say that these words mean the same thing. See Anthony A. Hoekema, *Created in God's Image* (Grand Rapids: William B. Eerdmans, 1986), 13; Francis Watson, *Text and Truth: Redefining Biblical Theology* (Edinburgh: T&T Clark, 1997), 280. See the excellent rebuttal of this argument in Gentry, *Biblical Studies: Volume 1*, 1–23. The same material can be found reprinted in Gentry, “Humanity as the Divine Image in Genesis 1:26–28,” *Eikon* 2, no. 1 (2020): 56–69.

⁹⁷ Garr, *In His Own Image and Likeness*, 122–25; Ross, *Creation and Blessing*, 113.

“likeness” of God that is given to mankind when they are created. In this way, humans are a type of theophany—they are able to generate more image bearers.⁹⁸

The meaning of **צֶלֶם** has been much more widely addressed, specifically in its ANE context.⁹⁹ The king was often seen as the image of the god as the king did the work of the gods on the earth.¹⁰⁰ McDowell has a very thorough analysis of the image of God in comparison the Mesopotamian and Egyptian idol consecrating rituals. The image in the idol was a living manifestation of the deity.¹⁰¹ With regard to Genesis 2:5–15, she thinks that the author has at a minimum a shared cultural context of these Mesopotamian and possibly Egyptian rituals and uses this imagery to redefine what it means to be made in the image of God.¹⁰² It is not an idol that is the manifestation of the divine; instead, every person is God’s “kind.”¹⁰³ The use of **צֶלֶם** in the OT is usually negative, as it usually refers to an idol.¹⁰⁴ But here it has a positive connotation. The “image” in ANE had the authority to punish and bring about the rule of the deity.¹⁰⁵ This is similar to what mankind is commanded to do in 1:28.

With these two terms together, a picture begins to emerge. When used together, these terms imply a reign and kinship. **צֶלֶם** has to do with executing God’s reign on the

⁹⁸ Garr, *In His Own Image and Likeness*, 126–32.

⁹⁹ Arnold, *Genesis*, 45; Middleton, *The Liberating Image*, 93.

¹⁰⁰ Walton, *Genesis 1 as Ancient Cosmology*, 83.

¹⁰¹ McDowell, *The Image of God in the Garden of Eden*, 44.

¹⁰² McDowell, *The Image of God in the Garden of Eden*, 117.

¹⁰³ McDowell, *The Image of God in the Garden of Eden*, 133; Catherine McDowell, “‘In the Image of God He Created Them’: How Genesis 1:26–27 Defines the Divine–Human Relationship and Why It Matters,” in *The Image of God in an Image Driven Age: Explorations in Theological Anthropology*, ed. Beth Felker Jones and Jeffrey W. Barbeau (Downers Grove, IL: IVP Academic, 2016), 37.

¹⁰⁴ Garr, *In His Own Image and Likeness*, 135; McDowell, *The Image of God in the Garden of Eden*, 119.

¹⁰⁵ Garr, *In His Own Image and Likeness*, 163.

earth, and דְמוּת has to do with being sons and daughters of God.¹⁰⁶ The fact that these words are mediated by different prepositions is instructive. In the way that mankind can bring out new image bearers through procreation, they do so differently than God. God creates by divine fiat; mankind generates through procreation. However, in the way that they are image bearers and servant-kings over creation, they do so in the place of the King.¹⁰⁷ This is the reason that the prepositions are switched in Genesis 5:3. Seth is able to procreate and bring about offspring just like Adam, so he is related to his father’s likeness with ב. But, he is not in his father’s image in the same way that Adam is in God’s image.¹⁰⁸

The term שָׁלַט has to do with kingly rule and reign.¹⁰⁹ Therefore mankind is made in the image of God in that God made man as a servant-king over creation.¹¹⁰ This is effected in God’s command and promise in verses 26 and 28b. It should be noted that the

¹⁰⁶ McDowell thinks that these two terms are synonyms and when used together they both have connotations of the ideas of kinship and reign. See McDowell, *The Image of God in the Garden of Eden*, 126, 207. This may have been true in the Mesopotamian and Egyptian context, but Garr’s analysis of these words in the OT is more convincing.

¹⁰⁷ Garr, *In His Own Image and Likeness*, 166–68; *KtC*, 199; Brian S. Rosner, “Son of God at the Centre: Anthropology in Biblical-Theological Perspective,” in *Anthropology and New Testament Theology*, ed. Jason Maston and Benjamin E. Reynolds (London: Bloomsbury, 2018), 230–31.

¹⁰⁸ Garr, *In His Own Image and Likeness*, 168; *KtC*, 200; Gentry, *Biblical Studies: Volume 1*, 15–16; Wilfong, “Human Creation in Canonical Context,” 43; Gavin Ortlund, “Image of Adam, Son of God: Genesis 5:3 and Luke 3:38 in Intercanonical Dialogue,” *JETS* 57, no. 4 (1 December 2014): 673–88. I do not agree with Batto that this means that the image has been “greatly tarnished.” See Bernard F. Batto, *In the Beginning: Essays on Creation Motifs in the Ancient Near East and the Bible*, Literature and Theology of the Hebrew Scriptures 9 (Winona Lake, IN: Eisenbrauns, 2013), 135. I also do not agree that it is *only* in Seth that the image and likeness proceed. See Catherine Quine, “Deutero-Isaiah, J and P: Who is the Image and Likeness of God? Implications for אִדָּם and Theologies of Creation,” *SJOT* 29, no. 2 (2015): 300.

¹⁰⁹ The physical characteristics of the animals has to do with their physical domain. Not so for the humans, who are intended to rule, Arnold, *Genesis*, 45.

¹¹⁰ Jennifer M. Dines, “Creation Under Control: Power Language in Genesis 1:1–2:3,” in *Studies in the Greek Bible: Essays in Honor of Francis T. Gignac, S.J.*, ed. Jeremy Corley and Vincent Skemp, CBQMS 44 (Washington, DC: The Catholic Biblical Association of America, 2008), 3–16. I disagree with those who say that the ב in בְּצִלְמוֹת is a complete identity, that man *is* the image of God. See Clines, “The Image of God in Man,” 76–80; Ross, *Creation and Blessing*, 112. This does not explain how man is a *servant-king*. Man’s reign on earth is limited. The rule is limited to Shem, and to Abraham, and then to Isaac. See Garr, *In His Own Image and Likeness*, 175. As I showed earlier, the use of the ב is meant to show close connection without equating.

ruling aspect of being made in the image of God is not the image itself.¹¹¹ The image has to do with being made a servant-king of the Creator God.¹¹² The result of that image is that man is given the authority to rule over the creatures that God has made.¹¹³ It is not that the whole of the image is in man’s dominion over the rest of creation, or that dominion is added to the image; but that dominion is part of the image—in the image, man is given dominion.¹¹⁴ This is very different from the ANE context where man is created to serve the gods.¹¹⁵ Though the term דְּמוּת has to do with kinship relations to God and procreation, it should be noted that both male and female are made in the image of God in 1:27.¹¹⁶ Male and female are both equally in the image of God. Moreover, part of what it means to be servant-kings to rule over creation means upholding God’s principles of right and wrong as well as punishing the evildoer.¹¹⁷

The term דְּמוּת has to do with kinship and being sons and daughters of the

¹¹¹ The image is functional, yes. But it is functional because it flows out of the ontological and structural aspect of being in the image. “Image” describes the result, not the process, contra Middleton, *The Liberating Image*. This can be seen in its use in Gen 5:3 and Exod 25:40. See *KtC*², 236; Gentry, *Biblical Studies: Volume 1*, 23. See also Wenham, *Genesis 1–15*, 31; William J. Dumbrell, *Covenant and Creation: An Old Testament Covenant Theology* (Crownhill, UK: Paternoster, 2013), 30.

¹¹² David T. Tsumura, “Rediscovery of the Ancient Near East and Its Implications for Genesis 1–2,” in *Since the Beginning: Interpreting Genesis 1 and 2 through the Ages*, ed. Kyle R. Greenwood (Grand Rapids: Baker Academic, 2018), 230; Towner, “Clones of God,” 347; Quine, “Deutero-Isaiah, J and P,” 299.

¹¹³ *KtC*, 201; Clines, “The Image of God in Man,” 96.

¹¹⁴ Herman Bavinck, *Reformed Dogmatics*, ed. John Bolt, trans. John Vriend, 4 vols. (Grand Rapids: Baker Academic, 2003–2008), 2:560–61.

¹¹⁵ Walton, *Genesis 1 as Ancient Cosmology*, 85; Phyllis A. Bird, “‘Male and Female He Created Them’: Genesis 1:27b in the Context of the Priestly Account of Creation,” in *“I Studied Inscriptions from before the Flood”: Ancient Near Eastern, Literary, and Linguistic Approaches to Genesis 1–11*, ed. Richard S. Hess and David Toshio Tsumura (Winona Lake, IN: Eisenbrauns, 1994), 345.

¹¹⁶ Contra Ruether who thinks that Genesis teaches that only males are in the image of God, since only males ruled over society. See Rosemary Radford Ruether, “Men, Women, and Beasts: Relations to Animals in Western Culture,” in *Good News for Animals? Christian Approaches to Animals Well-Being*, ed. Charles Pinches and Jay B. McDaniel, Ecology and Justice (New York: Orbis Books, 1993), 15.

¹¹⁷ Wenham, *Genesis 1–15*, 33; Ross, *Creation and Blessing*, 113.

Creator God.¹¹⁸ The fulfillment of the *דְּמִוּת* is accomplished in 1:28a with the command and promise to be abundantly fruitful and to increase and fill the earth. This is seen borne out in the genealogies as God blesses his people with offspring. The fact that mankind is created male and female is not part of the out-working of image; it is not that mankind needs to be male and female in order to rule. Instead, being made male and female is necessary for being fruitful.¹¹⁹

In summary, mankind alone is created as sons and daughters of God. Mankind alone is given the task of vice–regency to rule as Yahweh’s representatives on earth. This is a result of the image. Mankind alone is described in these kinship relations to Yahweh. This is important, as there are certain “structures” that are necessary for these things to take place.¹²⁰ Therefore the Bible is already giving clues that there will be similarity between humans and animals (procreation) as well as differences (made in the image and likeness of God, the structural characteristics necessary to be in kinship to Yahweh as well as to rule as his representative).

Genesis 2

I take the break between Genesis 1 and 2 to occur at Genesis 2:3.¹²¹

¹¹⁸ Blocher, *In the Beginning*, 89.

¹¹⁹ *KtC*, 189; Gentry, *Biblical Studies: Volume 1*, 23; Bird, ““Male and Female He Created Them,”” 356.

¹²⁰ Cole rightly argues that one need not choose between functional or relational definitions of the image of God; these things are not mutually exclusive. See Graham A. Cole, *The God Who Became Human: A Biblical Theology of Incarnation*, NSBT 30 (Downers Grove, IL: InterVarsity Press, 2013), 29–30. But it is important to remember that since the grammar applies to humans themselves, and not the process, that this is not speaking about function but about ontology. See Gentry, *Biblical Studies: Volume 1*, 23.

¹²¹ I follow the standard of most commentators to see a break at Gen 2:3–4 between the two chapters. See Westermann, *Genesis 1–11*, 80; Ross, *Creation and Blessing*, 101; Wenham, *Genesis 1–15*, 5. The traditional argument is that the beginning of verse 4, which reads *אֱלֹהֵי תוֹלְדוֹת*, is a discourse marker that is repeated throughout Genesis. In each case in Genesis, this heading goes with what comes after. See Ross, *Creation and Blessing*, 117; Wenham, *Genesis 1–15*, 49. However, recently some have argued that in the case of Gen 2:4, the *תוֹלְדוֹת* goes with what comes before. See Cassuto, *A Commentary on the Book of Genesis*, 1:99. Wenham notes that this is a tendency of those following the Documentary Hypothesis, that the later source (Gen 1:1–2:4a) was added and Gen 2:4a was used to try to connect to 2:4b and following. See Wenham, *Genesis 1–15*, 6. For the typical structure of the Documentary Hypothesis, see Speiser,

Summary and Connection (Gen 2:4)

The purpose of this verse is both a summary of what occurred before, and a connection to what follows. The תולדות structures in Genesis, especially those in 5:1, 11:27, and 37:2, mark a transition from narrative to genealogy. The focus is moving from something general to a single genealogical line. This is true of what is happening here, where the previous account of the creation of the cosmos is now recapitulated and then focused in on the creation of man and woman.¹²² The important thing to note is that the תולדות formula shows that the author is giving a factual report, just like in the Patriarchal narratives.¹²³ However, it stands at the head of the other genealogies, and does not stand in the same relation to be interpreted with the exact same criteria.¹²⁴ This history is of the heavens and earth “in their creation.”¹²⁵ This is a larger idea than the genealogies of the

Genesis, XXII–XXXVII. Recently, McDowell has argued that תולדות in Genesis is both—that is, it both concludes the previous section and opens the next. See McDowell, *The Image of God in the Garden of Eden*, 26–39. Walton helpfully notes that since the תולדות structure also closes a section, it makes sense that Gen 1:1 would not start with תולדות since there is nothing before this. See Walton, *Genesis 1 as Ancient Cosmology*, 125. I follow this structure. Though I break the sections at Gen 2:3, I will refer to these two sections as chapter 1 and chapter 2 in this paper. I recognize that the sections should be Gen 1:1–2:3 and 2:4–2:25, however chapter 1 and chapter 2 can be used as an approximation for simplicity.

Gentry uses the term “resumption” to describe chapters 1 and 2. In this case, the author gives an overview, and then comes back around to describe the same thing from a different angle. See *KtC*, 183. While I agree with this, I tend to prefer the notion of “zooming in” to describe aspects of Genesis and the relation between Genesis 1 and 2. The narrative does indeed go back and resume from the beginning. But as will be seen in the following chapter, Gen 2 is not simply a retelling of what occurred on day six. There is a history in ANE literature of telling the creation of mankind in two parts—a general creation of the cosmos followed by specific and concrete creation of man. See Isaac M. Kikawada, “The Double Creation of Mankind in *Enki and Ninmah*, *Atrahasis* I 1-351, and *Genesis* 1-2,” in “*I Studied Inscriptions from before the Flood*”: *Ancient Near Eastern, Literary, and Linguistic Approaches to Genesis 1–11*, ed. Richard S. Hess and David Toshio Tsumura (Winona Lake, IN: Eisenbrauns, 1994), 169–74.

¹²² McDowell, *The Image of God in the Garden of Eden*, 29–32. Garrett thinks that the תולדות here goes with what comes before. See Garrett, *Rethinking Genesis*, 98. However, McDowell’s argument is more convincing.

¹²³ Wenham, *Genesis 1–15*, 54.

¹²⁴ Wenham, *Genesis 1–15*, 40.

¹²⁵ The ב on the niphal infinitive בְּהִבְרָאִים is a temporal use on the infinitive construct. The temporal use only occurs 15% of the time, but this is often the usage with the infinitive construct. See Jenni, *Die Präposition Beth*, 323, Rubrik 361; Williams, *Williams’ Hebrew Syntax*, §241, 504; *BHRG* §39.6; *IBHS*

Patriarchs and their lines.

This verse contains the first instance of יְהוָה in the Bible.¹²⁶ Instead of this showing that it is from two different authors, it should be noted that this section is now beginning to focus on man and shows God’s covenantal nature.¹²⁷ This verse ends the chiasm beginning in 1:1. Here, “earth and heaven” are reversed.¹²⁸ This links it back to verse 1, and the use of עֲשֵׂה here links to בְּרָא as well, as I showed in appendix 1 on page 405.

Creation of Man (Gen 2:5–7)

This section is the first half of a chiasm in this chapter.¹²⁹ This first part has to do with the creation of man. It consists of a problem and two solutions.¹³⁰ The problem is stated in the first half of verse 5—there was not any shrub¹³¹ of the field on the earth or any vegetation.¹³² The first reason¹³³ for the problem is that God¹³⁴ had not yet caused

§11.2.5c, §36.2.2b.

¹²⁶ The LXX simply has θεός here. Tal notes that this occurs when God is alone in creation; the normal usage is κύριος ὁ θεός. See Tal, בְּרֵאשִׁית *Genesis*, 81*.

¹²⁷ *KtC*², 216.

¹²⁸ Only the MT and two Targumim have “earth and heaven.” The Samaritan Pentateuch, LXX, Vulgate, Syriac, and one Targum have the familiar “heaven and earth,” Tal, בְּרֵאשִׁית *Genesis*, 6.

¹²⁹ See my structure on page 21.

¹³⁰ Andersen thinks that verses 5 and 6 modify the infinitive in verse 4. See Andersen, *The Sentence in Biblical Hebrew*, 86. But it is simpler to see them as circumstantial to verse 7, as in his examples in Andersen, *The Sentence in Biblical Hebrew*, 79; Wenham, *Genesis 1–15*, 46.

¹³¹ The subject is placed before the verb here to put special emphasis on the subject. See GKC §142a.

¹³² The imperfect following טָרַם is used to denote past time; therefore it is past time from “not yet” and is properly translated as a pluperfect of absolute negation. See GKC §107c, §152b, p, r; *BHRG* §41.2/2; *BDB*, 382b; Joüon §113j; Kline, “Because It Had Not Rained,” 149.

¹³³ The כִּי here marks the reason for the state of affairs; it is a causal relation. See *BHRG* §40.9/II.2.

¹³⁴ יְהוָה אֱלֹהִים is used for God for the remainder of this chapter.

rain to fall on the earth.¹³⁵ The second reason is that there was no man yet to toil the land.¹³⁶ There are two types of vegetation expressed here—shrubs of the field and herbage of the field. The best explanation is that this is talking about the natural vegetation as well as the cultivated.¹³⁷ This keeps the emphasis of the absolute negation, specifying the two types of vegetation known to man. We see at this point that the earth is still not yet filled as it should be, as there is something missing even in the non-human creation (vegetation) prior to human beings, who are necessary to toil the land.

Verse 6 gives the solution to the first problem.¹³⁸ Since there was no rain for the vegetation, God caused a spring to continually come up.¹³⁹ The stream then irrigated¹⁴⁰ all upon the surface of the ground.¹⁴¹

¹³⁵ The perfect הִקְטִיר here is used in negation to denote that something had not yet occurred when other actions had taken place; that is, God had not yet up until that time caused rain to fall. See GKC §106f.

¹³⁶ לֹא is a *predicator of existence*—it denies the existence of an undetermined object. See BHRG §41.5/2; Williams, *Williams' Hebrew Syntax*, §408; HALOT, 42. It always follows the word being negated, GKC §152k. When the noun that follows לֹא is separated by a disjunctive accent, it is in-determinant—“not a man.” See Joüon §160h; BHRG §42.2/1. This agrees with Hess. See Hess, “Splitting the Adam,” 2.

¹³⁷ Wenham, *Genesis 1–15*, 58; contra Cassuto who argues that the “shrub” is “thorns and thistles” that are the curse for sin in Gen 3. See Cassuto, *A Commentary on the Book of Genesis*, 1:101–2.

¹³⁸ The waw following a negative is best translated as “but.” See Wenham, *Genesis 1–15*, 46; contra Andersen, *The Sentence in Biblical Hebrew*, 183.

¹³⁹ The use of the imperfect here notes the duration of an action that continued in the past. See GKC §107b; BHRG §19.3/2; IBHS §32.1c; Joüon §113f. This is contrasted to the participle; it is not merely duration but the fact that it is arising anew constantly. See GKC §107d.

¹⁴⁰ Again, the use of the hiphil perfect and waw consecutive expresses duration; the perfect consecutive always belongs to the time expressed by the previous tense and is connected in sequence. It continually irrigated anew, just like it continually came up anew. See GKC §112d, e; BHRG §21.3/1. It is a waw-consecutive, even though it looks like it could be a waw-copulative, because the accent is on the final syllable. See BHRG §21.3.

¹⁴¹ What is the meaning of the word אָד? This is the only occurrence of this word in the Hebrew Bible. See HALOT, 11 The Medieval scholars used “mist,” while the Targumim used “cloud.” The LXX, Vulgate, and Syriac all used “spring.” See Tal, בְּרֵאשִׁית *Genesis*, 82*. Many point to the Akkadian cognate *edû*. This is possible, as it means a sudden onrush of water either from a sea or river. See Francis I. Andersen, “On Reading Genesis 1–3,” in *Backgrounds for the Bible*, ed. Michael Patrick O’Connor and David Noel Freedman (Winona Lake, IN: Eisenbrauns, 1987), 138–39. It can also be used for annual irrigation, however when used in this way it is a catastrophic event. See Ignace J. Gelb et al., eds., *The Assyrian Dictionary: of the Oriental Institute of the University of Chicago*, 21 vols. (Chicago: Oriental Institute, 1958), 4:36 Perhaps the idea of a “sudden onrush of water” is what is

Verse 7 provides the solution to the second problem, and is the focus of this section. God forms man of the soil from the ground. This verse is unique because it states that the man¹⁴² was formed (יצר) out of a material.¹⁴³ The verb ברא never takes an object of material. Does the fact that man is made out of something here mean that God does not create *ex nihilo*? No. Here man is formed from the ground, but the point is not that the ground was pre-existing. Genesis is telling us something about the physical nature of man and linking us to creation. We were brought from the same ground that brought forth animals and vegetation. However, mankind is different.¹⁴⁴ The fact that God “formed” him evokes the idea of a craftsman taking care and planning.¹⁴⁵ God then takes the man and breathes in his nostrils the breath of life (נְשָׁמַת חַיִּים). The word נְשָׁמַת here is only ever used in terms of “breath of life” when referring to mankind¹⁴⁶ —never the animals.¹⁴⁷ The result¹⁴⁸ of breathing the breath of life into mankind is that he became a living being

meant in context here. The LXX uses πηγῆ, meaning “running water, spring.” See Wevers, *Genesis*, 84. Aquila uses ἐπιβλυσμός, “gushing forth.” This is the only instance of this word in LSJ, 625. It is hard to see how “cloud” or “mist” would suffice here.

¹⁴² It is “the man,” not the personal name Adam, yet. See Hess, “Splitting the Adam,” 2.

¹⁴³ Verbs of making take two objects—the thing made and the material. See GKC §117hh; Williams, *Williams’ Hebrew Syntax*, §53; *BHRG* §333; *IBHS* §10.2.3b. The מ here denotes the source of that material, “from the ground.” See Williams, *Williams’ Hebrew Syntax*, §322; *BHRG* §39.14/1.

¹⁴⁴ Later uses of making from dust show God’s creation of all people. See John M. Soden, “From the Dust: Creating Adam in Historical Context,” *BSac* 172, no. 685 (2015): 49–50.

¹⁴⁵ Wenham, *Genesis 1–15*, 59.

¹⁴⁶ Wifall links Adam here to the Davidic king through the use of נְשָׁמַת in Isa 2:22. The last of the Davidic monarchy is also in Lam 4:20 with similar language of “breath of our nostrils,” though here רוּחַ is used. See Walter Raymond Wifall, “Breath of His Nostrils: Gen 2:7b,” *CBQ* 36, no. 2 (April 1974): 238–39.

¹⁴⁷ Mitchell notes that of the 26 uses, 18 refer to the breath of God, or the breath of God that man received; 7 refer to the breath of man in contradistinction to the animals; one bears no witness either way. Mitchell concludes that the use of this term when used as the breath of life in humans is making an explicit distinction between man and animals. See T. C. Mitchell, “Old Testament Usage of Nešām,” *VT* 11, no. 2 (1961): 186. In my investigation, there are a few (Gen 7:22; Deut 20:16) that could be construed as all living things, but the grammar and context point to humans. Josh 11:14 is helpful as it has both animals in the context, but the breath of life is only used for humans. See *HALOT*, 730. See my thorough analysis of נְשָׁמַת in appendix 2 starting on page 412. Blocher agrees. See Blocher, *In the Beginning*, 77.

¹⁴⁸ When following היה, ל denotes the product. See Williams, *Williams’ Hebrew Syntax*, §278;

(נִפְשׁ הַיְהוָה).¹⁴⁹ It is both the physical body being made from the dust of the earth, and the breath of life from God that makes man a living being,¹⁵⁰ not just the soul and not just the material. It is not that man has a body or man has a soul, but that man exists as body and soul.¹⁵¹ Man is unique because he is made in the image and likeness of God and has been given the breath of life from God; the animals have neither.¹⁵² This twofold distinction of being made in the image and likeness of God as well as having the breath of life from God is a central theme to my thesis and will be addressed further throughout this dissertation.

Creation of the Garden Sanctuary (Gen 2:8–17)

After the first part of the chiasm—the creation of man—the middle section has to do with the garden. Wenham has helpfully shown the many links between the garden and temple imagery. This is the sanctuary where God dwells to meet with man. This imagery is picked up again in the tabernacle and the temple.¹⁵³ Walton helpfully notes that

BHRG §39.11/1.

¹⁴⁹ The term נִפְשׁ הַיְהוָה is used to refer to animals in this passage as well. It is not the “living being” that makes man unique; it is the breath of life given by God. In the Rabbinic midrash, however, the term נִשְׁמַת הַיְהוָה is often referred to as נִפְשׁ. See Emmanouela Grypeou and Helen Spurling, *The Book of Genesis in Late Antiquity: Encounters between Jewish and Christian Exegesis*, Jewish and Christian Perspectives Series 24 (Leiden: Brill, 2013), 42.

¹⁵⁰ Nahum M. Sarna, *Understanding Genesis* (New York: Schocken Books, 1970), 14; Ted Peters, “Markers of Human Creaturehood: Soil, Spirit and Salvation,” *Science & Christian Belief* 30, no. 2 (October 2018): 138; Hans Walter Wolff, *Anthropology of the Old Testament* (London: SCM Press, 1974), 22.

¹⁵¹ Hans Schwarz, *The Human Being: A Theological Anthropology* (Grand Rapids: William B. Eerdmans, 2013), 6.

¹⁵² Wolff, *Anthropology of the Old Testament*, 94; Ross, *Creation and Blessing*, 123; Blocher, *In the Beginning*, 87. Contra Bauckham who thinks that there is nothing different here in the constitution of man. See Bauckham, *Bible and Ecology*, 21.

¹⁵³ Gordon J. Wenham, “Sanctuary Symbolism in the Garden of Eden Story,” in *I Studied Inscriptions from before the Flood”: Ancient Near Eastern, Literary, and Linguistic Approaches to Genesis 1–11*, ed. Richard S. Hess and David Toshio Tsumura (Winona Lake, IN: Eisenbrauns, 1994), 399. See also *KtC*, 209–13. Block argues unconvincingly against temple imagery. See Daniel I. Block, “Eden: A Temple? A Reassessment of the Biblical Evidence,” in *From Creation to New Creation: Biblical Theology and Exegesis*, ed. Daniel M. Gurtner and Benjamin L. Gladd, Essays in Honor of G. K. Beale (Peabody, MA: Hendrickson, 2013), 3–29.

the temple in ANE context was the center of the cosmic space.¹⁵⁴ The creation story is here zooming all the way down and focusing on the garden as a sanctuary as the center of the chiasm of the creation of man and woman.

Summary statement (2:8). Similar to how chapter 1 is set up, the garden is first formed before it is filled. Verse 8, however, is a simple heading that explains verses 9–17. The first half of verse 8 is a summary of the forming of the garden which will occur in verse 9–14; the second half of verse 8 is a summary of the filling of the garden that will occur in verse 15–17. After God makes the man, he plants a garden in Eden in the east.¹⁵⁵ The meaning of “Eden” is somewhat unknown. Most follow that it is a second root from the cognate “delight.”¹⁵⁶ Cassuto thinks that it comes from a Ugaritic cognate meaning “well-watered,” but Wenham says this is a misunderstanding of the Ugaritic. It should simply be seen similar to its homonym “pleasure, delight.” It is a place of God’s blessing and presence; it is where God dwells.¹⁵⁷ After God has planted the garden, he places the man there which he formed.

Forming the garden (2:9–14). Now that both the reasons that no shrub of the field or vegetation of the field were found in 2:5 have been remedied, God forms the garden. Every tree that is desirable to look at and good for food is made to sprout there.¹⁵⁸ In addition to these trees, God also plants two other trees in the middle of the garden—the tree of life and the tree of the knowledge of good and evil. The purpose of these trees will

¹⁵⁴ Walton, *Genesis 1 as Ancient Cosmology*, 107. However, Walton thinks that the whole cosmos is the temple in this case.

¹⁵⁵ The ן prefix here is locative. See *DCH* 5:342.

¹⁵⁶ *HALOT*, 792.

¹⁵⁷ Cassuto, *A Commentary on the Book of Genesis*, 1:107–8; Wenham, *Genesis 1–15*, 61.

¹⁵⁸ קָלֵב־כָּל־עֵץ is a group treated as a whole—“all/every kind of tree,” GKC §127b, c; Williams, *Williams’ Hebrew Syntax*, §105; Joüon §139h.

be seen later.¹⁵⁹ The tree of life is well known in the ANE context; the tree of the knowledge of good and evil is not.¹⁶⁰

In verse 10 a river comes out from Eden to irrigate the garden and then diverges into four rivers.¹⁶¹ The river follows the sanctuary theme and is seen in Ezekiel 47:1–12 and Psalm 46:5.¹⁶² Verses 11 through 14 then describe the four branches that flow from this river. Two of them are well known; the other two are not. Interestingly the two that are not well known have the most description. Even the stones in verse 12 are difficult to interpret.¹⁶³ There are many options for what the first two rivers are.¹⁶⁴ Perhaps the point is that they are difficult to pinpoint. The garden is somewhere east of Israel, and should not be a physical place that we should try to find, since after 3:24 it is inaccessible.¹⁶⁵ The fact that precious stones and gold are found in the ground and do not grow on trees is another polemic against the ANE myths.¹⁶⁶

Filling the garden (2:15–17). The next three verses have to do with filling the garden. After the summary statement in 2:8a, the particulars are here set out.¹⁶⁷ Since it was made for man, the filling has to do with placing man in the garden, and instructing

¹⁵⁹ The purpose of the tree of life is seen in chapter three when the man and the woman are cast from the garden—it produced life, Ross, *Creation and Blessing*, 123.

¹⁶⁰ Cassuto, *A Commentary on the Book of Genesis*, 1:112.

¹⁶¹ The participle נָצַח denotes duration, GKC §107d.

¹⁶² Wenham, *Genesis 1–15*, 65.

¹⁶³ The LXX apparently had no idea what they were either. The Hexaplaric witnesses think onyx. See Wevers, *Notes on the Greek Text of Genesis*, 28.

¹⁶⁴ Wenham, *Genesis 1–15*, 65; Cassuto, *A Commentary on the Book of Genesis*, 1:116–18.

¹⁶⁵ Wenham, *Genesis 1–15*, 67. It is also possible that after the flood the rivers would not have traced the same route.

¹⁶⁶ Cassuto, *A Commentary on the Book of Genesis*, 1:119.

¹⁶⁷ Cassuto, *A Commentary on the Book of Genesis*, 1:121. There is no reason to see either 2:8a or 2:14 as expressing a pluperfect idea. The narrative is advancing in both with the waw-consecutive imperfect. Therefore they should be seen as in logical sequence.

him. God took the man and set him in the garden.¹⁶⁸ The purpose of putting the man in the garden is to work and to keep it. This is interesting because these two verbs are used for priestly service in the tabernacle and for religious commands.¹⁶⁹ The garden is again seen with temple imagery.¹⁷⁰ Man was also expected to work before the fall, and man's work is service to Yahweh. Again, man was not created in order to relieve the burden of the gods, as in ANE myths. Instead, man works, and that work is pleasing to Yahweh.

In verse 16 God commands the man that he is “surely allowed” to eat from any tree in the garden.¹⁷¹ Verse 17 continues the statement in contrast.¹⁷² From the tree of the knowledge of good and evil the man was never allowed to eat.¹⁷³ For in the day that man ate from it, he would most certainly die.¹⁷⁴ The motive clause given after the prohibition is characteristic of God's law.¹⁷⁵ The temple imagery, the use of God's covenant name, the prohibition and motive clause, and the divine presence all point to the covenantal nature of the interaction here in the garden. The importance of this will be seen in Genesis 9.

¹⁶⁸ McDowell argues that this verse is similar in imagery to the ceremonies in Mesopotamia for creating a living manifestation of the god. The second hiphil is used here for נָחַד (*HALOT*, 679), which is used in the OT for the cultic implementation of divine images. See McDowell, *The Image of God in the Garden of Eden*, 157–58.

¹⁶⁹ Wenham, *Genesis 1–15*, 67.

¹⁷⁰ Bauckham wants to remove the idea of humans as the priests of creation. He does this out of an idea that creation does not need man to praise God on its behalf. See Richard Bauckham, “Joining Creation's Praise of God,” *Ecotheology* 7, no. 1 (2002): 45–59. This is too narrow a view of the priestly service of man before Yahweh, however.

¹⁷¹ The use of an infinitive absolute with a verb of the same cognate expresses the verity of the statement. See *BHRG* §20.2/1; *GKC* §113p; Joüon §123h.

¹⁷² The disjunctive waw on a non-verbal form in continuity of setting introduces a contrast with the previous clause. See *IBHS* §39.2.3b; Andersen, *The Sentence in Biblical Hebrew*, 181.

¹⁷³ אִם+imperfect gives a permanent prohibition. See *GKC* §107o; *BHRG* §41.5/8; Williams, *Williams' Hebrew Syntax*, §396.

¹⁷⁴ The prepositional phrase בְּיוֹם is before the verb to put stress on it. See Williams, *Williams' Hebrew Syntax*, §575a. Again, the cognate verb with an infinitive absolute stresses the certainty of the event. Putting the infinitive absolute before the verb puts stress on the verb—“you will surely die.” See *GKC* §113n, p; Williams, *Williams' Hebrew Syntax*, §205; *BHRG* §20.2/1, 19.3/1; *IBHS* §31.6.2a.

¹⁷⁵ Wenham, *Genesis 1–15*, 67.

What does eating from the tree do? Most likely it has to do with choosing moral autonomy over obedience to God's commands.¹⁷⁶ "Good and evil" in the OT have to do with judgment between right and wrong. This judgment comes from God.¹⁷⁷ Therefore "good and evil" function like a yes or no answer—will you obey?¹⁷⁸ The death that is envisioned certainly entails physical death. The condemnation is most likely that man would be prohibited from eating of the tree of life and obtaining immortality.¹⁷⁹ Therefore he would remain in his already mortal state.¹⁸⁰

Creation of Woman (Gen 2:18–24)

The final section of the chiasm mirrors the first section. Where man was created in verses 2:5–7, here the creation of the woman is the focus. Where the lack of man was the problem statement in verses 2:5–7, here the lack of woman is the problem statement. Man was not created to be alone; from the very beginning "to be alone is not

¹⁷⁶ Wenham, *Genesis 1–15*, 63–64; *KtC*, 217.

¹⁷⁷ Ingrid Faro, *Evil in Genesis: A Contextual Analysis of Hebrew Lexemes for Evil in the Book of Genesis*, Studies in Scripture & Biblical Theology (Bellingham, WA: Lexham Press, 2021), 111.

¹⁷⁸ W. Malcolm Clark, "Legal Background to the Yahwist's Use of 'Good and Evil' in Genesis 2–3," *Journal of Biblical Literature* 88, no. 3 (1969): 275–78; Faro, *Evil in Genesis*, 113.

¹⁷⁹ Schmid also thinks that man was created moral in Gen 2:7 (from the dust) and that eating from the tree would have given eternal life. However, he thinks that since the woman in 3:3 adds "and do not touch it" to God's command, he thinks that this reveals that they would not have eaten from the tree of life, since this means that they did not have "knowledge." See Konrad Schmid, "Loss of Immortality? Hermeneutical Aspects of Genesis 2–3 and Its Early Receptions," in *Beyond Eden: The Biblical Story of Paradise (Genesis 2–3) and Its Reception History*, ed. Konrad Schmid and Christoph Riedweg, FAT2 34 (Tübingen: Mohr Siebeck, 2008), 62–64. However, this conclusion is not necessarily warranted. As I will show below, the addition of "do not touch" is in line with the prohibition. Moreover, the lack of "knowledge" from the tree of the knowledge of good and evil did not necessarily mean lack of knowledge about the tree of life, since God specifically informs them about it here.

¹⁸⁰ Cassuto, *A Commentary on the Book of Genesis*, 1:125. There is nothing in this passage that states that man was immortal. This was a common theme in early interpretation. See C. T. R. Hayward, trans., comm., and introd., *Saint Jerome's Hebrew Questions on Genesis*, Oxford Early Christian Studies (Oxford: Clarendon Press, 1995), 31; Bede, *On Genesis*, 95. The fact that he was made from the dust actually points to his being created mortal. Without the tree of life, the natural processes would take over and man would die naturally. However the promptness of the action is specified by **יָדָא** meaning that it would happen immediately. See Wenham, *Genesis 1–15*, 67. This is seen with the immediate removal of the man from the garden and the blocking of the entrance in Gen 3.

good for man.”¹⁸¹ This “not good” is purposefully in stark contrast to the “it is good” statements in chapter 1.¹⁸² The importance of a helper is brought to the forefront.¹⁸³

The solution is declared in the second half of verse 18. Once again it is God who is providing for the man. Man is not seen here merely as one to fulfill the needs of the ANE gods; it is God who will provide a “helper according to his opposite.”¹⁸⁴ What does this mean? She is his fitting complement; together they will form a single entity.¹⁸⁵ Just like the familiar formula from chapter 1, God declares his intentions for making woman before he executes that command. Here, however, the tension is built up in verses 19 and 20 before the execution occurs.

Before a helper corresponding to him is made, the creatures from days 5 and 6 are formed in verse 19.¹⁸⁶ The link here is that both man and the animals are formed (יצר) from the ground (הָאֲדָמָה);¹⁸⁷ however, the animals are not a suitable helper for man. Why? Because they do not “correspond to him.” As was seen earlier, they are not made in the image of God and do not have the breath of life in them.¹⁸⁸ These two things appear to

¹⁸¹ The infinitive construct הָיָה here is functioning as the subject of the nominal clause. See GKC §114a; Williams, *Williams' Hebrew Syntax*, §192; BHRG §20.1/2; IBHS §36.2.1b; Joüon §124b. Since the subject is an infinitive, the predicate often comes first (לֹא טוֹב). See IBHS §8.4.2a.

¹⁸² The use of לֹא instead of עַל shows the force of how bad it is, Cassuto, *A Commentary on the Book of Genesis*, 1:126–27.

¹⁸³ Wenham, *Genesis 1–15*, 68.

¹⁸⁴ The LXX and Vulgate here use a first person cohortative verb, assimilating to 1:26. See Tal, *בראשית Genesis*, 7.

¹⁸⁵ Ross, *Creation and Blessing*, 126.

¹⁸⁶ Given my understanding of the days from chapter 1, it is not necessary to follow Cassuto who argues that in order to keep the time-line correct, the animals created in verse 19 are specific instances of the animals for the purpose of naming. See Cassuto, *A Commentary on the Book of Genesis*, 1:128–29.

¹⁸⁷ Brian N. Peterson, “Egyptian Influence on the Creation Language in Genesis 2,” *BSac* 174, no. 695 (2017): 286; Canon A. Phillips, “Animals and the Torah,” *The Expository Times* 106, no. 9 (1 June 1995): 262.

¹⁸⁸ Bauckham states that the breath of life is *assumed* here in 2:19, because if the animals did not have the breath of life they would not be alive, Bauckham, *Bible and Ecology*, 21. However, this is clearly a stretch, since nowhere is נְשָׁמַת הַיּוֹם used for animals, and the animals are clearly said to be living creatures

be tied to the prohibition and motivation in verses 15–17. It is only man who is party to this covenantal relationship with Yahweh. This is further seen in chapter three below.

The dominion of man that was given in chapter 1 is here borne out. Man is given the authority to name the animals. Whatever man called the living being, that was its name. God has delegated his rule over the animals of the earth to his servant-king. The man fulfills his role in verse 20 and names all the animals.¹⁸⁹ What is the significance of his naming the animals? In this ANE context, giving something a name is a way of expressing dominion and authority over something else.¹⁹⁰ In Mesopotamia, naming new species is a coveted creative act among the deities. In the Sumerian paradise myth, the mother goddess removes the eye from the water god because he usurped her authority to name new plants.¹⁹¹ It is to be remembered that in chapter 1, God names the light and dark, the land and the seas. However, God does not name the living creatures. To name something is to assert sovereignty over it.¹⁹² By giving the responsibility to name the animals to the man here in verse 2:19, God is delegating his rule and reign over the living creatures to his vice-regent on earth. The man here is bringing the animals under his dominion and rule. Though God is sovereign over all things, here he is giving to man sovereignty over the living creatures as his royal representative. It is clear that this naming of the animals is closely tied to the fact that the man is made in God's image with the two-fold aspect of royalty and kinship. The first outworking of this image here in 2:19 is

in Gen 1 simply from being formed from the ground (similar language to here in 2:19). Therefore this assertion is not valid.

¹⁸⁹ קרא + ל is used to name something, *HALOT*, 1129. Even though the object is singular (ל), it refers to the collective mentioned earlier. See GKC §145m. The LXX uses a plural object, but then switches back to a singular at the end of the verse. See Wevers, *Genesis*, 87.

¹⁹⁰ Waltke, "Creation Account in Genesis 1:1–3 Part IV," 341; Westermann, *The Genesis Accounts of Creation*, 29.

¹⁹¹ Adrien Janis Bledstein, "The Genesis of Humans: The Garden of Eden Revisited," *Judaism* 26, no. 2 (1977): 191.

¹⁹² Wenham, *Genesis 1–15*, 19.

a furthering of 1:28 of God’s delegation of dominion over the other living creatures.¹⁹³

However, there was not found a suitable helper corresponding to him.¹⁹⁴

Interestingly, ׀ִדָּן is not pointed for the article in the second half of this verse. Most likely this was intentional, wanting to show that this narrative is focusing specifically on Adam.¹⁹⁵ What does כִּנְגְדוֹ mean? *HALOT* thinks that both here and in verse 20 are an original substantive form of נִגְדָה.¹⁹⁶ This appears to be a “concrete” usage of the term, which has a meaning of being “opposite; corresponding.” Every other time this word is used it is as a preposition, with a “metaphorical” meaning of “in front of.” Support for this comes from 2 Kings 1:13, Habakkuk 1:3, and Daniel 10:6 where the meaning is very close to “opposite him” or “in front of him.” Usages such as Genesis 21:16 and Ezekiel 40:23 as “opposite” or “on the other side” lend even more support for this delineation. The LXX translator chose κατ’ αὐτόν here in verse 18, but ὁμοιος αὐτῷ in verse 20.¹⁹⁷ Both of these translations capture the underlying meaning of that which is like man and corresponds to him.

Why is this important? The emphasis on what “corresponds” to the man is very

¹⁹³ Contra Brett who thinks that it cannot mean dominion, since dominion is only sinful and man has not learned good and evil yet. See Mark G. Brett, “Earthing the Human in Genesis 1–3,” in *The Earth Story in Genesis*, ed. Norman C. Habel and Shirley Wurst, *The Earth Bible 2* (Sheffield: Sheffield Academic Press, 2000), 81.

¹⁹⁴ The conjunctive waw ׀ִדָּן expresses opposition. See Joüon §172a. The indefinite subject is found in the verb—“one did not find.” See GKC §144d; contra Cassuto who thinks the man is still the subject from the beginning of the verse. See Cassuto, *A Commentary on the Book of Genesis*, 1:132–33.

¹⁹⁵ Dominique Barthélemy et al., eds., *Preliminary and Interim Report on the Hebrew Old Testament Text Project: Pentateuch*, vol. 1, 2nd ed. (New York: United Bible Societies, 1979), 7; Wenham, *Genesis 1–15*, 47.

¹⁹⁶ *HALOT*, 666. They also correct ׀ִדָּן in Prov 8:6 as ׀ִדָּן, the plural form of נִגְדָה, a proposition originally put forth by Grollenberg. This would have the meaning of “upright things,” as “things that are in front of your face.” However, this is unnecessary, as the original form, from נִגְדָה, meaning “exalted things” fits better in the context of Prov 8:6. See Bruce K. Waltke, *The Book of Proverbs: Chapters 1–15*, NICOT (Grand Rapids: William B. Eerdmans, 2004), 387; *TDOT*, 192–93.

¹⁹⁷ In verse 18, Aquila uses ὡς κατέναντι αὐτοῦ, “as opposite him.” Symmachus uses ἄντικρυς αὐτοῦ both in 18 and 20, which also means “opposite him.” See Wevers, *Genesis*, 87; Wevers, *Notes on the Greek Text of Genesis*, 31.

important because verse 20 states that “there was no suitable helper for him.” After the animals are all brought to the man and named, no one that “corresponds” to him was found. Therefore the problem set forth in verse 18 still exists—the man is still alone. To take the LXX translation of verse 20, the animals were not like man. Therefore, even though both man and animals are both *נִשְׁוּ תַיָּה*, the animals do not correspond to the man. There is enough of a distinction so that the problem of the man being alone is not solved. In 2:15, Yahweh put the man in the garden to work and keep it, which were noted to be terms used in temple imagery for service to Yahweh. Therefore in the man’s role as image bearer, as a son of God, as the one to work and keep (as temple service) the garden, and act as Yahweh’s vice-regent on the earth, the animals were nothing like him. This point is crucial and will be returned to later when interacting with certain writers who use this verse to say something else.

Verse 21 begins the execution of the solution statement found in 2:18b. God dropped a deep sleep upon the man, and then God took a rib from his side.¹⁹⁸ God then shuts up the flesh in its place, once again showing God’s care and concern for the man.¹⁹⁹ God then takes the rib and in verse 22 he builds it into a woman and brings her to the man.²⁰⁰ Where Adam was made out of the soil of the ground, the woman is made from the man’s side. In order for her to be a corresponding helper, she came from him.

At seeing the woman the man bursts into song in verse 23. “This at last” is a suitable companion, in contrast to all the animals that came before.²⁰¹ Cassuto notes the

¹⁹⁸ The word for rib *צֵלָה* is found in verse 22; the word *צָהַל* is found here and the fact that it is a rib is implied from the context. See *HALOT*, 30.

¹⁹⁹ The final word in this verse is a preposition, *תַּחַת*; however, it has the suffix for a verb which is rare. See GKC §103d.

²⁰⁰ The *ל* preposition on *אֲשֶׁר* is marking the object complement of the verb for making, specifying the product. See *IBHS* §11.4.1c.

²⁰¹ The article on *עַם* in exclamation shows the remnant of the article as a demonstrative pronoun. See GKC §126b; Williams, *Williams’ Hebrew Syntax*, §87; *BHRG* §24.4/4. Symmachus and Theodotion have *ἄπαξ*, “once for all.” See Wevers, *Genesis*, 88.

strophic nature of this song, which has two parts. The first half has three statements of two words, and the second half has two statements of three words.²⁰² Even the beginning and ending of the verse are set up chiasmatically: This / woman // man / this.²⁰³ The fact that she is “bone of my bone and flesh of my flesh” notes the familial relationship between the man and the woman, as these phrases are used for family relationships.²⁰⁴ Just like mankind is as the “likeness” of God in verse 1:26, here woman and man are expressed in familial terms as well. Both man and woman are offspring of the Creator God. The woman gets her name because she was taken from the man.²⁰⁵ Even the words used for man and woman, *אִישׁ* and *אִשָּׁה*, sound the same.²⁰⁶ This passage has both a kinship formula and a naming formula.²⁰⁷ That the man names her shows that she is supposed to be in submission to him.²⁰⁸ However, since she is from his side and is a helper corresponding to him, this is not the same relationship that man has over the animals. The whole story here between the man and his wife is poetic, denoting the harmony and intimacy between the man and the woman.²⁰⁹

In verse 24 the author is stating that creation of the man and woman is the basis for the well-known institution of marriage; it is not only as old as creation itself, but it is

²⁰² Cassuto, *A Commentary on the Book of Genesis*, 1:135.

²⁰³ Orlinsky, *Notes on the New Translation of the Torah*, 47.

²⁰⁴ Gen 29:14; Judg 9:2; 2 Sam 5:1; 1 Chr 11:1. See Cassuto, *A Commentary on the Book of Genesis*, 1:135–36.

²⁰⁵ *לְקַחָהּ* here could either be pual or qal passive; *HALOT* has pual. See *HALOT*, 535. However, when the form is the same and the meaning is not the passive of the piel, it should probably simply be a qal passive. See Joüon §58a, §72; *BHRG* §18.11/1, 18.11/5; Wenham, *Genesis 1–15*, 47.

²⁰⁶ Though they have different roots. See Cassuto, *A Commentary on the Book of Genesis*, 1:136. Interestingly, it appears that Symmachus tries to keep the wordplay by using *ἀνδρῆς* for the woman. See Wevers, *Genesis*, 88.

²⁰⁷ George W. Ramsey, “Is Name-Giving an Act of Domination in Genesis 2:23 and Elsewhere?” *Catholic Biblical Quarterly* 50 (1988): 26.

²⁰⁸ Wenham, *Genesis 1–15*, 70.

²⁰⁹ Wenham, *Genesis 1–15*, 69.

based and rooted in its foundation on the created order.²¹⁰ In a society where honoring parents was the same thing as honoring God, the command to forsake one's parents for your wife is striking. This is the same language that is used for Israel to "cling to God" in Deuteronomy.²¹¹ This passage therefore also sets up the imagery used later in the Old Testament about forsaking idols and clinging to Yahweh. The "one flesh" idea here, as shown in the previous verse, has to do not only with sexual intimacy, but kinship relations. This relationship is very important, as even upon death the responsibilities do not end in Leviticus 18 and 20.

Breath of Life

Before moving on in the book of Genesis, it is necessary to build on the foundation that these first two chapters set up. This will be done in two parts. First, at looking at other passages in the OT that have some form of the term "breath of life." Second, by looking at how the word נָפֶשׁ is used in the Torah. Specifically when looking at the term "breath of life," it will be necessary to distinguish between different forms of "breath." In some instances, רוּחַ is used; in some instances נְשָׁמָה is used; in a few, both of these terms together are used. These will be first addressed, and then נָפֶשׁ will be considered further.

Passages in the OT with a Form of Breath of Life

The following analysis will look at passages in the OT where some form of "breath of life" is used. It will not include passages that only include נְשָׁמָה, since this was done in a thorough manner in appendix 2. However, passages that include נְשָׁמָה in addition to another form of "breath of life" (usually with רוּחַ) will be included. This is necessary

²¹⁰ The imperfect יַעֲזֹב here notes the repeated, customary action of a man leaving his father and mother. See GKC §107g. Likewise the perfect + waw consecutive expresses a present action that continues or is repeated in the present after a simple imperfect. See Galia Hatav, "Marking Discourse Topic in Biblical Hebrew: Part One," *Journal of Northwest Semitic Languages* 39, no. 1 (2013): 23; GKC §112m.

²¹¹ Wenham, *Genesis 1–15*, 71.

because many writers simply state that animals have the “breath of life” (implicitly or directly linking other phrases such as *נְשַׁמַת חַיִּים* to *רוּחַ חַיִּים*) without defense.²¹²

²¹² See the many instances in Daniel I. Block, “To Serve and to Keep: Toward a Biblical Understanding of Humanity’s Responsibility in the Face of the Biodiversity Crisis,” in *Keeping God’s Earth: The Global Environment in Biblical Perspective*, ed. Noah J. Toly and Daniel I. Block (Downers Grove, IL: IVP Academic, 2010), 126; Cassuto, *A Commentary on the Book of Genesis*, 2:95, 2:126; Karl Barth, *Church Dogmatics*, ed. G. W. Bromley and T. F. Torrance, trans. G. W. Bromley et al., 4 vols. in 12 (Edinburgh: T&T Clark, 1957–1988), III/1 246, III/4 348; trans. of *Kirchliche Dogmatik* [in German] (Zürich: Evangelischer Verlag, 1932–1967); Todd Wilson, “Mere Creation: Ten Theses (Most) Evangelicals Can (Mostly) Agree On,” in *Creation and Doxology: The Beginning and End of God’s Good World*, ed. Gerald Hiestand and Todd Wilson (Downers Grove, IL: IVP Academic, 2018), 53; Theodore Hiebert, “Air, the First Sacred Thing: The Conception of *רוּחַ* in the Hebrew Scriptures,” in *Exploring Ecological Hermeneutics*, ed. Normal C. Habel and Peter Trudinger, Society of Biblical Literature Symposium Series 46 (Atlanta: Society of Biblical Literature, 2008), 12–13; David L. Clough, *On Animals: Systematic Theology*, vol. 1 (London: T&T Clark, 2012), 31–40; Andrew Linzey, *Animal Theology* (Urbana: University of Illinois Press, 1995), 31–36; Andrew S. Kulikovskiy, *Creation, Fall, Restoration: A Biblical Theology of Creation* (Ross-shire, Scotland: Mentor, 2009), 137; Graham J. Warne, *Hebrew Perspectives on the Human Person in the Hellenistic Era: Philo and Paul*, Mellen Biblical Press Series 35 (Lewiston, NY: Mellen Biblical Press, 1995), 65; H. Wheeler Robinson, “Hebrew Psychology,” in *The People and the Book: Essays on the Old Testament*, ed. Arthur S. Peake (London: Oxford, 1925), 359–60; Alfons Deissler, “The Theology of Psalm 104,” in *Standing Before God: Studies on Prayer in Scriptures and in Tradition with Essays in Honor of John M. Oesterreicher*, ed. Asher Finkel and Lawrence Frizell (New York: Institute of Judeo-Christian Studies at Seton Hall University, 1981), 37; Douglas J. Moo and Jonathan A. Moo, *Creation Care: A Biblical Theology of the Natural World* (Grand Rapids: Zondervan, 2018), 93; Peter J. Gentry, “Sexuality: On Being Human and Promoting Social Justice,” *Eikon* 2, no. 2 (2020): 112; Bauckham, “Humans, Animals, and the Environment in Genesis 1–3,” 187; Bauckham, *Bible and Ecology*, 21; Petroc Willey and Eldred Willey, “Will Animals be Redeemed?” In *Animals on the Agenda: Questions about Animals for Theology and Ethics*, ed. Andrew Linzey and Dorothy Yamamoto (Urbana: University of Illinois Press, 1998), 190; 136 Eric Daryl Meyer, *Inner Animalities: Theology and the End of the Human*, Groundworks | Ecological Issues in Philosophy and Theology (New York: Fordham University Press, 2018), 133; Peters, “Markers of Human Creaturehood”; Denis Edwards, *Breath of Life: A Theology of the Creator Spirit* (Maryknoll, NY: Orbis Books, 2004), 35; Lawson G. Stone, “The Soul: Possession, Part, or Person? The Genesis of Human Nature in Genesis 2:7,” in *What About the Soul? Neuroscience and Christian Anthropology*, ed. Joel B. Green (Nashville: Abingdon Press, 2004), 51; John F. Kilner, *Dignity and Destiny: Humanity in the Image of God* (Grand Rapids: Eerdmans, 2015), 110; Joel B. Green, “Why the *Imago Dei* Should Not Be Identified with the Soul,” in *The Ashgate Research Companion to Theological Anthropology*, ed. Joshua R. Farris and Charles Taliaferro (Burlington, VT: Ashgate, 2015), 181–82; Brian Lugioyo, “Whose Interpretation? Which Anthropology? Indeed: A Response to John W. Cooper,” in *Neuroscience and the Soul: The Human Person in Philosophy, Science, and Theology*, ed. Thomas S. Crisp, Steven L. Porter, and Greff A. Ten Elshof (Grand Rapids: William B. Eerdmans, 2016), 263–64; A. Rahel Schafer, “‘You, YHWH, Save Humans and Animals’: God’s Response to the Vocalized Needs of Non-human Animals as Portrayed in the Old Testament” (PhD diss., Wheaton College, 2015), 227; Kris Hiuser, *Animals, Theology and the Incarnation* (London: SCM Research, 2017), 4. Averbeck incorrectly states that animals are in Gen 2:7, when only man is in view in this verse. See Richard E. Averbeck, “כַּפָּר,” *NIDOTTE* 2:693. Gunton incorrectly links Gen 2:7 to physical *רוּחַ*. See Colin E. Gunton, *The Christian Faith: An Introduction to Christian Doctrine* (Oxford: Blackwell, 2002), 39. Pannenberg is also confusing, that Gen 2:7 breathes life into “creatures,” but then speaks about a person having life. It is unclear if he views this as for all creatures or just humans. See Wolfhart Pannenberg, “Theological Questions to Scientists,” in *Toward a Theology of Nature: Essays on Science and Faith*, ed.

Genesis 6 and 7. Genesis 6:17–20 and 7:14–16, 21–23 are good

representations of “breath of life” as they contain both versions of the phrase (both רִיחַ and נְשָׁמָה are used) within the same context—that of the flood and judgment. Genesis 7:21–23 (which focuses on נְשָׁמָה) was also looked at in appendix 2, but will be further expounded upon here. The contrast between the two phrases is shown in these two chapters in close connection, which is important.

In Genesis 6:17–20, Yahweh is speaking to Noah about the judgment that is to come²¹³ through the flood.²¹⁴ Yahweh tells Noah in verse 17 that he will destroy כָּל־בְּשָׂר׃ (“all flesh”).²¹⁵ In Genesis 6:17, “all flesh” means all living things.²¹⁶ He then expounds

Ted Peters (Louisville: Westminster/John Knox Press, 1993), 23. Allison also confusingly lists together verses that include נְשָׁמָה, נְפֶשׁ חַיָּה, and רִיחַ together as “breath of life,” lumping them all together into an “actualizing principle” that both humans and animals have. See Gregg R. Allison, “Four Theses Concerning Human Embodiment,” *SBJT* 23, no. 2 (2019): 161, 178n24. Van Dam actually cites Mitchell’s article, but states that he disagrees about Gen 7:22. See Cornelis van Dam, *In The Beginning: Listening to Genesis 1 and 2* (Grand Rapids: Reformation Heritage Books, 2021), 210, 214n106. However, Van Dam does no exegesis himself to defend his point. I show in appendix 2 why Van Dam’s interpretation is incorrect.

²¹³ A participle following הִנֵּה is used to denote future events as a consequence of actions that require future events. See GKC §112t, §116p; Joüon §119n.

²¹⁴ Williams argues that מַיִם is an apposition of material, since it is indefinite even though “flood” is definite, so the author might have thought of the two words as one compound term, Williams, *Williams’ Hebrew Syntax*, §68. Joüon argues for an indirect accusative, Joüon §126c.

²¹⁵ שׁוֹחַת here is in reference to judgment; It is used in Gen 19 for judgment on Sodom, as well as many places in Jeremiah for judgment of the people. It is used also in Gen 6:13, also with כָּל־בְּשָׂר׃, where God declares that the earth is corrupt and full of violence. Does this mean that all living things have made the earth corrupt in Gen 6:12? Gen 6:12 is in the context of Gen 6:5, where it is all humans who have evil intentions in the thoughts of their heart. Therefore humans have caused the corruption, but since they are God’s image bearers and vice-regents on earth, their corruption is not limited to them alone. Their corruption affects everything under their rule. I disagree with Carr who thinks that Gen 6:12 is not connected to Gen 6:5, since 6:5 is from the P material, and 6:12 is a non-P source. See Carr, *Genesis 1–11*, 252–53.

²¹⁶ כָּל־בְּשָׂר׃ can indeed be used to mean either only humans, or only animals, or both, depending on the context. See N. P. Bratsiotis, “בְּשָׂר׃,” *TDOT* 2:319. Gen 6:12–13 also could include humans and animals, given that both humans and animals are listed in v. 7. Gen 6:12–13, however, depends on what comes before. Gen 6:5–6 is clear that the corruption on the earth (v. 11) comes through the sin of humans. Therefore the corruption that has occurred from human sin infects those who are under their rule and reign. This can be seen in Gen 6:11, which comes immediately after 6:5; therefore the corruption spoken of in Gen 6:11–13 is from the evil of humans, which corrupts everything under their rule and reign. Therefore that “all flesh” will be destroyed is due to the sin of humans. *NIDOTTE* isn’t sure if 6:12–13 includes animals; the emphasis is on humans, but animals are included in 6:17. Also, confusingly, when referencing the covenant in Gen 9, it cites 6:17 as referring only to humans. See Robert B. Chisholm, “בְּשָׂר׃,” *NIDOTTE* 1:777. This reluctance to see animals in 6:12–13 seems to be based upon an assumption that if animals are in 6:12–13,

by putting another phrase in apposition—“which is in it רִיחַ חַיִּים (breath of life).” First, we will note that whatever the phrase רִיחַ חַיִּים means, it involves all living things on the earth that will be destroyed by the flood, both humans and animals (since the meaning of כָּל-בְּשָׂר in verse 17 is both humans and animals).²¹⁷ Second, this is a different phrase than was used in Genesis 2:7.²¹⁸ Similar, but different. This is important to remember in this analysis.

What does רִיחַ here mean, then? Is it the same as נְשָׁמָה in Genesis 2:7? The author is giving us clues that there is a distinction and that רִיחַ here is best understood as physical breath.²¹⁹ The uses of גָּוַע in verse 17 is also helpful, as it means “to gasp for

then they must have sinned. However, this ignores the clear statements in 6:5. So whereas the *theology* expressed in *NIDOTTE* is good, the reluctance is unwarranted. In Num 16:22, 27:16, Job 34:15, and Isa 40:5–7, the phrase כָּל-בְּשָׂר refers only to humans. In Gen 6:19, 7:21, and 8:17 the phrase refers only to animals. This can be seen in 6:19 where it is contrasted with Noah’s family in 6:18. In Deut 5:26 it refers to any human. See *HALOT*, 164. Therefore it is easy to see how even in Gen 6 this phrase is used to mean humans only, animals only, or humans and animals, depending on context. No general conclusion on the phrase כָּל-בְּשָׂר can be made for these two chapters. Each usage must be evaluated in its context. This is something that is missing in most analyses on כָּל-בְּשָׂר in Gen 6. See such incorrect conclusions in Clough, *On Animals: Systematic Theology*, 35–36; Clough, “Creation and Animals,” in *T&T Clark Companion to Atonement*, ed. Adam J. Johnson (London: Bloomsbury T&T Clark, 2017), 442; Bauckham, *Bible and Ecology*, 23; Walter J. Houston, “Sex or Violence? Thinking Again with Genesis about Fall and Original Sin,” in *Genesis and Creation Theology*, ed. Nathan MacDonald, Mark E. Elliott, and Grant Macaskill (Grand Rapids: William B. Eerdmans, 2012), 143; Schafer, ““You, YHWH, Save Humans and Animals,”” 178. Perangin-angin does note that sometimes כָּל-בְּשָׂר can mean only animals, but does not note the instances where it means only people. See Mindawati Perangin-angin, “The Interrelationships of Humankind, Animals, and Plants as Presented in the Old Testament” (PhD diss., Drew University, 1997), 51. I also reject the claim that the difference between Gen 6:5 and 6:12 comes because of the differences between the J and P sources. See Terence E. Fretheim, *Creation, Fall, and Flood: Studies in Genesis 1–11* (Minneapolis: Augsburg, 1969), 109–10; Simon J. de Vries, “God’s Provision for the Well-Being of Living Creatures in Genesis 9,” in *Literary Encounters with the Reign of God*, ed. Sharon H. Ringe and H. C. Paul Kim (New York: T&T Clark International, 2004), 101. The fact that an editor put these two together in the final canonical form must be attended to.

²¹⁷ Matthews, *Genesis 1–11:26*, 81; Wenham, *Genesis 1–15*, 174. Wenham links this to Gen 2:7, but thinks this verse refers to all living beings. There is indeed a link, but it is not through נְשָׁמָה חַיִּים. Hammett thinks that רִיחַ is only used of humans except in Eccl 3:21, which means he sees only humans in view here. See John S. Hammett, “A Whole Bible Approach to Interpreting Creation in God’s Image,” *SwJT* 63, no. 2 37.

²¹⁸ Schafer incorrectly connects this to all instances of “breath of life” (including נְשָׁמָה חַיִּים) to include animals, Schafer, ““You, YHWH, Save Humans and Animals,”” 239. Edwards makes the same error. See Edwards, *Breath of Life*, 35.

²¹⁹ *HALOT* uses the term “breath which supports life.” See *HALOT*, 1199.

breath.” The punishment is on all flesh that has רִיחַ, who will “gasp for physical breath.” This includes both humans and animals.²²⁰ Therefore we see similarity in that both humans and animals have physical breath, but we also see difference in a few ways.²²¹ First, the corruption on the earth is due to the sin of the image bearers who were supposed to rule over animals.²²² Second, the author is using a different combination of words here than both in Genesis 2:7 and in 7:21–22 where נְשַׁמַּת חַיִּים (breath of life) means only humans.²²³

In verse 18, Yahweh states that he will make his covenant with “you,” (2ms) meaning Noah.²²⁴ This is important to remember when analyzing the covenant in Genesis 9. In verse 19 Yahweh instructs Moses to bring non-human beings²²⁵ into the ark with him

²²⁰ Cassuto, *A Commentary on the Book of Genesis*, 2:54, 67.

²²¹ The LXX uses different terms to translate these different phrases. For instance, in both Gen 1:30 and 2:7 where נִפְחַת חַיָּה is used, the translator uses a form of ψυχῶν ζωῶν (using the participial form from the verb ζῶω in Gen 2:7). For נְשַׁמַּת חַיִּים in Gen 2:7, the translator uses πνοῆν ζωῶν. Here in Gen 6:17 where רִיחַ חַיִּים is used, the translator uses πνεῦμα ζωῶν, which is different than the other two uses. See Wevers, *Genesis*, 82, 113. This is due to the translator’s more rigid style in translating Genesis—where different Hebrew is used, the translator prefers to use different Greek. Wevers argues that the usage of πνεῦμα ζωῶν is similar to the ψυχῶν ζωῶν of חַיָּה נִפְחַת in Gen 1:30 and 2:7 which means something like “animating life force,” Wevers, *Notes on the Greek Text of Genesis*, 18, 24, 85–86. This makes sense, since these terms both include animals and humans in these three passages.

²²² The same usage of שׂוֹחַת here and in v. 13 show that it is humans who are culpable, Matthews, *Genesis 1–11:26*, 81. See also Scott Ickhert, “Luther and Animals: Subject to Adam’s Fall?” In *Animals on the Agenda: Questions about Animals for Theology and Ethics*, ed. Andrew Linzey and Dorothy Yamamoto (Urbana: University of Illinois Press, 1998), 93.

²²³ Matthews thinks רִיחַ חַיִּים here and in 7:15 both refer to animal world, but not exclusively. He also links to 7:22 where he thinks it includes all living things (including humans) since נְשַׁמַּת is used. See Matthews, *Genesis 1–11:26*, 81–82. However, the link to 7:22 is not correct, as the grammar shows that only humans are included in that instance of נְשַׁמַּת חַיִּים. Augustine says that רִיחַ חַיִּים here includes animals (though he is citing πνοῆν), however he explains that this means the sensible soul of animals made from the ground; when speaking of humans it means a rational soul that cannot be made from the ground but only comes from God. See Augustine, *Civ.* 13.24 (*NPNF*¹ 2:260).

²²⁴ This covenant, using the hiphil of קוּם (as in Gen 9), assumes a pre-existing relationship between Noah and God. Noah here is the representative of the new humanity that comes after the flood as their head. See Matthews, *Genesis 1–11:26*, 83; Wenham, *Genesis 1–15*, 175; Victor P. Hamilton, *The Book of Genesis: Chapters 1–17*, NICOT (Grand Rapids: William B. Eerdmans, 1990), 284. The covenant that God made with Adam shall be fulfilled in Noah and his offspring. This is why the Adamic blessing to be fruitful and multiply (in 9:7) is repeated. See Cassuto, *A Commentary on the Book of Genesis*, 2:68.

²²⁵ The article on חַיָּה is used only like this in the HB, and apparently for no reason. See GKC §35f;

and his family.²²⁶ Remember that in this instance, כָּל-בְּשָׂר means animals only.²²⁷ These animals are brought into the ark, verse 20 tells us, that they may “be kept alive with you.” This shows the similarity, linking both humans and animals as “living beings.” Verses 19 and 20 are important here, because the “two by two” pattern set up in verse 19, which is explained in verse 20 to be only animals who are to enter the ark to be preserved,²²⁸ is continued in verses 7:14–15 where the animals enter the ark with Noah and his family.²²⁹

Verse 7:14 lists the now common groups of animals, and verse 15 states that “they” entered with Noah, “two by two” from “all flesh which was with him”²³⁰ which have רִוַח חַיִּים. First, since the “they” is referring to the two-by-two, which was explained in 6:20 to be only the animals, the “they” here, who are from “all flesh” and have רִוַח חַיִּים

Joüon §35d.

²²⁶ The Greek translator added categories of animals here for הָרֶחֱי—domesticated animals, creeping things, and wild beasts (θηρίων). Wevers and Tal argue that the translator is trying to harmonize this verse with 7:14, 21 and 8:19. See Wevers, *Genesis*, 113; Wevers, *Notes on the Greek Text of Genesis*, 86–87; Tal, *בראשית Genesis*, 17. However, 7:14 is in a different order, and has birds but not beasts. Gen 7:21 also has birds, but also includes all three categories from 6:19. In 6:19 both Aquila and Symmachus replace θηρίων with ζῴων, “living things.” Wevers thinks that this means that both θηρίων and ζῴων refer to הָרֶחֱי. Origen, however, places the domesticated animals and creeping things under the obelus, linking θηρίων alone to the הָרֶחֱי. Wevers therefore concludes that Origen did not know what the translator was trying to do. See Wevers, *Notes on the Greek Text of Genesis*, 87.

²²⁷ John Calvin, *Commentaries on the First Book of Moses Called Genesis*, trans. John King, 2 vols. (Grand Rapids: Eerdmans, 1948), 1:259; Hamilton, *The Book of Genesis: Chapters 1–17*, 284. In this verse we also see similarity between humans and animals in the usage of זָכָר and נְקֵבָה, “male and female.” Here they are used for animals only, as well as in Gen 7:3, 9, 16 and Lev 3–5. In Gen 1:27 and 5:2 they are used only for humans. See *HALOT*, 271, 719.

²²⁸ The inf constr of the hiphil חִיָּה is neutral with respect to voice, so here means passive, “to be kept alive,” Joüon §124f. The LXX adds “with you” at the end, so that it becomes “they will enter with you and be preserved with you,” emphasizing that Yahweh is preserving both man and animal. See Wevers, *Genesis*, 114.

²²⁹ The LXX translator omits the הַמָּוָה at the beginning of 7:14 and begins with “and.” See Tal, *בראשית Genesis*, 18; Wevers, *Genesis*, 118. Tal and Wevers argue that this is because the translator sees an apparent contradiction in 7:15 where the “they” is clearly only the animals in view. See Tal, *בראשית Genesis*, 96*; Wevers, *Notes on the Greek Text of Genesis*, 95. Therefore the translator also removes the waw at the beginning of 7:15.

²³⁰ The article used here with כָּל- and the singular has the meaning of “every.” So it is not every kind of animal, but every animal that was with him. See *GKC* §127c.

are only the animals.²³¹ This is important, because where רִוַח חַיִּים was used in 6:17, both the “all flesh” (כָּל־בְּשָׂר) as well as those with רִוַח חַיִּים included both humans and animals. Here in the very next chapter, these terms are limited only to the animals. This is important. As was seen in Genesis 1, there is an overlap of similarity between humans and animals in the sense that both are נִפְשׁ חַיָּה. That is mirrored in these chapters where in Genesis 6:17 the terms רִוַח חַיִּים and “all flesh” mean both humans and animals. This makes sense, since both are living and both have physical breath. However, as we saw in Genesis 2:7, there is a distinction to be made. This is mirrored again in these chapters where in 7:15 the terms רִוַח חַיִּים and “all flesh” only mean animals.²³² This is because as we will see in 7:22 (and as was shown in appendix 2), נִשְׁמַת־רִוַח חַיִּים is used there only for humans. In 7:22 the same term נִשְׁמָה is used as in 2:7 to mean only humans, and is combined with רִוַח חַיִּים from Genesis 6:17. Therefore we see here that though there is similarity, there is clear distinction. There is connection to the animals through רִוַח; but there is also distinction *from* the animals in נִשְׁמָה.

Moving ahead to verse 7:21, we see the effects of the judgment of Yahweh.²³³ This verse was analyzed in detail in appendix 2. The first thing to note is that the “all flesh” here is again used to mean only animals in Genesis 7:21. This is because the contents of the כָּל־בְּשָׂר are specified as the contents of the phrase by גַּ, “the contents of which are” Humans are separated from the animals by the grammar (not being

²³¹ Bratsiotis, *TDOT* 2:319, 327; Cassuto, *A Commentary on the Book of Genesis*, 2:91. In Gen 6:17, רִוַח חַיִּים was used of the objects of God’s wrath; here those who are saved. Hamilton thinks its usage here possible recalls the נִפְשׁ חַיָּה of the animals in Gen 1:24. See Hamilton, *The Book of Genesis: Chapters 1–17*, 294. Matthews, instead, thinks the contrast is to those who perish outside in Gen 7:22. See Matthews, *Genesis 1–11:26*, 93. However, this is less likely since Gen 7:22 uses נִשְׁמַת חַיִּים and refers only to humans.

²³² The LXX uses πνεῦμα ζωῆς for רִוַח חַיִּים in Gen 7:15 as it did in Gen 6:17. See Wevers, *Genesis*, 118. However, the translator uses a different translation in Gen 7:22 as will be seen.

²³³ It is important to remember that as has been shown, the judgment here is upon mankind (Gen 6:5); another distinction between man and animals. Mankind brought this judgment on the whole world. See Derek Kidner, *Genesis*, TOTC 1 (Downers Grove, IL: Inter-Varsity Press, 2008), 98; Matthews, *Genesis 1–11:26*, 95.

included in the list of elements in *כָּל־בְּשָׂר*),²³⁴ and the “contents” of mankind are then given by the apposition of *נִשְׁמַת־רוּחַ הַיּוֹם*.²³⁵ Again we see both the similarity and distinction. As was shown, *רוּחַ* was used in 6:17 to mean both humans and animals. However, *נִשְׁמָה* is used in the MT only to refer to humans. Here they are combined which shows both that there is similarity between humans and animals—that is, they both have physical breath and are living—but there is also distinction.²³⁶ In this case, the distinction is the direct reference of Genesis 7:22 back to 2:7 where the *נִשְׁמָה* is in the nostrils of man (breathed by Yahweh). So while *רוּחַ הַיּוֹם* can indeed mean both humans and animals, here it is combined with *נִשְׁמָה* to indicate only humans.²³⁷

²³⁴ Tal makes an offhand comment that he thinks the contents of v. 22 are a “mere recapitulation” of v. 21, which is why both the LXX and the Vulgate add a conjunction to connect them. See Tal, *בראשית Genesis*, 97*. However, as has just been shown, this is incorrect.

²³⁵ Wenham, *Genesis 1–15*, 183. Lim also seems to agree. See Johnson T. K. Lim, *Grace in the Midst of Judgment: Grappling with Genesis 1–11*, BZAW 314 (New York: Walter de Gruyter, 2002), 170. Wevers agrees that the MT has two nouns that govern the verb here, and that the four classes of animals (including the swarmer) are the contents of the *כָּל־בְּשָׂר*. The LXX translator, however, put three nouns at the top—all flesh, all swarmer, and all men. This separates the swarmer from the all flesh. In the LXX, “all flesh” only consists of three elements—cattle, birds, and wild animals. Wevers thinks this is because both the swarmer (the last element in the list in the MT) are also “upon the earth,” similar to the *כָּל־בְּשָׂר* which “moves upon the earth.” Both the *כָּל־בְּשָׂר* and the swarmer also use a participle to indicate “moving upon the earth” as well. The LXX translates these participles (qal participles of *רמש* and *שרץ*, respectively) both with a participle of *κινέω*. The translator therefore probably saw these as two different subjects. See Wevers, *Genesis*, 119; Wevers, *Notes on the Greek Text of Genesis*, 98–99. There do not appear to be any extant Hexaplaric changes in this case.

Matthews is confusing here, stating that v. 22 points back to mankind in 1:26 and the condemnation of man in Gen 6:3,5,7; also that the addition of “nostrils” adds onto Gen 6:17. See Matthews, *Genesis 1–11:26*, 95. However, 6:17 includes animals as Matthews agrees. Also, Matthews stated in 7:14 that this included animals here.

²³⁶ The LXX also sees this distinction, by translating the phrase *נִשְׁמַת־רוּחַ הַיּוֹם* with *πνοήν ζώων*. This is the same phrase that the translator used in Gen 2:7 (even though *רוּחַ* is missing from Gen 2:7). This is a different phrase than what the translator used to translate *רוּחַ הַיּוֹם* in Gen 6:17 and 7:15 where the phrase included animals. See Wevers, *Genesis*, 119. In addition, the LXX translator probably saw *נִשְׁמַת־רוּחַ* as a hendiadys, so only used the accusative of *πνοή* for both. This can be contrasted to 2 Sam 22:16 where both these words appear and the translator chose to use two Greek words in this instance, most likely because in this case *הַיּוֹם* is missing there. See Tal, *בראשית Genesis*, 97*.

²³⁷ There is a similar grammatical construction indicating the contents of the humans who have the breath of life in their nostrils. Here, the preposition *מִן* is used to indicate “all that was,” or “consisting of” those that were on the dry ground. See GKC §119w; Williams, *Williams’ Hebrew Syntax*, §326; Joüon §133e. It should be obvious that it is speaking of the humans who are not inside the ark are the ones that perished.

Genesis 7:23 continues by combining everything from 7:21–22 into a heading of כָּל־הַיְקוּם, “all existence.”²³⁸ The list of things that live on the ground is then given from man, to beast, to creeping things, and to flyers—all were blotted out.²³⁹ Only those with Noah on the ark remained.²⁴⁰

Isaiah 38:16 and 42:5–7. In Isaiah 38:16, Hezekiah is offering a prayer to Yahweh. Previous to this, he has been speaking of his afflictions, and here is stating that if he is to make it through such suffering, it will be because of Yahweh’s help.²⁴¹ The “all these things by which one²⁴² lives” is left without further description. In these²⁴³ is “the life of my spirit (חַיִּי רוּחִי).” In this case, it is not “breath of life,” but a reversal of the wording (and of course using רוּחַ instead of נְשָׁמָה). Clearly here Hezekiah is asking Yahweh to restore to him his health and to preserve him. Therefore this is similar to the metaphorical usage of נְשָׁמָה shown in appendix 2.

Isaiah 42:5 does not contain “life,” however it links רוּחַ and נְשָׁמָה together. This verse sits immediately after the first Servant Song, and begins the section commissioning the Servant who is to fulfill the role of true Israel.²⁴⁴ In Isaiah 42:5–9, Yahweh is described as the Servant’s Lord and as the one true God. He is the God who tells the future

²³⁸ יְקוּם is also used in Deut 11:6 in reference to judgment as well. In that case, as here, all living things perished for the sins of man.

²³⁹ Since they “drowned,” the loss of life is by divine penalty. See Hamilton, *The Book of Genesis: Chapters 1–17*, 297.

²⁴⁰ The Hebrew here is ambiguous as to who “those with him” refers to. The LXX, however, makes explicit that the translator is referring only back to the people on the ark with him. See Wevers, *Genesis*, 119–20; Wevers, *Notes on the Greek Text of Genesis*, 100.

²⁴¹ John N. Oswalt, *The Book of Isaiah: Chapters 1–39*, NICOT (Grand Rapids: William B. Eerdmans, 1986), 687.

²⁴² The 3mp suffix here is used as in indefinite subject. See GKC §144f; Joüon §155b.

²⁴³ The 3fp suffix here is probably a corruption, since in the previous phrase it is 3mp. See GKC §135p.

²⁴⁴ Oswalt, *The Book of Isaiah: Chapters 1–39*, 117.

before it happens (v. 9), and the one who created everything that exists (v. 5). Yahweh created and stretched out the heavens and stamped out the earth at its offspring.²⁴⁵ There are two ways to view the last phrase in this verse. The first would be that the people have *נִשְׁמָה* from Yahweh and “those walking” have *רִנָּה* from Yahweh, where the plural participle of *הלך* could mean people and animals.²⁴⁶ This is certainly possible. A second interpretation is that both the people and “those who walk on the earth” both mean people. The plural participle form of *הלך* use here is used 39 times in the MT. In one of these (Exod 33:15), it is used of Yahweh. In three instances (Qoh 1:7 (2x); Isa 8:6) it is used of streams of water. In the other 35 instances, it only means people.²⁴⁷ Specifically, in the Writings and Prophets, when this form is used in the conjunction of people walking in either righteousness or wickedness, it always speaks of humans.²⁴⁸ This is the context here, as can be seen in verses 42:6–7 where the Servant will walk in righteousness and lead *people* out of darkness. It is these people who have *נִשְׁמָה* and who walk on the earth. However, for the point I am making, both interpretations work (though I think the second fits the context much better). In either case, it is only the people who have *נִשְׁמָה*. Then it is either stating that there is a distinction between the humans and animals by using *רִנָּה* for

²⁴⁵ *נִשְׁמָה* here is most likely referring to people. This word is used 6 other times in Isaiah. The four following uses in Isaiah (44:3; 48:19; 61:9; 65:23) all are used metaphorically for people. Isa 22:24 is used concretely, whereas 34:1 is used metaphorically in a way that could mean either people (since the first half of the verse is speaking exclusively to people), or everything that comes from the earth, meaning plants. However, the context of 42:5 fits better with the uses that include only people, since everything else in this verse is explicitly named as people. The remaining four uses of this word in the MT occur in Job. The three metaphorical uses are all exclusively people (Job 5:25; 21:8; 27:14), and the remaining use (31:8) is concrete, meaning what is harvested. However, even if *נִשְׁמָה* here refers to the plant world, it does not affect my thesis, as what follows in this verse is speaking of people. See *HALOT*, 993. The plural participle here in 42:5 looks like a plural of excellence, but can actually as a singular where the vowel has contracted. See GKC §124k, 93s; Joüon §96Ce; *IBHS* §7.4.3d.

²⁴⁶ The second option is favored by Smith, but that it is focused on people. See Gary V. Smith, *Isaiah 40–66*, NAC 15B (Nashville: B&H, 2009), 166.

²⁴⁷ 1 Sam 6:12 is instructive here in that it contains both cattle and people walking. The finite and infinitive are used for the cattle, and the participle of the people walking, similar to all the other uses of the participle.

²⁴⁸ 1 Kgs 8:23 // 2 Chr 6:14; Pss 84:12; 119:1; Prov 2:7; Isa 9:2; 30:2; 65:2; Jer 6:28; 13:10; 16:12; Ezek 13:3.

the animals, or it is stating that humans have both נְשָׁמָה and רוּחַ, again showing both similarity to animals in containing רוּחַ, but difference in נְשָׁמָה.²⁴⁹ This is important, because as was shown in appendix 2, נְשָׁמָה is used in conjunction with morality, which is clearly the context of verses 6–7 here.

Ezekiel 37. Ezekiel 37:1–14 is a magnificent description of Yahweh’s faithfulness to his promise to Israel and to bring the people back from exile. What is important for our purposes, however, is the connection between רוּחַ and life here in this passage.²⁵⁰ It is first important to note that רוּחַ is used ten times in this passage, and in three different ways.²⁵¹ In verse 1, the רוּחַ of Yahweh brings Ezekiel into the valley of dry bones; in verse 9 רוּחַ is the four winds; and in verse 10 it is the breath that gives life.²⁵² Though the term “breath of life” is not present in this passage, the links are clear. The

²⁴⁹ In either case, the overall concern for humans is shown by the graphic images of breath, culminating in vv. 6–7, is the concern for the one who brought us into existence. See John N. Oswalt, *The Book of Isaiah: Chapters 40–66*, NICOT (Grand Rapids: William B. Eerdmans, 1998), 117. The covenant here starts with the people of Israel, and then expands to the entire world, pointing to the new covenant which will only be possible for people to keep through the Holy Spirit. See Oswalt, *The Book of Isaiah: Chapters 40–66*, 117–19. It is only people who are able to keep this covenant.

²⁵⁰ It is important to note that this section is an explanation of the new covenant promise from 36:26–27. The רוּחַ in 36:26 is Yahweh’s Spirit, which is what will give them a heart of flesh, and which will bring the new life that is described in 37:1–14. See Daniel I. Block, “The Prophet of the Spirit: The Use of *RWH* in the Book of Ezekiel,” *Journal of the Evangelical Theological Society* 32, no. 1 (1989): 39. The Spirit that brings life in 37:14 is none other than Yahweh’s Spirit from 36:26. See Block, “The Prophet of the Spirit,” 38. The use of רוּחַ as an “animating life force” is the most important usage of רוּחַ for Ezekiel. See Block, “The Prophet of the Spirit,” 34. “No text in the entire OT portrays the vivifying power of the divine spirit as dramatically as Ezek 37:1–14,” Block, “The Prophet of the Spirit,” 37.

²⁵¹ Block sees eight different usages of רוּחַ in Ezekiel. See Block, “The Prophet of the Spirit,” 29; see also John B. Taylor, *Exekiel: An Introduction and Commentary*, TOTC 22 (Downers Grove, IL: IVP Academic, 1969), 230–31. Of the Hebrew three words for “spirit” in the MT, only רוּחַ appears in Ezekiel, and it appears in Ezekiel more than in any other prophet. See Block, “The Prophet of the Spirit,” 28. Therefore we should expect semantic overlap. Robson argues that the use of רוּחַ alone is deliberate, because Ezekiel wants to use the “polysemous” nature of רוּחַ, which is a theme in Ezekiel. See James Robson, *Word and Spirit in Ezekiel*, LHBOTS 447 (New York: T&T Clark, 2006), 225. In this passage, רוּחַ is used 8x as animating life force, 1x as a direction (v. 9) and 1x as agency of conveyance (v. 1). See Block, “The Prophet of the Spirit,” 30–31; Taylor, *Exekiel*, 231.

²⁵² It is unclear whether the רוּחַ in verse 9 is the physical breath from the winds that cause the lungs to fill with air, or if it is the divine breath that brings life. See Daniel I. Block, *The Book of Ezekiel: Chapters 25–48*, NICOT (Grand Rapids: William B. Eerdmans, 1998), 377.

bones which represent Israel in exile are dead and dry. Yahweh is going to bring them to life (v. 5).²⁵³ In verse 6, Yahweh states that he will lay both the sinews and flesh (*i.e.* the physicality) and the spirit (רוּחַ) upon the bones. Only then shall they live. This is crucially important. After all the physical parts of the people are constituted in verse 8, they still were not alive. This is directly contrasting to the animals in Genesis 1:24–25 where the earth brought forth all the livestock on the earth, and at that point they were נִפְשׁ הַחַיָּה. Not so for the people.²⁵⁴ Adam was not נִפְשׁ הַחַיָּה in Genesis 2:7 until Yahweh breathed into him.²⁵⁵ This is mirrored here, where the people do not live until Yahweh brings from the four winds (מֵאַרְבַּע רוּחוֹת) to breathe²⁵⁶ the breath (רוּחַ) into the bones.²⁵⁷ It should also be noted that these bones, though a great army (v. 10) is only people. They are identified as the house of Israel (v. 11), and Yahweh calls them “my people” in verse 12. These bones are meant to convey the covenant curses of Deuteronomy 28:25–26.²⁵⁸ This covenant was made between Yahweh and the *people* of Israel.

A few things are to be noted here. First, it is clear that רוּחַ here is used in a way similar to how נְשָׁמָה was used in Genesis 2:7. Though we can not get into the mind of

²⁵³ Taylor, *Ezekiel*, 228–29. The hiphil participle of בּוֹא shows that it is only through the agency of Yahweh that these bones will live.

²⁵⁴ It is only humans that receive this living breath from God. See Werner Foerster, “αἰζω,” *TDNT* 3:1031.

²⁵⁵ Why, then, was נְשָׁמָה used in Gen 2:7 and רוּחַ used here? First, there is significant semantic overlap between the two words. See Robson, *Word and Spirit in Ezekiel*, 226. While רוּחַ can indeed have other meanings such as physical breath, it can also overlap with נְשָׁמָה to mean the life that God gave to humans. See Block, “The Prophet of the Spirit,” 35. This link is further made clear by the fact that the same verb נָפַח is used in 37:9 and Gen 2:7. See Leslie C. Allen, *Ezekiel 20–48*, WBC 29 (Dallas, TX: Word Books, 1990), 185; Block, “The Prophet of the Spirit,” 38; Lamar Eugene Cooper Sr., *Ezekiel*, NAC 17 (Nashville: Broadman & Holman, 1994), 324. The link to Gen 2:7 is clear, and the fact that רוּחַ is used here for Ezekiel’s “polysemous” purpose instead of נְשָׁמָה should not be seen as significant. See Robson, *Word and Spirit in Ezekiel*, 225.

²⁵⁶ The verb נָפַח used here to breathe is the same as used in Gen 2:7 with נְשָׁמָה.

²⁵⁷ Block, *The Book of Ezekiel: Chapters 25–48*, 376–79; Cooper, *Ezekiel*, 324.

²⁵⁸ Block, *The Book of Ezekiel: Chapters 25–48*, 377–78.

Ezekiel to understand why he chose to use the words he did,²⁵⁹ the use of רִיחַ here is clear. Ezekiel is tying this to the first few chapters of Genesis, where the רִיחַ of Yahweh is present at creation, and God is the one who animates and brings life.²⁶⁰ There is nothing here to contrast the humans against (unlike in Genesis 1 and 2), and the linking of רִיחַ to Yahweh as well as the winds that bring the physical breath are clear.²⁶¹ Second, there is significant semantic overlap between רִיחַ and נְשָׁמָה, as was seen in Genesis 1–7. רִיחַ is very common in Ezekiel,²⁶² and is the only word with the semantic “breath/wind” group that occurs in Ezekiel, so it is not out of place that Ezekiel uses רִיחַ here in a passage that is similar to Genesis 2:7. However, one cannot simply equate the usage of רִיחַ here to those in Genesis 6 where רִיחַ חַיִּים included animals. There is a wide semantic range to the use of רִיחַ not only in the HB, but also in the entire book of Ezekiel. Here in this passage, the focus and context is clearly and only humans. The two part revivification hearkening back to Genesis 2:7 as well as the direct statements to “my people” make this clear. This passage is also tied closely to the spiritual revival of Israel, again linking it to something that only occurs in humans.²⁶³

Job. There are three passages in Job that are similar to the others in this section. The first, in Job 7:7, occurs in Job’s lament to Yahweh about the harshness of life. He laments over the struggles that all humans face (7:1), and cries out to Yahweh to remember him. If Yahweh does not intervene, he will not see good again.²⁶⁴ In this verse,

²⁵⁹ Kevin J. Vanhoozer, *Is There a Meaning in This Text? The Bible, the Reader, and the Morality of Literary Knowledge* (Grand Rapids: Zondervan, 2009).

²⁶⁰ Robson, *Word and Spirit in Ezekiel*, 237–38.

²⁶¹ Block, “The Prophet of the Spirit,” 34–41.

²⁶² Block notes over 50 uses. See Block, “The Prophet of the Spirit,” 28.

²⁶³ Block, *The Book of Ezekiel: Chapters 25–48*, 383–83.

²⁶⁴ John E. Hartley, *The Book of Job*, NICOT (Grand Rapids: William B. Eerdmans, 1988), 147; Robert L. Alden, *Job*, NAC 11 (Nashville: Broadman & Holman, 1993), 110.

Job says that his life is a breath (רוּחַ). The usage here is more similar to that of Isaiah 38:16 above, where Job is asking Yahweh to restore him. רוּחַ here is used also like in Qoheleth 1:14 where רוּחַ is compared to הַבָּל, “vanity.”²⁶⁵ His life is not substantial, and he hopes that Yahweh will not ignore him.²⁶⁶

The next two uses, however, are similar to what we have seen in Isaiah 42 and Ezekiel 37. In Job 12, Job is rebuking his friends for their supposed “wisdom.”²⁶⁷ All of life is in Yahweh’s hands. Verse 10 here shows two things. First, that the נִפְשׁ of all living is in Yahweh’s hand.²⁶⁸ This is clearly linked back to Genesis 1:24–25 where Yahweh brought forth all the living animals from the earth. At this point, they were called נִפְשׁ חַיָּה. This aligns well with what is spoken here, that everything on earth that is a living being is in Yahweh’s hand. However, Job continues and states that in addition to this, the רוּחַ of all flesh of man is also in Yahweh’s hand. This is clearly pointing back to Genesis 2:7, where man was not a נִפְשׁ חַיָּה until God breathed into his nostrils. Similar to Ezekiel 37, Job uses רוּחַ to refer back to נְשָׁמָה. Again, this is not unexpected since the semantic domain of these is similar. However, Job is cluing us in to the more narrow usage of רוּחַ here by not only linking it to humans, but also in distinction to the נִפְשׁ of all living. Not only this, but Job will show that he sees the connection between רוּחַ and נְשָׁמָה in the next verse that we

²⁶⁵ See similar usage of in Isa 41:29; Jer 5:13; Ps 78:39. When used to speak of worthless words in Job, see Job 15:2; 16:3.

²⁶⁶ David J. A. Clines, *Job 1–20*, WBC 17 (Dallas, TX: Word Books, 1989), 186.

²⁶⁷ Clines, *Job 1–20*, 393. In 12:7–9 Job appeals to the animal world to teach his friends. Job’s argument that only Yahweh could have done this is so clear that even the beasts, bird, creeping things, and fish know better than his friends! Job is not stating that these animals have some innate knowledge that they can pass on, but is using personification to show that they bear it passively in their being, which the intellectual faculty of man can see and reason to the correct conclusion. See Antonine DeGuglielmo, “Job 12:7–9 and the Knowability of God,” *CBQ* 6, no. 4 (1944): 479, 482.

²⁶⁸ Hartley argues that the “all living” here is humans only, but possibly includes animals. He argues that the parallelism of אִישׁ in the second half would imply people only here; and that only in Eccl 3:21 is רוּחַ associated with animals. See Hartley, *The Book of Job*, 209; see also Bratsiotis, *TDOT* 2:319. However, I will follow Clines in the more general case that “all flesh” here includes animals. See Clines, *Job 1–20*, 295. If “all flesh” is only people in the first half of verse 10, there is even more distinction implied between humans and animals, a stronger argument than I make below. I address Eccl 3:21 in a later chapter.

will look at in Job 27. What is also important in the link to Genesis 2:7 here is that while the נִפְשׁ of all living is included 12:10, it is contrasted to the רוּחַ of the flesh of all man. This is what is seen in Genesis 2:7 where it is not until Yahweh breathes into the nostrils of man that he becomes a נִפְשׁ חַיָּה. In this case, it is not that there is a body and soul/spirit of man that are separate from one another; but instead just like in Genesis 2:7, man includes both of these things as a נִפְשׁ חַיָּה. There is no dichotomy between them, but man needs both.²⁶⁹ Again, this is contrasted to the rest of the נִפְשׁ חַיָּה which obtain their נִפְשׁ simply from being brought forth from the earth.

In 27:3 Job links both his רוּחַ and נְשָׁמָה together as that which is from God. This passage is important for a few reasons. First, it uses רוּחַ similar to Ezekiel 37 and Isaiah 42:5 as we saw before in a way that refers back to Genesis 2:7 where God breathes life into man.²⁷⁰ Here, however, Job uses both רוּחַ and נְשָׁמָה together, and yet links רוּחַ here to נְשָׁמָה in Genesis 2:7.²⁷¹ This shows the overlap in semantic domain.²⁷² Second, the context of this verse is that the entirety of man comes from God. But this is also tied with the moral responsibility of man (v. 4) and God’s just judgment of man.²⁷³ This is an important theme as was shown in appendix 2 and will continue to be seen throughout the OT.

Summary. To summarize this section, the usage of the English phrase “breath of life” must be analyzed in each instance. Only the context can make clear what the

²⁶⁹ Bratsiotis, *TDOT* 2:325–26.

²⁷⁰ Hartley, *The Book of Job*, 369.

²⁷¹ Clines rightly notes that each instance of נְשָׁמָה must be evaluated on its own merits. Elsewhere in Job, נְשָׁמָה is used as the breath of God given to humans (4:9; 32:8; 33:4; 34:14). But this does not mean that it always implies this. Similarly, רוּחַ in Job can mean life or vitality of the person (6:4; 10:12). But here he is giving weight to his oath by his own life breath, clearly linking both together to Gen 2:7. See David J. A. Clines, *Job 21–37*, WBC 18A (Dallas, TX: Word Books, 2006), 646–47.

²⁷² *HALOT* lists this verse in no less than three categories. See *HALOT*, 1198.

²⁷³ Hartley, *The Book of Job*, 369.

proper referent is. In some case, רִיחַ is used as physical breath, and therefore is common between humans and animals. In other cases, due to the semantic range of רִיחַ, it is paired with נְשָׁמָה and only used of humans. This is to be expected. Much like we cannot import the same meaning to every instance of נְפֶשׁ (as will be seen in the next section), we also cannot assume that רִיחַ is used in the same way in every instance.²⁷⁴

Usage of נְפֶשׁ in the Torah

נְפֶשׁ is used 740 times as a noun in the OT. It can refer to many different things.²⁷⁵ I will not look at every instance, but only those which occur in the Torah (207x). These are the usages that are in the direct context with the passages in Genesis 1, 2, 6–7, as well as Genesis 9. Originally נְפֶשׁ meant the literal breath that supports life in animals and humans.²⁷⁶ Since having breath is the same thing as being alive, it could also be used as the living being itself.²⁷⁷ In the LXX, 680 of the 740 instances of the noun in the HB are translated by ψυχή. While we should not read back the Greek philosophical interpretation of ψυχή into this word, the pre-Platonic meaning is similar to the Hebrew usage of “breath, life,” etc.²⁷⁸ נְפֶשׁ also never means “life in the abstract” in the Torah; it is always

²⁷⁴ This important conclusion is explained in James Barr, *The Semantics of Biblical Language* (Oxford: Oxford University Press, 1961), 265–66. See also Kevin J. Vanhoozer, “Exegesis and Hermeneutics,” in *New Dictionary of Biblical Theology: Exploring the Unity and Diversity of Scripture*, ed. T. Desmond Alexander et al. (Downers Grove, IL: InterVarsity Press, 2000), 57.

²⁷⁵ Wolff, *Anthropology of the Old Testament*, 13–21; Warne, *Hebrew Perspectives on the Human Person in the Hellenistic Era*, 61.

²⁷⁶ נְפֶשׁ has as its most basic meaning “throat,” or “neck.” This is the concrete meaning, along with “breath” which is closely related. Along these lines it takes on its metaphorical meanings of life, desire, appetite, etc. It is through the neck that one breathes and eats and has life. It is in this regard that it can then stand for an individual. For a detailed examination of this word, see *DCH* 5:724–34. For a word study of all the uses of נְפֶשׁ in the HB, see Mengen Gao, “A Word Study of Nephesh in the Context of Old Testament Anthropology” (ThM Thesis, The Southern Baptist Theological Seminary, 2019). See also Gentry, “Sexuality,” 113.

²⁷⁷ D. C. Fredericks, “נְפֶשׁ,” *NIDOTTE* 3:133.

²⁷⁸ Fredericks, *NIDOTTE* 3:1333; H. Seebass, “נְפֶשׁ,” *TDOT* 9:503; Karl-Wolfgang Tröger, “ψυχή κατλ.,” *TDNT* 9:618–19; Moisés Silva, “ψυχή,” *NIDNTTE* 4:728.

connected to instantiated life (either of animals or humans).²⁷⁹

The usage of שָׂנֵא in the Torah is quite interesting. It is used for three specific referents: God, people, and animals. I will structure this section in these three headings and then look through each book of the Torah for each usage.

שָׂנֵא of Yahweh in the Torah. שָׂנֵא is used of Yahweh in the Torah only in Leviticus.²⁸⁰ The two instances of שָׂנֵא in Leviticus are in 26:11 and 26:30. In both instances, the context is Yahweh warning of the consequences of the people spurning his commands. In which case, Yahweh’s שָׂנֵא will abhor them. What is important, is that following both these instances, it states that the consequences will come upon the people because their שָׂנֵא abhorred Yahweh and his statutes. Therefore there is a clear connection between the שָׂנֵא of Yahweh here and the שָׂנֵא of the people; this connection is also clearly tied to the moral actions of the people and whether the love and obey Yahweh—something only humans are said to do in the OT. This is something that will show up throughout this analysis.

שָׂנֵא of humans in the Torah. שָׂנֵא is mainly used to refer to humans in the Torah.²⁸¹ Since the occurrences in the first nine chapters are what are under discussion, only those outside this section will be looked at here. The instances in the first nine chapters of Genesis will be looked at in detail in the next section after the context of the rest of the Torah has been addressed.

²⁷⁹ Seebass, *TDOT* 9:512.

²⁸⁰ The verbal cognate שָׁנַע is used of Yahweh in Exod 31:17. This verb is also used in the same context of humans in Exod 23:12. In both instances, the referent is Yahweh resting in Gen 2:2 (where שָׁבַת was used). The verb שָׁנַע is used in all three times in the OT (the third being in 2 Sam 16:14) to mean “to breath freely, to be at rest”. This the metaphorical meaning from a concrete meaning of “to inhale, breathe.” The linking in Exod between human rest and Yahweh’s rest is significant, as it is those who are made as Yahweh’s vice-regents on earth are to live and work modeled after Yahweh’s work. Though no specific conclusion should be drawn, none of the three instances of this verbal cognate in the OT are ever used with animals. In fact, in Exod 23:12, the verbal cognate שָׁנַע is used with respect to humans resting, but in the same verse where animals are also to rest, the verb נָח is used.

²⁸¹ Robinson, “Hebrew Psychology,” 355–56.

In the rest of Genesis, נֶפֶשׁ is used 29 times, always speaking of humans. The context is many times using נֶפֶשׁ metaphorically to mean life,²⁸² either in petitions to preserve one's life (Gen 12:13; 19:17, 19–20; 19:17, 19–20; 32:31; 37:21; 44:30 (2x)) or referring to one's inner being (Gen 27:4, 19, 25, 31; 34:3, 8; 35:18; 42:21; 49:6). נֶפֶשׁ is also used in a concrete sense meaning specific life of groups of people (Gen 23:8), specific numbers of people (Gen 46:15, 18, 22, 25; 46:26, 27 (2x)); of a specific person cut off from the rest of the people (Gen 17:14),²⁸³ or when referring to specific people in contrast to possessions (Gen 12:5; 14:21). What is important, is that it is only when speaking of people in a concrete sense that the article is used with נֶפֶשׁ, and the article is only used with נֶפֶשׁ when speaking about people (Gen 12:5; 14:21; 17:14; 46:26–27).

This usage trend continues in Exodus, where other than the cognate verbal usage with Yahweh from above, נֶפֶשׁ is only used to refer to humans. נֶפֶשׁ is used metaphorically about seeking/preserving one's life (Exod 4:19; 21:30²⁸⁴) or referring to one's soul/desire (Exod 15:19).²⁸⁵ It is also used in a concrete sense referring to specific people or groups (Exod 16:16; 23:9), specific numbers of people (Exod 1:5 (2x); 12:4, 16), or in referring to a specific person cut off from the people (Exod 12:15, 19; 31:14). Exodus also introduces a new context which will be kept through the rest of the Torah where one must either give a ransom or make atonement for נֶפֶשׁ (Exod 30:12, 15–16). This is explicitly humans as in 30:12 each man (אִישׁ) shall give a ransom for his נֶפֶשׁ, either rich or poor (Exod 30:15). Again, the article is only used when referring to people and only in the concrete sense (Exod 12:15, 19; 31:14).

²⁸² Wolff, *Anthropology of the Old Testament*, 21.

²⁸³ As will be seen, this is a common theme in the rest of the Torah. See also Charles A. Briggs, "The Use of Nefesh in the Old Testament," *JBL* 16, no. 1/2 (1897): 21–24.

²⁸⁴ This verse is instructive because נֶפֶשׁ is only used for the owner of the ox in payment for the actions of the ox! This verse will be discussed in greater detail in the following chapter.

²⁸⁵ See also Briggs, "The Use of Nefesh in the Old Testament," 25–27.

In Leviticus, the main usage of שֹׂנֵא is for the stipulations of the covenant sacrifices, first for the one bringing the offering, and then specifically in Leviticus 17 for the Day of Atonement. In the first seven chapters, שֹׂנֵא is used 17 times when referring to humans. The context here, which will be continued in the rest of Leviticus and the rest of the Torah, has to do with the one who sins and the consequences of that sin. שֹׂנֵא here is used for the one who sins (Lev 5:1), who sins unintentionally (4:2, 27; 5:15, 17), who hastily makes an oath (5:4), who touches an unclean thing (5:2; 7:20–21), eats blood (7:27), deceives their neighbor (5:21), bears iniquity (7:18), is cut off from the people (7:20–21, 25, 27), or brings an offering (2:1). Again, the article is only used with שֹׂנֵא when it is used in the concrete sense referring to humans (7:18, 20–21, 25, 27). This context is continued in the rest of Leviticus. While in the first seven chapters only the concrete usage of שֹׂנֵא is found, there are three instances of the metaphorical usage in chapter 26, which are tied to the metaphorical usage referring to Yahweh in this chapter that was seen above. Here, following the context of Yahweh’s שֹׂנֵא not abhorring them as they dwell in the land (26:11), if their שֹׂנֵא abhors Yahweh’s commands (26:15), then he will make their שֹׂנֵא ache (26:16), his שֹׂנֵא will abhor them (26:30) because their שֹׂנֵא abhorred his statutes (26:43). Here is clear that the metaphorical usage of שֹׂנֵא in humans is connected to the שֹׂנֵא of Yahweh. This is expected, as this is building upon what has come before this in the Torah, of Yahweh creating man in his image, as his vice-regent on earth. Only mankind is expected to follow Yahweh’s statutes, and the relationship between Yahweh and mankind is unique among all creation. In the rest of Leviticus, only the concrete usage is found: afflicting/humbling your self/flesh (16:29, 31; 19:28; 23:27, 29, 32), of the person who does some sinful act (20:6, 25;²⁸⁶ 21:1, 11; 22:4, 6; 23:30), to not make your self detestable (11:43, 44), as the person (who does some sinful act) is cut off (18:29; 19:8; 22:3) or that Yahweh sets his face against them (20:6), or as referring to a

²⁸⁶ The context here is bestiality, so there are animals in the context, but שֹׂנֵא is only used for the human, indicating the moral component.

human slave (22:11; 27:2). As has already been seen, the article is only used with **שָׁנֶה** in the concrete usage with humans (18:29; 19:8; 20:6 (2x); 22:3; 23:29, 30 (2x)).²⁸⁷

The book of Numbers includes 37 instances of **שָׁנֶה** in the first 30 chapters, all of which only refer to humans. These instances include both metaphorical usages such as strength (Num 11:6), the **שָׁנֶה** of the people becoming impatient and abhorring the wilderness (21:4,5), and to let my **שָׁנֶה** die (23:10). It also includes concrete usages that have been seen before such as the one who is guilty (5:6), who is separated (6:6), who is cut off (9:13, 15:30, 31; 19:13, 20), who is unclean (19:22), who sins (17:3), who sins accidentally (15:27,28),²⁸⁸ who sins with a high hand (15:30),²⁸⁹ who has clear water sprinkled on them (19:18), of afflicting/humbling your self/flesh (29:7; 30:14), or of making an oath binding yourself (30:3, 5 (2x), 6, 7–13); it also includes a new concrete usage to mean a dead body (5:2, 6:11, 9:6,7,10; 19:11,13), explicitly identified as a human body by the addition of **אָדָם** (9:6,7; 19:11,13). In Numbers, the article is only used in the concrete sense and only with humans (5:6; 6:11; 9:13; 15:30 (2x), 31; 19:13 (2x), 18, 20, 22). As before, the article is used when referring to humans with regard to the commands, blessings and consequences for disobedience.

There are eight uses of **שָׁנֶה** in chapter 31 that will be addressed below since they include both humans and animals. The final five uses of **שָׁנֶה** occur in chapter 35 having to do with the one kills a **שָׁנֶה** accidentally (35:11, 15). However, if someone murders a **שָׁנֶה** (35:30), the murderer (participle of **רָצַח**) shall be put to death by the mouth of witnesses. But no **שָׁנֶה** shall be put to death without witnesses (35:30). These four uses are all concrete, and are linked to the one metaphorical usage in 35:31 which states that

²⁸⁷ Leviticus has a single usage of the article with **שָׁנֶה** when not referring to humans, which along with a parallel passage in Deuteronomy constitute the only usage of **שָׁנֶה** with the article not referring to humans in the Torah. This will be addressed in the following section in the usage of **שָׁנֶה** with animals.

²⁸⁸ It is clear that this is people due to the context of the people of Israel in 15:25,26.

²⁸⁹ Clearly speaking only of humans, since this one can either be a sojourner or a native.

you shall not accept a ransom for the **שֹׁנֵא** of a murderer. The context of this passage makes it clear that the **שֹׁנֵא** that is killed is human. First, in 35:10 this is to be commanded to the sons of Israel (35:10), the usage of **רָצַח** is used to describe the one who killed, and is linked to the avenger of blood (**גֹּאֵל הַדָּם**) in 35:19–27. This is made explicitly in Deuteronomy 19:4–7 where these same cities of refuge are spoken of, and the context is for one who accidentally kills his neighbor without hating him (see also Joshua 20:5, and obviously the Sermon on the Mount where murder is tied to hating your neighbor, clearly alluding back to these passages). Again, **שֹׁנֵא** here in the concrete sense is tied to the commands of God to the people of Israel as well as to the consequences of disobedience.

In Deuteronomy, 31 of 33 uses of **שֹׁנֵא** refer to humans.²⁹⁰ These include using **שֹׁנֵא** in a metaphorical sense in the context of keeping watch over your **שֹׁנֵא** so that you do not forget Yahweh’s commands (4:9, 15), to search for, love, and obey Yahweh with all your heart and **שֹׁנֵא** (4:29; 6:5; 10:12; 11:13; 13:3; 26:16; 30:2, 6,²⁹¹ 10), to lay up the words of Yahweh in your heart and **שֹׁנֵא** (11:18), the desire of your **שֹׁנֵא** (12:15, 20, 21 (2x); 14:26 (2x); 18:6; 21:14; 23:24), a friend who is as your own **שֹׁנֵא** (13:7), and that Yahweh will punish disobedience with despair of **שֹׁנֵא** (28:65). **שֹׁנֵא** is also used in the concrete manner to refer to humans in Deuteronomy in the counting of a certain number of people (10:22), smiting/murdering **שֹׁנֵא** (19:6, 11; 22:26; 27:25),²⁹² do not take **שֹׁנֵא** as a pledge (24:6), do not steal **שֹׁנֵא** from the brothers of the sons of Israel (14:7), and the **שֹׁנֵא** of the hired worker depends on his daily wages (24:15).

²⁹⁰ As was noted above, these other two uses are parallel to Leviticus 17, and one of them uses the article.

²⁹¹ Deut 30:6 ties the life of the **שֹׁנֵא** of man to obedience to the covenant, and not simply breathing in and out. This is different than the life of the **שֹׁנֵא** of animals in Lev 17.

²⁹² It is clear from the above passages that the **שֹׁנֵא** in view is human. For instance, Deut 27:24 condemns for murdering ones neighbor, which is followed by v. 25 about shedding innocent blood. When Deut has spoken of animals in the context of killing, it has used **בְּשָׂר** (12:15).

נֶפֶשׁ of animals in the Torah. The use of נֶפֶשׁ of animals in the Torah is restricted to two main places, with two other single instances. The two main places are in Genesis 1–2 and 9 when referring to the creation and flood (included here is the usage in Leviticus 11 which explicitly uses the language of Genesis 1) and Leviticus 17 in the context of the atoning sacrifice (included here is the parallel usage in Deuteronomy 12). The two minor instances are in Leviticus 24 and Numbers 31.

In Genesis 1–2, the animals that God creates are נֶפֶשׁ חַיָּה. That is, נֶפֶשׁ is never used by itself, and נֶפֶשׁ חַיָּה is always included with some sort of qualifier.²⁹³ The נֶפֶשׁ חַיָּה are swarmers (1:20), creepers (1:21), they have certain “kinds” according to livestock, creeping things, and beasts (1:24), or they are beasts of the earth, birds of heaven, or creepers of the earth (1:30; 2:19). In this context, man is created with נֶשְׁמַת חַיִּים as נֶפֶשׁ חַיָּה—without qualifier, so that he is not a creeper or a beast, etc. So here non-human life is clearly linked to human life by the fact that both are נֶפֶשׁ חַיָּה, however it is distinguished by being given some sort of qualifier that mankind is not given.²⁹⁴ This usage is continued in Genesis 9, where the נֶפֶשׁ חַיָּה is qualified in the same way as in Genesis 1–2. The נֶפֶשׁ חַיָּה of the animals is qualified as birds, livestock, and beasts (9:10 is clearly paralleled to 1:24; this same list is referred to in 9:12, 15). In these verses, the non-human world is being distinguished from mankind. However, in Genesis 9:16, we again see the similarity where נֶפֶשׁ חַיָּה is used to include humanity and animals in כָּל-בְּשָׂרַר that is on the earth. So again here we see both the similarity and the difference. These uses are all concrete uses of נֶפֶשׁ. It is important to note that in every concrete case, נֶפֶשׁ is used only with חַיָּה, and only with a qualifier when referring to animals.²⁹⁵

²⁹³ The notion of a qualifier is something that is lacking in the analysis by Briggs. See Briggs, “The Use of Nefesh in the Old Testament,” 18–19.

²⁹⁴ There is further distinction in Gen 1:30. In Gen 1:29, green food is given to אָדָם (from 1:27). Then in 1:30, it is given to the animals. Here נֶפֶשׁ חַיָּה only refers to the animals, while man is called אָדָם.

²⁹⁵ This usage is paralleled in Lev 11, where נֶפֶשׁ חַיָּה is used with the qualifier of things in the water without fins or scales, that swarm in the water (Lev 11:10, 46) and those that swarm on the earth (Lev

However, there is also a single context of the metaphorical usage of נֶפֶשׁ that occurs when referring to animals, and this is key. This single context ties life to the blood, and is the context for the covenantal sacrificial system. In Genesis 9:2–3, all the animals (even though נֶפֶשׁ is not used here when referring to the animals, the animals are again given with qualifiers that they are beasts of the earth, birds of the heaven, creepers of the earth, and fish of the sea) are given to man as food. However, man is not to eat the בֶּשָׂר (of the animals) with its נֶפֶשׁ in it, that is, its blood (9:4). This prohibition is picked up again in Leviticus 17 and Deuteronomy 12:23. Why should man not eat the blood of animals? Why is it that the נֶפֶשׁ is in the blood? Though it will only be fully explained in Leviticus 17, the following verses in Genesis 9:5–6 gives an answer. It is because that the life of man is sacred to Yahweh, since man is made in God’s image. Therefore God will require a reckoning for “your” lifeblood (speaking to Noah, therefore humans), which is then qualified again at the end of the verse as the נֶפֶשׁ of אָדָם. So here again we see both similarity and difference. The similarity is not yet explained, but the fact that the life is in the blood of man, and that the life of man is sacred to Yahweh is the reason that man should not eat the blood of animals, because the life is in the blood. Only when the sacrificial system of Leviticus 16–17 is shown will the similarity be fully explained.²⁹⁶ However, the difference is clear. Man is allowed to kill and eat animals, but the reverse is not true. If an animal kills a man, God will require a reckoning “from the hand of all living.”²⁹⁷ Genesis 9:5 also includes two metaphorical uses of נֶפֶשׁ which only refer to humans, while תַּיִה is used to mean animals (in 9:5 as well as in the list of 9:2). This is clearly tied (through Lev 17) to the metaphorical usage of נֶפֶשׁ in 9:4.²⁹⁸ Therefore the

11:46). This usage in Lev 11 bookends two instances in 11:43,44 where נֶפֶשׁ is used to mean the reflexive “self” of man, as shown above in the section on humans.

²⁹⁶ I will address Leviticus 16 in chapter 3.

²⁹⁷ תַּיִה here clearly refers to non-human life, since the next item in this list is אָדָם.

²⁹⁸ Contra John Olley, “Mixed Blessings for Animals: The Contrasts of Genesis 9,” in *The Earth*

single metaphorical context of **שֶׁנֶפֶשׁ** when referring to non-human life is only in the context of the sacrificial system set up to make atonement for humans! This is the key to understanding the similarity and difference.²⁹⁹

The second major section in the Torah where **שֶׁנֶפֶשׁ** is used for animals is in Leviticus 17 dealing with the life in the blood. Whereas the first major usage shown above mainly shows distinction between humans and animals, this usage (building upon the foreshadowing in Genesis 9:4) deals with the similarity of humans and animals as shown in the sacrificial system.³⁰⁰ Leviticus 17:10 begins with the prohibition that if man (**אִישׁ**) eats blood, that Yahweh will set his face against that **שֶׁנֶפֶשׁ** (with the article). The following verse contains three instances of **שֶׁנֶפֶשׁ**; the first refers to both humans and animals, the second to humans, and the third to animals. This verse is the key, since it identifies both the reason for the prohibition against eating blood, as well as the basis for the sacrificial system. The life of **שֶׁנֶפֶשׁ** is in the blood; Yahweh has given it on the altar to make atonement for your (human) **שֶׁנֶפֶשׁ**; for it is by the blood that atonement is made by the **שֶׁנֶפֶשׁ**. Here the blood of animals, which contains their **שֶׁנֶפֶשׁ** in a way that is similar to how the blood of humans contains their **שֶׁנֶפֶשׁ**, makes atonement for the **שֶׁנֶפֶשׁ** of man.³⁰¹ It is because

Story in Genesis, ed. Norman C. Habel and Shirley Wurst, *The Earth Bible 2* (Sheffield: Sheffield Academic Press, 2000), 134.

²⁹⁹ The difference is especially seen in Heb 10:4 shows that the blood of sacrificial animals is not sufficient to make atonement, but was looking forward to a better sacrifice. I will address this passage in chapter 4.

³⁰⁰ Though even here there is distinction, as shown in the fullness of revelation in Heb 10:4.

³⁰¹ This striking similarity also contains difference, since Hebrews says that this was ultimately pointing to a true and better sacrifice in Jesus who would truly atone for the sins of the people. I am not persuaded by the so-called Tübingen school of Gese, Hofius, and Janowski that what is in view in Lev 16 is not substitution, but identification so that the people are brought into the Holy of Holies through identification with the blood. For such arguments, see chapter 4 of Hartmut Gese, *Essays on Biblical Theology*, trans. Keith Crim (Minneapolis: Augsburg, 1981); see also Bernd Janowski, “He Bore Our Sins: Isaiah 53 and the Drama of Taking Another’s Place,” in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, ed. Bernd Janowski and Peter Stuhlmacher, trans. Daniel P. Bailey (Grand Rapids: William B. Eerdmans, 2004), 48–74; Otfried Hofius, “The Fourth Servant Song in the New Testament Letters,” in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, ed. Bernd Janowski and Peter Stuhlmacher, trans. Daniel P. Bailey (Grand Rapids: William B. Eerdmans, 2004), 163–88. For a

of this that Yahweh says to the sons of Israel, that no **שֹׁנֵא**³⁰² shall eat blood (Lev 17:12). The statements from 17:11 are re-stipulated in 17:14 that the life of every creature is in the blood. The final usage in Leviticus 17 is in verse 15, that the **שֹׁנֵא** (person) that eats what has died naturally is unclean until evening.³⁰³

The two minor uses of **שֹׁנֵא** for animals are in Leviticus 24 and Numbers 31. In Leviticus 24:17, **שֹׁנֵא** is used for humans that if a man (**אִישׁ**) takes a **שֹׁנֵא** of **אָדָם**, then he shall be put to death. But if one smites³⁰⁴ the **שֹׁנֵא** of **בְּהֵמָה**, then he shall repay **שֹׁנֵא** for **שֹׁנֵא**.³⁰⁵ The second minor usage is in Numbers 31. In 31:19, **שֹׁנֵא** is used similar to in Leviticus 24:17 of whoever has slain a human. In 31:28, **שֹׁנֵא** is used to speak of the tithe to Yahweh, that one should be taken from each 500 of men (**אָדָם**), and from the cattle, donkeys, and sheep. Again, here **שֹׁנֵא** is only used for animals with a qualifier in the concrete sense. The concrete sense is used again in verses 35 (2x), 40 (2x), and 46 in referring to numbers of humans. The final usage is in verse 50 referring to making atonement for “ourselves” before Yahweh with the offering. Therefore the single usage of **שֹׁנֵא** for animals in this passage is not only used with a qualifier, but is specifically used in contrast to the main usage of **שֹׁנֵא** for humans.

convincing rebuttal and argument for substitution, see Simon J. Gathercole, *Defending Substitution: An Essay on Atonement in Paul*, Acadia Studies in Bible and Theology (Grand Rapids: Baker Academic, 2015).

³⁰² This is clearly humans, since it refers to both the sons of Israel, as well as sojourners and strangers in the land.

³⁰³ There is a book-ending (or chiasm) in these passages in Lev 17:

- (A) v. 10 — **שֹׁנֵא** of humans
- (B) v. 11 — **שֹׁנֵא** 3x for animals, humans, and both
- (C) v. 12 — **שֹׁנֵא** of humans
- (B') v. 14 — **שֹׁנֵא** 3x for animals, humans, and both
- (A') v. 15 — **שֹׁנֵא** of humans

This structure shows the importance of the distinction.

³⁰⁴ Masc sing hiphil participle, but is clearly referring to the same subject (**אִישׁ**) from 24:17.

³⁰⁵ As will be seen later in chapter 3 on Exod 21, the restitution is made to *humans*; in this case, the owner of the **בְּהֵמָה**. The piel impf 3ms of **שָׁלַם** in Lev 24:18 is the same as what is used in Exod 21.

Summary of the usage of נִפְּשׁ in the Torah. In conclusion, נִפְּשׁ in the Torah is mainly used to speak of people. When it is used concretely of animals, it is always with a qualifier specifying that it is speaking of animals.³⁰⁶ The only time that נִפְּשׁ is used metaphorically for animals is in reference to the atonement of humans and how the life is in the blood and therefore the blood of animals makes atonement for the life of humans. In fact, there does not appear to be any usage of נִפְּשׁ in the HB that means animal world alone; it always at least included mankind in addition or comparison.³⁰⁷ This again shows similarity, but also a very specific distinction.

This analysis also shows that it is wrong to tie the word נִפְּשׁ to the theological term “soul” as a one-to-one correspondence.³⁰⁸ The word נִפְּשׁ is used both concretely to mean alive, as well as metaphorically for humans to mean life/soul.³⁰⁹ The only metaphorical usage with reference to animals is in Leviticus and has to do with connecting the substitutional life of the sacrificial animal to the life of people who are being substituted for. I will expand on this theologically in chapter 6, but for now it is enough to show that נִפְּשׁ does not in every case mean “soul” and therefore we should not assume that we can read this back into נִפְּשׁ חַיָּה in the early chapters of Genesis.³¹⁰

³⁰⁶ Schafer ignores this distinction and connects נִפְּשׁ between humans and animals. נִפְּשׁ, then, means “personhood” and therefore non-human speech in animals cannot be personification, Schafer, ““You, YHWH, Save Humans and Animals,”” 193–208. This is too great a jump from an unsound premise.

³⁰⁷ Aubrey R. Johnson, *The Vitality of the Individual in the Thought of Ancient Israel* (Cardiff: University of Wales Press, 1964), 19.

³⁰⁸ For an argument for dualism in Hebraic thought, specifically with regard to נִפְּשׁ, see Richard C. Steiner, *Disembodied Souls: The Nefesh in Israel and Kindred Spirits in the Ancient Near East, with an Appendix on the Katumuwa Inscription*, Ancient Near East Monographs 11 (Atlanta: SBL Press, 2015). However, I disagree with his assessment that נִפְּשׁ and רִיחַ are used interchangeably. See Steiner, *Disembodied Souls*, 84–86, 125.

³⁰⁹ Gentry, “Sexuality,” 113–14.

³¹⁰ It is not valid to read all possible meanings of a word into each instance of the word. See Barr, *The Semantics of Biblical Language*, 265–66; Vanhoozer, “Exegesis and Hermeneutics,” 57. By extension, I am also not saying that the synecdochical meaning of referring to man in his totality is in every instance of נִפְּשׁ. For a convincing argument against this and that נִפְּשׁ is tied to a dualistic understanding, see Richard Pleijel, “To Be or to Have a *nephesh*? Gen 2:7 and the Irresistible Tide of Monism,” *ZAW* 131, no.

There is one more point I would like to highlight. The above analysis specifically looks at נִפְשׁ instead of the combination of נִפְשׁ חַיָּה, which is what we find in these early chapters of Genesis. That is because נִפְשׁ חַיָּה only occurs in two places outside of these passages.³¹¹ Some important points can be made here. First, the only occurrence of נִפְשׁ חַיָּה meaning humans is in Genesis 2:7. Every other occurrence in the OT means animals. The point here is probably to note that humans are the last of the living creation which God makes.³¹² This is connecting humans to animals in that they are both alive. This is similar to how humans and animals both need breath (רוּחַ) to continue to live. The use of נִפְשׁ חַיָּה of animals in Genesis 9 is clearly tied to the usage in Gen 1–2 as it is a restating of the covenant of creation.³¹³ Outside of this, the phrase is only used twice. Leviticus 11:10 is clearly referring to Genesis 1:20–21, using much of the same language. Similarly, Leviticus 11:46 and Ezekiel 47:9 both use the same language as Genesis 1:21, 24. Therefore, this phrase is really only used in reference to these early chapters. However, as was just shown, נִפְשׁ is used through the rest of the Torah shows more nuance and clarity. Therefore it would be incorrect to simply take the meaning of נִפְשׁ that is used later (and only for people; such as instances when it refers to the human “soul,” or the immaterial aspect of man) and import it back into the uses of נִפְשׁ חַיָּה in these early chapters of Genesis when it refers to animals. Moreover, as will be seen in the following chapters, humans and animals will be shown to be distinct in many different ways. These distinctions are foreshadowed in Genesis 2:7 is that humans alone have נְשַׁמַּת חַיִּים, even

2 (2019): 194–206; Richard Pleijel, “Translating the Biblical Hebrew Word *Nephesh* in Light of New Research,” *BT* 70, no. 2 (2019): 154–66.

³¹¹ In the passages under discussion in my analysis, נִפְשׁ חַיָּה occurs in Gen 1:20, 24, 30; 2:7, 19; 9:10, 12, 15, 16. Outside of this, the only occurrences are in Lev 16:11, 46; Ezek 47:9. There are a number of passages where these words are used in proximity to mean something similar. In Job 12:10 it speaks that in God’s hand is נִפְשׁ עַל־חַיִּי, “the life of all living.” In Ps 65:9 (66:9 Eng), it speaks of God keeping נַפְשׁוֹנוּ בְּחַיִּים, “our lives/soul in the living.”

³¹² Warne, *Hebrew Perspectives on the Human Person in the Hellenistic Era*, 65.

³¹³ *KtC*², 195.

though both humans and animals are נִפְשׁ חַיָּה. Based upon this analysis, I argue that the Bible is *not* teaching that animals have an immaterial aspect in just the same way that man does. Genesis 1 and 2 are clearly showing that this is not the case. The animals are formed from the ground and from only this are living beings (נִפְשׁ חַיָּה). Humans, however, are not living beings until they are formed from the ground *and* receive נִשְׁמַת חַיִּים. Though humans and animals are both נִפְשׁ חַיָּה, it is only humans that have נִשְׁמַת חַיִּים. Therefore later in the Torah, when humans are referred to as having a “soul” or immaterial aspect, and that aspect is referred to with נִפְשׁ, it is incorrect to then use this as a basis for inferring the same meaning in נִפְשׁ חַיָּה when used of animals. In summary, what I showed in appendix 2 as well as in the section on the image of God in man beginning on page 38, נִשְׁמַת in man is often tied to the moral obligations of man, which in turn are tied to the covenantal relationship that man is created into.³¹⁴ As will be shown later in this chapter and the next, this is something only true of humans in the Bible. In this aspect, humans alone are persons.³¹⁵

I will argue that therefore what is needed is a “whole-Bible” approach that looks at all the data before drawing theological conclusions. These early chapters in Genesis are indeed linking humans and animals as living beings who are created by God (contra ANE myths). However, the distinction is seen in humans alone as having נִשְׁמַת. This distinction is then expanded and filled out in the rest of the Bible. We see this distinction in the ways that נִפְשׁ is used in the Torah. We will also see this distinction soon in Genesis 3, and the effects of that chapter will be seen through the entire canon.

Genesis 3

After the first two chapters of Genesis, the third chapter takes a turn. Everything in chapter one was described as good. After zooming in on man in chapter two

³¹⁴ Gentry, *Biblical Studies: Volume 1*, 20–23.

³¹⁵ Gentry, “Sexuality,” 114–17.

and solving the problems described there, man is no longer alone and is able to fulfill Yahweh's commission to him to work and keep the garden. However, this state of affairs does not last long.

Genesis 3:1–6

The chapter begins by speaking of a serpent (שָׁחָד).³¹⁶ Before moving much further, a few observations can be made. This word occurs 14 times in the Pentateuch,³¹⁷ including five times here in Genesis 3, and another 17 times in the rest of the OT.³¹⁸ In the Pentateuch, the serpent is always viewed negatively. Even when Moses's staff turned into a serpent by God, Moses ran from it (Exod 4:3). This word is most notably used in Numbers 21 where Yahweh sends fiery serpents into the people as a punishment for speaking against the Lord and many died. This incident is clearly in mind in Deuteronomy 8:15, Isaiah 14:29, Jeremiah 8:17, and Amos 9:3. The serpent is a symbol for evil in Job 23:32 and the Psalms. The only outliers are Isaiah 65:25, which will be addressed later, and Proverbs 30:19, where God is extolled for his wonders in creation. The serpent is also viewed negatively in ANE literature, where it is linked to Asherah in idol worship.³¹⁹

There is a similarly spelled verb שָׁחָד (with cognate שָׁחָד) which means “to divine, to give omens.”³²⁰ This verb also has a negative connotation and is explicitly renounced in Leviticus 19:26.³²¹ The link between שָׁחָד and שָׁחָד can especially be seen in

³¹⁶ HALOT, 691.

³¹⁷ Gen 3:1,2,4,13,14; 49:17; Exod 4:3; 7:15; Num 21:6, 7, 9 (3x); Deut 8:15.

³¹⁸ 2 Kgs 18:4; Job 26:13; Ps 58:5; 140:4; Prov 23:32; 30:19; Eccl 10:8, 11; Isa 14:29; 27:1 (2x); 65:25; Jer 8:7; 46:22; Amos 5:19; 9:3; Mic 7:17. 1 Sam 11 has שָׁחָד as a proper name for the leader of the Ammonites that besieged Jabesh-gilead. Clearly here this word is also viewed negatively.

³¹⁹ Leslie E. Wilson, *The Serpent Symbol in the Ancient Near East: Nahash and Asherah: Death, Life, and Healing*, Studies in Judaism (Lanham, MD: University Press of America, 2001), 214–16; Cassuto, *A Commentary on the Book of Genesis*, 1:140–42.

³²⁰ HALOT, 691, only in the piel. These two different roots were probably melded together lexically at some point. See Wilson, *The Serpent Symbol in the Ancient Near East*, 70.

³²¹ Interestingly enough, this verse is also tied to not eating anything with blood in it. This verse

2 Kings 18:4 where the Israelites had been burning incense to the bronze serpent that Moses had made, and so Hezekiah broke it down, along with the Asherah. The serpent here was tied to abominable divination and omens.

Therefore as one moves through to the rest of this section, the mention of the first word נָחָשׁ is meant to already put the mind of the reader on edge. The reader is not to infer that this new character is a neutral party. The reader is not given much information, as will be seen, but already something negative is expected.³²²

The serpent here is described as עָרוֹם. There is an obvious wordplay here with עָרוֹם (“naked”) in verse 2:25. There will be a further wordplay in 3:15.³²³ Though these terms are lexically similar, they do have semantic distinction.³²⁴ The term used here in 3:1, and its cognates עָרַם and עָרְמָה, are used 22x in the OT (and once in Sirach).³²⁵ Of these usages, 14 of them occur in the book of Proverbs.³²⁶ The other usages also occur in Wisdom books³²⁷ as well as historical books.³²⁸ The usage of these cognates is divided along these lines. In Proverbs, the usage of this term is always positive. The “prudent”

will be important when look at Gen 9 below.

³²² Westermann argues that the snake is merely meant to place this event in primeval history, and cannot conclude simply from the words spoken that the serpent was at enmity with God. See Westermann, *Genesis 1–11*, 238; see also Wenham, *Genesis 1–15*, 72. However, it is clear that the serpent is being portrayed negatively and hostile to God. See Hermann Gunkel, *Genesis*, Mercer Library of Biblical Studies (Macon, GA: Mercer University Press, 1997), 15–16. In the Torah, the snake is the archetypal unclean animal. See Wenham, *Genesis 1–15*, 73. The focus is also not on the serpent so much here, but on the man and woman and their response. See Von Rad, *Genesis*, 87–88.

³²³ Patrick D. Miller Jr., *Genesis 1–11: Studies in Structure & Theme*, JSOTSup 8 (Sheffield: The University of Sheffield, 1978), 29.

³²⁴ Contra Stone, “The Soul,” 58.

³²⁵ There are two different verbal forms of עָרַם. One of them is used only once in Exod 15:8 to mean “to surge up.” The other is tied to עָרוֹם here. See *HALOT*, 886.

³²⁶ עָרוֹם: Prov 12:16,23; 13:16; 14:8, 15, 18; 22:3; 27:12. עָרַם: Prov 15:15; 19:15. עָרְמָה: Prov 1:4; 8:5, 12; 14:24.

³²⁷ עָרוֹם: Job 5:12; 15:5. עָרַם: Job 5:13; Ps 83:4.

³²⁸ עָרוֹם: Gen 3:1. עָרַם: 1 Sam 23:22. עָרְמָה: Exod 21:14; Josh 9:4.

man is contrasted with the fool. The prudent man ignores insults, acts with knowledge, and is wise. However, outside of the book of Proverbs, these terms are always viewed negatively. In Exodus 21:14, the “shrewd” man is one who kills his neighbor presumptuously, and therefore must be put to death. In Joshua 9:4, the inhabitants of Gibeon try to deceive Joshua and the Israelites after hearing what happened to Jericho. They dress up in clothes that make them look like far off travelers so that Joshua would not think that they were inhabitants of the land and would therefore make a covenant with them. In Psalm 83:4, the “shrewd” make plans against God’s people. In the three instances in Job, God “frustrates the plans of” and “captures” the “shrewd” by their own plans. Eliphaz then accuses Job of “choosing the language of the shrewd” and therefore having iniquity in his mouth.

Some scholars have argued that due to the majority of the usage of these terms as a positive, that therefore the snake in Genesis 3:1 should also be seen as positive.³²⁹ However, as has just been shown, the positive usages all occur only in Proverbs. Those who then argue that Genesis 1–3 should be seen as “myth” and therefore part of the Wisdom literature of the Old Testament then argue that since the usage in Proverbs is part of the Wisdom literature, that usage is the background for Genesis 3:1. However, as was shown in the previous chapter, the early chapters of Genesis are portrayed by the author as narrative, not Wisdom literature. Moreover, *every usage* of these terms in the Wisdom literature outside of Proverbs also has a negative connotation, as was just shown.

Therefore these arguments do not hold weight.³³⁰ Therefore the usage of the term עָרוֹם

³²⁹ See David Carr, “The Politics of Textual Subversion: A Diachronic Perspective on the Garden of Eden Story,” *Journal of Biblical Literature* 112, no. 4 (1993): 589; Christoph Levin, “Genesis 2–3: A Case of Inner-Biblical Interpretation,” in *Genesis and Creation Theology*, ed. Nathan MacDonald, Mark E. Elliott, and Grant Macaskill (Grand Rapids: William B. Eerdmans, 2012), 95. However, Carr only looks at עָרוֹם and not its cognates עָרַם and עָרְמָה. Scarlata thinks that the translator of the LXX also viewed this as positive, using φρονιμώτατος instead of the usual πανουργεύω. See Mark W. Scarlata, “Genesis,” in *T&T Clark Companion to the Septuagint*, ed. James K. Aitken (London: T&T Clark, 2015), 18–19.

³³⁰ Alex T. Luc, “עָרַם,” *NIDOTTE* 3:539–40; H. Niehr, “נָגִיד,” *TDOT* 11:362.

along with the negative connotation associated with שָׂרָפָה in the OT gives a two-fold signal to the reader that something sinister is about to happen.³³¹

The serpent is then described as more shrewd “than all the living things of the field.”³³² These “living things of the field” are also described as things that God made. Therefore in interpreting this verse, it must be remembered that the serpent here is seen as one of the living things that God made in the first two chapters.³³³ This must be remembered when the (very surprising) next act occurs. However, this particular serpent is “more shrewd” than all the other living beings that God made.³³⁴

The serpent then speaks to the woman and questions what God said to her.³³⁵

³³¹ The HB does not often give characterizations of the actors in a story. Since the serpent here is called “shrewd,” should examine his words carefully. Perhaps they should not be taken at face value (as the woman did), Wenham, *Genesis 1–15*, 72. See also Day, *From Creation to Babel*, 36–37. The serpent here speaks similar to Satan in Job 1–2. See Matthews, *Genesis 1–11:26*, 234. The NT also ties the serpent to Satan. See Rom 16:20 and Rev 12:9. Newsom agrees that Paul is linking to the snake here, but simply thinks that Paul is wrong. See Carol A. Newsom, “Common Ground: An Ecological Reading of Genesis 2–3,” in *The Earth Story in Genesis*, ed. Norman C. Habel and Shirley Wurst, *The Earth Bible 2* (Sheffield: Sheffield Academic Press, 2000), 67.

³³² Gesenius argues that the שָׂרָפָה here is separation, “taken from among” all the living beings. See GKC §119w. However, van de Merwe is more correct that this is a comparative superlative, that the serpent surpasses all the other members of the group in shrewdness. See *BHRG*² §30.4.2.2, §39.14.3; *IBHS* §14.5d.

³³³ This is to show that the serpent is a symbol, and not some ancient force that is equal to, or eternally against Yahweh. It is a creature that Yahweh made. The point here is the same as in Genesis 1, that nothing is equal to the Creator, Cassuto, *A Commentary on the Book of Genesis*, 1:140–42

³³⁴ Windham argues that the snake here not only is not under the dominion of humans, but that it appears to have dominion over humans. See Mary Ruth Windham, “An Examination of the Relationship between Humans and Animals in the Hebrew Bible” (PhD diss., Harvard University, 2012), 166. However, she does not discuss why this is or what the implications of this would mean, only that it appears that the animals is still under the dominion of God. See Windham, “An Examination of the Relationship between Humans and Animals in the Hebrew Bible,” 188–89.

³³⁵ This is not the same as Balaam’s donkey in Num 22, whose mouth was opened by divine command. See Cassuto, *A Commentary on the Book of Genesis*, 1:140. Cassuto thinks that the serpent is a symbol for evil, and that the dialogue all happens in the woman’s mind. See Cassuto, *A Commentary on the Book of Genesis*, 1:142–43. However, the serpent is better understood as an actual serpent, created by God, as Paul states in 2 Cor 11:3. It is not, as Josephus argued, that animals could talk before the fall. See Josephus, *Ant.* 1.1.4. Gen 2 just explained that among the animals there was no helper suitable for man. It is also not that animals and humans were originally at odds, as Gen 2 speaks otherwise. There is no explanation given in the text. See Bavinck, *Reformed Dogmatics*, 3:34. Bavinck goes on to argue that in the rest of the Bible, the Devil is inferred here. Satan sinned from the beginning (1 John 3:8), was a murderer from the beginning (John 8:44) and a murderer of mankind (Matt 4:3; Eph 6:11; 1 Thess 3:5; 2 Tim 2:26), and is the great dragon and ancient serpent (Rev 12:9, 14–15). Evil spirits are able to do superhuman things

The first thing that one should notice, is that even though the covenantal name יהוה אלהים is used when describing who it was that created the living things of the field, when the serpent speaks to the woman, the covenantal name of God is not used.³³⁶ This is a significant point. Two things should be noted. First, this should inform how we think about covenants, especially when we look at the first few verses of Genesis 9 later where God makes a covenant with Noah and his descendants and all the living creatures. What does it mean for God to make a covenant with non-human life? Second, since the author has already given the reader a two-fold reason that the snake is sinister, it should be no surprise that the snake does not use (perhaps does not know?) the loving, covenantal name of God.

The serpent then asks whether God said that they were not to eat from any tree in the garden.³³⁷ Many have noted that the serpent here does not speak the entire truth, but twists God's words.³³⁸ This is the third time that the author has clued the reader into the fact that the serpent is not to be trusted.³³⁹ The fact that the serpent is "more shrewd" than all the other creatures that God made, and that the serpent here is not speaking truthfully,

(Matt 8:28ff; Mark 5:7ff; Acts 19:15). See Bavinck, *Reformed Dogmatics*, 3:36.

³³⁶ Even Eve follows the lead of the serpent in this regard. See Wenham, *Genesis 1–15*, 73.

³³⁷ The אַף כִּי here is unusual. It is used 19x in the MT, and 17 of them mean something like "how much more/how much less." The only other instance similar to the usage here is in Neh 9:18, "even when." The Vulgate and LXX both translate this as "Why did God say?" 4QGen^k has אִי־הוּא, probably noting that this is a question. See Eugene Ulrich et al., eds., *Qumran Cave 4 (VII): Genesis to Numbers*, vol. 12 of *Discoveries in the Judaean Desert*, ed. Emanuel Tov, 40 vols. (Oxford: Oxford University Press, 1994), 78.

³³⁸ The use of the imperfect + אִלּוּ in the question is used as an unconditional prohibition. When this is also used with the אִלּוּ it is an absolute negation. See GKC §152b; *BHRG*² §41.9.1.

³³⁹ The serpent is presenting itself as more wise than Eve. It represents sin and disobedience. See Karen Randolph Joines, *Serpent Symbolism in the Old Testament: A Linguistic, Archaeological, and Literary Study* (Haddonfield, NJ: Haddonfield House, 1974), 21, 31. Creegan thinks that this was not a normal serpent, but that the reason that the serpent was able to deceive the humans is because they could communicate; something that would not have been possible if the serpent had tried to deceive an animal. She thinks that animals *could* have sinned, but the lack of communication in some way kept them from being lured by the snake. See Nicola Hoggard Creegan, *Animal Suffering and the Problem of Evil* (Oxford: Oxford University Press, 2013), 141. However, what she lacks in her analysis is that the command not to eat from this tree was only given to the humans.

is also meant to clue the reader in that though this is a physical snake, it is not just an ordinary snake.³⁴⁰ Something sinister this way comes.

The woman responds in verse 2 that they are allowed to freely eat from the fruit of the trees of the garden.³⁴¹ She continues in verse 3 that they are not allowed to eat from the tree in the middle of the garden, nor touch it, lest they die.³⁴² Here Eve correctly rebuts the serpent.³⁴³ The serpent then replies in contradiction that they will “not surely die.”³⁴⁴ The grammar here is in direct contradiction to Genesis 2:17.³⁴⁵ Instead, the serpent says that the eyes of the man and woman will be opened and they will be like God (notice again the lack of Yahweh) knowing “good and evil.”

What does this mean? Buchanan argues that the “knowledge of good and evil” here and in Genesis 2:17, 3:22 have to do with moving from immature to mature. Not that they are infants, but that they would now take on the responsibilities and burdens of mature adults. He links this to the Rule of the Congregation of the Qumran community

³⁴⁰ Fretheim, *Creation, Fall, and Flood*, 80.

³⁴¹ The modal use of the imperfect here expresses a permissive sense, which is how it was also used in Gen 2:16. The opposite can be seen in Gen 2:17. See GKC §107s.

³⁴² Much is usually made over the addition of “and shall not touch it” as the first step of sin in Eve. However, this is not a necessary conclusion. Cassuto notes that the notion of *לֹא* here is more than mere touching, but it used elsewhere for prohibitions against sin. See Cassuto, *A Commentary on the Book of Genesis*, 1:145. *TDOT* notes that it is most often used as a general prohibition against physical contact, but when used as a prohibition, it is preventing contact between two different realms, such as life and death or clean and unclean. See L. Schwienhorst, “*לֹא*,” *TDOT* 9:204–5.

³⁴³ I agree with Morgenstern that judgment is in view here, but I disagree that “lest you (2pl) die” means “become mortal like men.” See Julian Morgenstern, “The Mythological Background of Psalm 82,” *Hebrew Union College Annual* 14 (1939): 72–76. See also *HALOT*, 562. The man and woman were already “like men” and made from the dust of the earth. There is no indication at this point that they were immortal. Death here has its usual meaning.

³⁴⁴ The infinitive absolute before the verb puts stress of the verb. See GKC §113n; Williams, *Williams’ Hebrew Syntax*, §205; *BHRG*² §20.2.2.2.

³⁴⁵ In Gen 2:17, the imperfect was used to express a future consequence that is certain if they ate from the tree. See *BHRG* 19.3.1; *IBHS* §31.6.2a. Here, the serpent is saying that this event will not happen. The usual place for the negation of an infinitive absolute when used with a cognate finite verb is in between them. Here, the negative preceded the finite verb because the serpent is using the same infinitive–finite form that was used in Gen 2:17. See GKC §113v; Williams, *Williams’ Hebrew Syntax*, §205. Joüon and Muraoka are surely wrong to see no connection to Gen 2:17 here. See Joüon §123o.

(1QSa 1.10–11) where a boy of 20 becomes a member of the community because that is when he “knows good and evil.”³⁴⁶ However, Clines argues more persuasively that the knowledge of good and evil here, as well as “opening the eyes” is linked to Psalm 19. In Psalm 19:8 the law of God is contrasted to the fruit of the tree that brought knowledge in a sinful manner.³⁴⁷ The point of Psalm 19 is that the law of God is superior as a means for obtaining wisdom and true knowledge.³⁴⁸ Instead of the fruit of the tree in the garden, the “restorative food” of the law brings true wisdom.³⁴⁹ Likewise, the “opening of eyes” that is linked to the tree are contrasted to the “enlightening the eyes” that the law provides in Psalm 19:8.³⁵⁰ This actually has better support in the Qumran documents than Buchanan’s thesis. Why is it that a man does not become a member of the congregation until he is 20? Because it is at this point that he enters the assembly to witness to the precepts of the Torah.³⁵¹ This is similar to what is said in CD 15.5–6 where the sons upon reaching the age take the oath of the covenant.³⁵² Passing muster and taking the oath of the covenant are both linked to witnessing the precepts of Torah, which is how they know good and

³⁴⁶ George Wesley Buchanan, “Old Testament Meaning of the Knowledge of Good and Evil,” *Journal of Biblical Literature* 75, no. 2 (1956): 114–19.

³⁴⁷ David J. A. Clines, “The Tree of Knowledge and the Law of Yahweh (Psalm 19),” *VT* 24, no. 1 (1974): 11.

³⁴⁸ Clines, “The Tree of Knowledge and the Law of Yahweh (Psalm 19),” 8.

³⁴⁹ Clines, “The Tree of Knowledge and the Law of Yahweh (Psalm 19),” 9.

³⁵⁰ Clines, “The Tree of Knowledge and the Law of Yahweh (Psalm 19),” 11.

³⁵¹ D. Barthélemy and J. T. Milik, eds., *Qumran Cave 1*, vol. 1 of *Discoveries in the Judaean Desert*, ed. Emanuel Tov, 40 vols. (Oxford: Oxford University Press, 1955), 109–10; James H. Charlesworth et al., eds., *Rule of the Community and Related Documents*, vol. 1 of *The Dead Sea Scrolls: Hebrew, Aramaic, and Greek Texts with English Translations*, ed. James H. Charlesworth, 40 vols. (Tübingen: J. C. B. Mohr [Paul Siebeck], 1994), 112–13. For anthropology in the DSS in general, see William Hugh Brownlee, “Anthropology and Soteriology in the Dead Sea Scrolls and in the New Testament,” in *The Use of the Old Testament in the New and Other Essays: Studies in Honor of William Franklin Stinespring*, ed. James M. Efrid (Durham, NC: Duke University Press, 1972), 210–40.

³⁵² James H. Charlesworth et al., eds., *Damascus Document, War Scroll, and Related Documents*, vol. 2 of *The Dead Sea Scrolls: Hebrew, Aramaic, and Greek Texts with English Translations*, ed. James H. Charlesworth, 40 vols. (Tübingen: J. C. B. Mohr [Paul Siebeck], 1995), 38–39.

evil.³⁵³ Moreover, 4Q303 line 8 reads that the Torah gives the “insight of good and evil.”³⁵⁴ All these texts show that instead of the age of 20 being linked to moving from immature to mature, instead they are linked to witnessing the precepts of Torah, which is what gives the knowledge of good and evil. It is the Word of God which is the correct measure of good and evil, not simply the moving towards maturity.

This is further seen in how the words “good and evil” are used in the rest of the MT. Höver-Johag agrees that the distinction between good and evil is not found in children. However, the choosing of what is good and what is evil impugns the authority of God as one seeks to be like God.³⁵⁵ This can be seen in Isaiah 7:15–16. In the prophecy of the coming Messiah, it stated that when he is a boy, he will not know yet good and evil. However, when he “eats curds and honey” he will refuse the evil and choose the good. The Messiah will know himself how to choose evil and refuse good. This is a prerogative of God and refers back to this episode in Genesis 3. Here, God is the one who determines good and evil, and Adam and Eve are not to try to take that authority for themselves.³⁵⁶ In one sense, the phrase “good and evil” can be thought of as a merism. However, it does not mean “everything that exists,” but rather the totality of what is good and what is evil.³⁵⁷

In verse 6, the woman sees how the the tree is desirable and a delight to the

³⁵³ See also 4Q416 1.15 and 4Q418 2,2a-c which state that the righteous are to distinguish between good and evil. See John Strugnell and Daniel J. Harrington, eds., *Qumran Cave 4 (XXIV): Sapiential Texts, Part 2*, vol. 34 of *Discoveries in the Judaean Desert*, ed. Emanuel Tov, 40 vols. (Oxford: Oxford University Press, 1999), 81, 87–88, 225. The righteous are the ones who follow Torah, and therefore can distinguish between good and evil.

³⁵⁴ Torleif Elgvin et al., eds., *Qumran Cave 4 (XV): Sapiential Texts, Part 1*, vol. 20 of *Discoveries in the Judaean Desert*, ed. Emanuel Tov, 40 vols. (Oxford: Oxford University Press, 1997), 152.

³⁵⁵ I. Höver-Johag, “טוב,” *TDOT* 5:309.

³⁵⁶ H. J. Stoebe, “טוב,” *TLOT* 2:492; Day, *From Creation to Babel*, 43–44.

³⁵⁷ Rick thinks that this merism has to do with mastering life. See D. Rick, “רעע,” *TDOT* 13:583. Baker thinks this is a merism of totality. See David W. Baker, “רעע,” *NIDOTTE* 3:1154. But in the same series Gordon does not think this is a merism. See Robert P. Gordon, “טוב,” *NIDOTTE* 2:354–55.

eyes. The verb **חמד** is also used in Proverbs to describe desire that brings damage.³⁵⁸ So the “desire” here is not described as a good desire. Instead, it is a way to make one wise that again is contrasted with Psalm 19 and the law of God. The next few verses describe how the man and the woman³⁵⁹ eat from the fruit and then hide from Yahweh. The effects of this sin are seen immediately when God questions the man and the woman.³⁶⁰ In verse 12, the man responds to Yahweh by blaming the woman.³⁶¹ Yahweh then questions the woman.³⁶² The woman follows the man and blames the serpent.³⁶³

Genesis 3:14–24

The climax of the passage begins in verse 14 with God’s response to the first sin.³⁶⁴ In verse 14 and 15, before the judgment on the serpent occurs, God does not question the serpent or allow it to defend itself. God does not dialogue with the serpent like he does with the humans. Instead, God simply gives judgment because of what the serpent did.³⁶⁵ This is a telling statement. The Lord does also judge the man and the woman after questioning them, but the serpent is given no such opportunity. To further

³⁵⁸ *HALOT*, 325.

³⁵⁹ For a discussion of the text critical and theological issues of the **עמה**, see Julie Faith Parker, “Blaming Eve Alone: Translation, Omission, and Implications of **עמה** in Genesis 3:6b,” *JBL* 132, no. 4 (Winter 2013): 729–47.

³⁶⁰ The question in verse 11 is not a normal usage of an interrogative where the the answer is unknown. Here, the contents of the question are well known to the hearer and are unconditionally admitted. See GKC §150e; Joüon §161b.

³⁶¹ The subject is fronted for focus—“*The woman . . .*,” *BHRG*² §34.5.2. It is then resumed with a pronoun again to emphasize the subject. See GKC §135c; *BHRG*² §48.2.1.

³⁶² **מה-זאת** here is an exclamation of indignation—“What have you done?!” See GKC §148b; *BHRG*² §42.3.6.1.

³⁶³ Again, the serpent is fronted before the verb for emphasis. See GKC §142a; Williams, *Williams’ Hebrew Syntax*, §573a.

³⁶⁴ Gunkel, *Genesis*, 20.

³⁶⁵ The **כי** here is a subordinating conjunction which is used to introduce the cause of a condition. See *BHRG*² §40.29.1.3; Williams, *Williams’ Hebrew Syntax*, §444; *IBHS* 38.4a. It is *because* you did this

understand this, the nature of the judgment must be identified. Yahweh says that the serpent is cursed over all the beasts and the living things of the field. The construction here is very similar to that in verse 1. Where the serpent was more clever or shrewd than all the beasts, here now the serpent is more cursed than all the beasts.³⁶⁶ The serpent must move upon its belly³⁶⁷ and must eat dust all the days of its life.³⁶⁸ This judgment is a symbol of God’s authority over the serpent.³⁶⁹

But what is the meaning of “curse” here? Does this cursing indicate that the serpent is a moral agent? After all, it is “because you have done this” that the serpent is cursed. The word אָרַר is used 63x in the OT. Mostly it is used as a qal passive participle, as it is here in 3:14. Of those 63 usages, 58 are curses upon humans, including 12 straight verses in Deuteronomy 27 and 6 straight verses in Deuteronomy 28. These verses declare the judgment that Yahweh will visit on Israel if they fail to maintain the covenant.³⁷⁰ Of the five remaining uses of אָרַר, one is of the snake here in Genesis 3:14. One is of the ground in Genesis 3:17. One is also in Deuteronomy 28:17–18 in the same string of covenantal curses, this time for the people’s basket and kneading bowl, as well as the fruit

³⁶⁶ The מִן here is comparative. see *IBHS* §11.2.11.e(3). Gesenius paraphrases that the serpent is “cursed as none other of the beasts.” See *GKC* §119w. Moreover, since the plural noun in the comparison is definite, it has a superlative sense. See *IBHS* §14.5d. This is supported by the use of כָּל־ as well. As the serpent was shrewd above all and used that shrewdness for evil, is now cursed above all. See Cassuto, *A Commentary on the Book of Genesis*, 1:159.

³⁶⁷ גָּחַן is used only here and in Lev 11:42, where animals that move upon their belly are unclean. There is a possible allusion to this verse in that instance.

³⁶⁸ The dust that the serpent must eat is the same עִפָּר that the man and woman are made from in Gen 2:7. Moreover, when looking forward to the New Creation in Isa 65:25, the serpent will eat dust for food, which is very similar to the curse in Gen 3:14. Therefore as I will argue later, new creation is not simply a “return to the garden.” However, there are clear links in Isa 65:17–25 back to Gen 1–3. See Konrad Schmid, “New Creation Instead of New Exodus: The Innerbiblical Exegesis and Theological Transformation of Isaiah 65:17–25,” in *Continuity and Discontinuity: Chronological and Thematic Development in Isaiah 40–66*, ed. Lena-Sofie Tiemeyer and Hans M. Barstad, *Forschungen zur Religion und Literatur des Alten und Neuen Testaments* 225 (Göttingen: Vandenhoeck & Ruprecht, 2014), 188.

³⁶⁹ Wenham, *Genesis 1–15*, 79.

³⁷⁰ Westermann argues that God curses only here and in Gen 4:11. See Westermann, *Genesis 1–11*, 258. However, though the covenantal curses in Deut 27 and 28 are the passive form of אָרַר and the agent is not explicitly, they are clearly curses from Yahweh.

of their womb and the fruit of the ground.³⁷¹ The fourth instance is also in Deuteronomy 28 and curses the increase of Israel's herd and young flock. Other than Genesis 3:14, this is the only other instance of animals being cursed in the OT. These three uses of cursing objects/animals in Deuteronomy 28, as well as the usage in Genesis 3:17, are clearly cursing other things as a proxy for cursing humans. The ground in Genesis 3:17 is cursed *on account of* the man. In Deuteronomy 28, the basket, fruit of the womb, and fruit of the ground are cursed because the *people* did not obey. The cursing is really on the people of Israel, and therefore their crops and bread will be cursed. Moreover, it is not the animals that are cursed in Deuteronomy 28, but the *increase* of the herd and young of the flock. This is clearly a curse on Israel as their herds will not increase because of their failure to keep the covenant. This also explains the cursing of the ground in Genesis 3:17, which is very similar to the cursing of the fruit of the ground in Deuteronomy 28. In both of these instances, the ground and the fruit of the ground are cursed *on account of man*. In other words, the ground did nothing wrong; the ground is not being held morally culpable. Instead, it must be remembered that the ground was meant to bring forth food for the man and woman (Gen 1:29). Also, the ground was not going to “magically” produce food. Instead, the man was to work and keep the garden (Gen 2:15). It is to be remembered that this word pair of “to work and keep it” (לְעַבְדָּהּ וּלְשָׁמְרָהּ) has temple imagery and priestly function. Therefore prior to the curse, the man was still to work the ground. Now, however, the ground “will bring forth thorns and thistles *for you*.” Therefore the curse in Genesis 3:17 on the ground, just like in Deuteronomy 28, is a curse on something else for the sake of the sin of the man. The final instance of אָרַר is in Jer 20:14 where Jeremiah curses the day he was born.

These usages help to show what is going on in Genesis 3:14. Is this verse

³⁷¹ Herbert Chanan Brichto, *The Problem of “Curse” in the Hebrew Bible*, JBLMS 13 (Philadelphia: Society of Biblical Literature, 1963), 114–15.

showing that animals are moral agents similar to humans in the OT? Not at all.³⁷² Not only are animals never cursed for their actions anywhere else in the OT, the only time they are cursed is when it is humans who have sinned. That is, since humans are to be Yahweh’s image bearers—his vice-regents—on earth, when they sin, the things under their domain also suffer. Man’s job as image bearer was to rule and reign over creation, and now this is disrupted. Then why is the serpent cursed here in Genesis 3:14? The answer goes along with what was seen in verse 3:1. The serpent here, though a regular snake is in view, is also being used as a symbol for evil. Though the author is portraying a snake that Yahweh created, the serpent also exhibits abilities that normal animals do not have.³⁷³ Instead, there is every indication that this particular snake is unique and is not a stand-in for all animals. Instead, from a whole-bible (canonical) point of view, the serpent here is identified with the serpent in the book of Revelation.³⁷⁴ The problem that is brought about by the serpent at the very beginning of the Bible is dealt with in totality by the eschatological judgment that occurs at the consummation of all things.³⁷⁵

The curse on the serpent continues in Genesis 3:15. This verse contains the well-known, but difficult to understand animosity between the seed of the serpent and the seed of the woman. Part of the issue is that it appears that the same word (שׁוּרֵף) is used in both statements, which is only used in two other places in the Hebrew Bible: Ps 139:11

³⁷² Contra Speiser, who thinks that אָרַר means “to bind by magic.” See Speiser, *Genesis*, 24.

³⁷³ There is no indication in the text that this means that all animals (or even just snakes) could talk when they were created and they lost their speech as a result of the fall. For this argument, see Josephus, *Ant.* 1.1.4; Philo, *QG 1,2,3,4* 1.32. However, the serpent here is used to show man’s relation to evil, Von Rad, *Genesis*, 92–93.

³⁷⁴ Blocher, *In the Beginning*, 151. How much more will the punishment be for the one who was behind the serpent. See Calvin, *Commentaries on the First Book of Moses Called Genesis*, 166; Gill, *An Exposition of the First Book of Moses Called Genesis*, 61. Also in Rom 16:20.

³⁷⁵ Some argue that the curse on the serpent here will be undone in the New Creation. However, the statement that the dust shall be the serpent’s food in Isa 65:25 is still very similar to the curse here in Gen 3:14. Therefore New Creation cannot simply be seen as a “return to Eden” in terms of human–animal relations.

and Job 9:17. Though there has been much confusion, I follow the consensus that there is only one root here, though it has two implications.³⁷⁶ The play on the same word for the two different actions is on purpose. It must be remembered that this is within the context of the curse on the serpent. Therefore the two implications are tied to the curse. The

³⁷⁶ Von Soden argues convincingly for one root, which has a basic meaning of “attack hard” (*hart angreifen*). See Wolfram von Soden, *Bibel und Alter Orient: Altorientalische Beiträge zum Alten Testament von Wolfram von Soden*, ed. Hans-Peter Müller, BZAW 162 (Berlin: Walter de Gruyter, 1985), 200–201. Some do argue for two roots. See Westermann, *Genesis 1–11*, 260. The editors who updated *KBL* argue that there is only one root here, even though the original supposes two roots with one coming through $\eta\aleph\psi$, since there is evidence from Middle Hebrew, the DSS, and Jewish Aramaic for one root. See *HALOT*, 1446; cf. *KBL*. Van Dam concurs, due to the reciprocal nature, and since this singular root would fit nicely with the other two uses. See Cornelis Van Dam, “ $\eta\psi$,” *NIDOTTE* 4:66–68. Interestingly, Van Dam cites Driver in support for a singular meaning of “bruise,” however Driver appears to argue for something like “graze” due to the correspondence in Syriac and Arabic. See G. R. Driver, “Some Hebrew Verbs, Nouns, and Pronouns,” *Journal of Theological Studies* 30 (1929): 375–77. The LXX translator also choose to translate both of these instances with the same word, $\tau\eta\rho\acute{\epsilon}\omega$. See Wevers, *Genesis*, 93. However, Wevers thinks that the translator had trouble with this Hebrew word and therefore chose to use a neutral verb. See Wevers, *Notes on the Greek Text of Genesis*, 44. Hayward notes that this translation is similar to how the Targumim P and O understand this word, so it could be a common older understanding. See C. T. Robert Hayward, “Guarding Head and Heel: Observations on Septuagint Genesis 3:15,” in *Studies in the Greek Bible: Essays in Honor of Francis T. Gignac, S.J.*, ed. Jeremy Corley and Vincent Skemp, CBQMS 44 (Washington, DC: The Catholic Biblical Association of America, 2008), 33. Aquila uses $\pi\rho\sigma\tau\rho\acute{\iota}\psi\epsilon$ (Fut Act Ind 3 sing of $\pi\rho\sigma\tau\rho\acute{\iota}\beta\omega$) for the first instance; Symmachus uses $\theta\lambda\acute{\iota}\psi\epsilon\iota$ (Fut Act Ind 3 sing of $\theta\lambda\acute{\iota}\beta\omega$); Wevers argues that the MT should be translated as $\tau\rho\acute{\iota}\psi\epsilon\iota$ (Fut Act Ind 3 sing of $\tau\rho\acute{\iota}\beta\omega$). See Wevers, *Genesis*, 93. Aquila’s use of $\pi\rho\sigma\tau\rho\acute{\iota}\beta\omega$ might indicate that he thought that the first instance came from $\eta\aleph\psi$. In his *Hebrew Questions on Genesis*, Jerome argued that the Greek of “watch” is wrong, translating $\tau\eta\rho\acute{\epsilon}\omega$ into Latin as *servo*. Instead, Jerome states that the Hebrew is properly translated by the future of *contero* and uses this for both instances. See Jerome, *Qu. hebr. Gen. 3:15* (PL 23:943); Hayward, *Saint Jerome’s Hebrew Questions on Genesis*, 33. This work was most likely completed before Jerome completed his translation from Hebrew of the Vulgate. See Hayward, *Saint Jerome’s Hebrew Questions on Genesis*, 23–26. However, Jerome interestingly enough does not end up using this for both instances. The Vulgate uses two different words for the two instances, the future of *contero* for what the seed will do to the serpent, and the future passive of *insidiar* for what will be done to the heel of the seed by the serpent.

The Greek fathers mainly appear to follow the LXX and use $\tau\eta\rho\acute{\epsilon}\omega$. Irenaeus’s Greek work *Against Heresies* is mainly only extant in a Latin translation (except for books 1 and 2 which are quoted extensively in other writers). In Book 4 chapter 40.3, there is a Greek fragment that has $\tau\eta\rho\acute{\epsilon}\omega$ for both instances, though the Latin translation uses the future of *calco* for the first instance, and the future of *observo* for the second. See Irénée de Lyon, *Contre Les Hérésies: Livre IV, Tome II*, ed. Adelin Rousseau, SC 100 (Paris: Les Éditions du Cerf, 1965), 982; Sancti Irenaei, *Libros Quinque Adversus Haereses: Tome II*, ed. W. Wigan Harvey (n.p.: Cantabrigiae, 1857), 304; Basil, *Haer. 4.4.30* (PG 7:1114). The common English translation uses the same English word (like the Greek), but appears to try to follow the Hebrew with “bruise.” See Irenaeus, *Haer. 4.4.30* (ANF 1:524). However, in Book 5, the translator uses the future of *observo* for both (no Greek is extant). See Irenaei, *Libros Quinque Adversus Haereses*, 380. This time the English follows the Latin, Irenaeus, *Haer. 5.21.1* (ANF 1:548). Tertullian, writing in Latin, only quotes the second half of the verse, but uses the future of *calco*. See Tertullianus, *Tertulliani Opera: Pars I*, CCSL 1 (Turnholti: Typographi Brepols Editores Pontificii, 1954), 349; Tertullianus, *Tertulliani Opera*, ed. Aemilii Kroymann, CSEL 70 (Vindobonae: Hoelder-Pichler-Tempsky, 1942), 67; Tertullian, *Cult. fem. 1.6* (ANF 4:17).

serpent will indeed snatch at or bruise the heel of the seed of the woman³⁷⁷ however³⁷⁸ the seed of the woman will bruise your head.³⁷⁹ The play on words is therefore unequal.

Though the serpent will bruise the heel of the seed of the woman, the seed will bruise the *head* of the serpent. The curse is that though the serpent will be able to harm the seed, the seed will ultimately prevail. This is not an equal comparison, but a final, ultimate curse upon the serpent.³⁸⁰

The judgment against the woman is then given in verse 16. It should be noted that in judgment for the sin, the man and woman are not specifically cursed by God.³⁸¹

³⁷⁷ The Hebrew here takes two accusatives. The second complement further explains the part affected by the action; literally “he shall bruise you, specifically, your head, and you shall bruise him, specifically, his heel.” Since *τηρέω* only takes one complement, the LXX translator put the second complement in the genitive case, but did not place them after the noun. See Wevers, *Notes on the Greek Text of Genesis*, 45. *HALOT* places this as an accusative of manner (GKC §118q), but it is more likely an accusative of relation. See GKC §117ll.

³⁷⁸ The pronouns used here (הוא and אתה) are showing a compare/contrast relationship. See *BHRG*² §36.1.1.3.2; *IBHS* §16.3.2d.

³⁷⁹ There is also an interesting history of interpretation of who it is that will do the bruising of the serpent’s head. The pronoun attached to both verbs is 3ms. However, this is most likely due to the fact that seed (זרע) is a masculine noun. The Latin word for seed (*semen*) is neuter. The Vulgate uses *eius* for the pronoun attached to the “heel,” which could be m/f/n. However, the pronoun subject used for crushing the serpent’s head is *ipsa*, which could be either f/n. Tertullian, who is writing in Latin before Jerome’s Vulgate, argues that it is Eve who will crush the serpent’s head. See Tertullianus, *Tertulliani Opera*, 349; Tertullianus, *Tertulliani Opera*, 67; Tertullian, *Cult. fem.* 1.6 (*ANF* 4:17). Jerome, in the Vulgate, tries to make it explicit by stating the serpent will have enmity with the “seed of the woman” (*semen illius*, instead of the Hebrew “her seed”). The next word which names who will crush the serpent’s head is *ipsa*, which looks like it could be referring back to either the woman, or the seed, since it is either fem or neut. So it could be read either as “enmity between you and the seed of the woman and *she* will bruise . . .” or “enmity between you and the seed of the woman and *it* will bruise . . .” Confusion sets in from this ambiguity in the Latin for many years to come. This verse came to be seen as a promise of the coming of Mary. See Kathleen M. Crowther, *Adam and Eve in the Protestant Reformation* (Cambridge: Cambridge University Press, 2010), 33. Wevers thinks that *ipsa* is referring back to the woman. See Wevers, *Notes on the Greek Text of Genesis*, 44. The LXX, however, appears to personify the seed, using a masculine pronoun to refer back to the neuter noun. It is most likely from this move in the LXX that lead the early church fathers to see the explicit *αὐτός* here as the Messiah. See Wevers, *Notes on the Greek Text of Genesis*, 44.

³⁸⁰ The winner is implied; there will be a lifelong struggle in history between mankind and sin/death. But this is part of the curse on the serpent, that he will ultimately lose. See Wenham, *Genesis 1–15*, 80. Westermann and von Rad argue that this cannot be connected to a future messianic hope since it occurs in a curse. See Westermann, *Genesis 1–11*, 260; von Rad, *Genesis*, 93. However, the argument is unconvincing.

³⁸¹ Wenham, *Genesis 1–15*, 81.

The serpent is cursed, and the ground is cursed on account of man in verse 17. However, judgment from the Lord for sin is clearly seen in these verses against the woman and the man. Yahweh will surely make great³⁸² the pain of the woman in pregnancy,³⁸³ and her desire will be for her husband and he shall rule over her. The judgment against the man is given in verses 17 through 19. Again, the ground here is cursed, but it is cursed on account of man.³⁸⁴ The ground was to bring forth food for the man, but now it will cause him pain and he will work harder to eat bread, because he disobeyed the command.³⁸⁵ The man is then reminded that he is dust and he will return to the ground he was taken from.³⁸⁶ The man was taken from the dust and will return to dust. But it must be remembered that man was formed both from the dust as well as the breath of life. Though man returns to dust, he has an eternal home (Qoh 12:15) and his spirit (רוּחַ) returns to God who gave it (Qoh 12:7).³⁸⁷

After delivering the punishment for sin, and after Adam names Eve in verse 20,

³⁸² The use of the hiphil infinitive absolute with a hiphil finite verb of the same root is used paronomastically. See *IBHS* §35.2.1c.

³⁸³ The word for pain here (עֲצָבוֹן) occurs only here and in Gen 5:29. See *HALOT*, 865. The word for pregnancy (הַרְיוֹן) occurs only here. See *HALOT*, 256. These words are combined with a waw copulative. Gesenius argues that this is used for emphasis—“pain, especially in childbirth.” See GKC §154a. However it could also be a hendiadys—“labor pain.” See Williams, *Williams’ Hebrew Syntax*, §72; M. Ottosson, “הַרְיוֹן,” *TDOT* 3:459. The LXX uses *καὶ τὸν στεναγμὸν σου*, which removes the hendiadys, apparently roughly following GKC. See Wevers, *Notes on the Greek Text of Genesis*, 45. It is possible that הַרְיוֹן is related to הַרְיוֹן, which occurs in two other places, *HALOT*, 256. In Hos 9:11, the LXX translates this word with *σύνλλημις* (“conception”; this word is used to translate הַרְיוֹן in Jer 20:17). In Ruth 4:13 the LXX uses *κύησης*, which is the only time this word is used in the LXX. Therefore it is unclear if the pain is specifically for pregnancy in general, or for childbirth.

³⁸⁴ The *בְּעִבּוֹר* is used here to give the reason—“it is *because* you have done this” See *BHRG*² §40.19.2.

³⁸⁵ The use of לֹא־ with the imperfect is a prohibitive imperfect; it is a permanent prohibition of a general nature. See Williams, *Williams’ Hebrew Syntax*, §173b. This is the same form that was used in Gen 2:17.

³⁸⁶ The predicate is placed first for emphasis here—“for *dust* you are” See GKC §1411.

³⁸⁷ As was shown in the discussion in appendix 2 on page 414, רוּחַ and נְשָׁמָה in Qoh 12:7 are linked specifically to humans in Gen 7:22.

Yahweh makes for Adam and his wife “tunics of animal skin” in verse 21.³⁸⁸ Yahweh is the one who clothes the man and woman with the animal skins.³⁸⁹ The word עֹר used here is used for both human and animal skins in the OT. Every time it is used for a garment, it is animal skin. In this case, tanned leather is usually in view.³⁹⁰ Specifically, with the exception of the harpoon piercing the hide of leviathan in Job 41:7 (MT 40:31), when animal skin is in view, it always designates the hide of animals after skinning.³⁹¹ Therefore from the context it is safe to conclude that the tunics that were made were of animal skin that had been skinned and tanned. Now, the text does not specify that Yahweh killed an animal to make these garments. It is entirely possible that he made them new for the man and woman. However, Adam and Eve would definitely have seen the garments made of skinned, tanned animal skin and concluded that such a use was proper, if not sanctioned by Yahweh himself.

Verse 22 gives the result of the whole episode, that the man has “become like one of us.”³⁹² The man, and presumably therefore his offspring, now “know good and evil.”³⁹³ The meaning of “knowing good and evil” has been discussed in 3:5, and will not be discussed here. Yahweh thus prevents the man and woman from eating from the tree of life in the garden and living “forever.”³⁹⁴ The punishment for sin of eating from the tree of the knowledge of good and evil was deprivation of the tree of life. However, it is the law

³⁸⁸ In this case, the *nomen rectum* identifies the material of which something is made, GKC §128o.

³⁸⁹ The hiphil here is a waw consecutive with a pronominal suffix, so the hireq thematic vowel remains but is written defectively. See GKC §60g.

³⁹⁰ Gary Alan Long, “עֹר,” *NIDOTTE* 3:360; John C. Trever, “Leather,” *ISBE*² 3:97.

³⁹¹ Carl Schultz, “עֹר,” *TWOT* 2:657.

³⁹² The plural “one of us” here has the same explanation as in Gen 1:26. See GKC §124g.

³⁹³ The “becoming” is a past state that now continues. See *IBHS* §30.3a.

³⁹⁴ When אֵלֶּם is used with ל in theological contexts it means “forever”. Verbal clauses use לְעֵלָם to express finality and unalterability, that something is static and unchanging. See E. Jenni, “אֵלֶּם,” *TLOT* 2:856; H. D. Preuss, “עֵלָם,” *TDOT* 10:534; Anthony Tomasino, “עֵלָם,” *NIDOTTE* 3:346–48; *HALOT*, 799.

of God that brings both the knowledge of good and evil as well as life.³⁹⁵

A further point should be made about the *way* in which man has become like God.³⁹⁶ Man has been made in the image of God according to His likeness. This involves both the material aspect of man, as well as the breathing of the breath of life (Gen 2:7). It was shown in appendix 2 that the usage of *נְשָׁמָה* brings a moral aspect as well as responsibility for moral choices. Bringing Genesis 1:26, 2:7, and now 3:5, 22 together, a picture of one aspect of this image and likeness emerges. Man is made of both physical and “breath of life.”³⁹⁷ These two aspects are part of what it means to be made in God’s image according to His likeness. One outworking of this therefore has to do with both moral action and moral responsibility. Man is able to make moral choices and is held responsible for those moral choices.³⁹⁸ Man is expected to choose the good that brings life and is punished if not. Man is expected to follow the law of God; animals are not. Therefore one important aspect of being made in the image according to the likeness of God, is both the expectation and capacity for moral choices. This is not simply a non-material aspect. Remember, that in Genesis 2:7 man is made both from material and the “breath of life.” It is only then that he becomes *נֶפֶשׁ חַיָּה*. Also, it is not simply that man is expected to make moral choices based upon some internal set of values; this is something that may or may not be unique to humans. Genesis 2:17, 3:5 and 3:22 show that this is not correct. Instead, man is expected to act morally *with respect to God*. Therefore this requires capacity for relationship with God as well as revelation.³⁹⁹ These capacities

³⁹⁵ Clines, “The Tree of Knowledge and the Law of Yahweh (Psalm 19),” 12.

³⁹⁶ The use of *ל* with the infinitive is exegetical, explaining in what way man has become like God—knowing good and evil. See *IBHS* §36.2.3e; *GKC* §114o.

³⁹⁷ I will wait until chapter 6 to better explain this distinction.

³⁹⁸ As shown in appendix 2, the usage of *נְשָׁמָה* is punishment for bad moral actions. This is only something that is predicated of humans, never animals.

³⁹⁹ Though I will not have space to get into details here, such capacity for moral action with respect to God has implications for the metaphysical reality that is required for the second person of the Godhead to

are *structural* and, as will be shown in a following section, the early fathers identified as the reasoning capacity. In order to make moral judgments, humans require not just the ability to weigh options internally, but to choose with respect to God's revelation over and against internal "passions." Therefore these first three chapters of Genesis have already set up a structural capacity within being made in the image and likeness of God.

Genesis 9

The first 17 verses of Genesis 9 are also important in the biblical understanding of the similarity and distinction between humans and animals. Verse 1 reaffirms what God had said in Genesis 1:28 to man. Man is still Yahweh's vice-regent on the earth. In verse 2, all living things are given into the hands of man, and the terror of man shall be upon them.⁴⁰⁰ The four-fold list of animals (everything living on the earth, every flyer of the heavens, everything that teems/creeps on the earth, and all the fish in the sea) mirrors the

be able to unite with such a nature in the incarnation. See Oliver D. Crisp, *The Word Enfleshed: Exploring the Person and Work of Christ* (Grand Rapids: Baker Academic, 2016), 63.

⁴⁰⁰ Von Rad argues that though the sovereign right of man over animals is again upheld just like in Gen 1, "the relationship of man to the animals no longer resembles that which was described in ch. 1." Von Rad, *Genesis*, 131. Westermann disagrees, that the verbs used in Gen 1 having to do with dominion are also used for the dominion of a king; however he agrees that the negative side of this relationship is shown here in Gen 9. The same words here for fear and dread, as well as being "delivered into your hand" are used for the promised Israelite occupation of Canaan. See Westermann, *Genesis 1–11*, 462–63 Cassuto sees the reverse side of Gen 1 here as well, showing the subjective attitude of animals towards man, because the animals were only saved from the flood on account of the actions of man. See Cassuto, *A Commentary on the Book of Genesis*, 2:125. See also Calvin, *Commentaries on the First Book of Moses Called Genesis*, 1:290–91.

categories of animals created in Genesis 1.⁴⁰¹ All are given to man for food.⁴⁰² All these are now given to humans for food, as the green herbage was given (Gen 9:3).⁴⁰³ Verse 4 states that man shall not, however, eat the flesh with blood in it.⁴⁰⁴ As was shown in the section נִפְּשׁ of animals in the Torah starting on page 79, this is further explained in Leviticus 17 and was covered in that section so will not be further expounded upon here.⁴⁰⁵ Verse 5 is linked to verse 4 in giving a reason (through Lev 16–17) as to why man is not to eat meat with its blood—because the life of man is sacred.⁴⁰⁶ From the hand of “all living” God will require a reckoning for the shedding of the blood of man.⁴⁰⁷ The “all

⁴⁰¹ Cassuto mistakenly here refers to every creature which has the breath (רוּחַ) of life, which does not occur in Gen 9. See Cassuto, *A Commentary on the Book of Genesis*, 2:126. Likewise, as has already been shown, this term does not appear in Gen 1–2, and the occurrence in Gen 6:17 (if he is referring to that) differs from what is spoken of about man in Gen 2:7. Provan notes that one set from the list is missing—the domesticated land animals (בְּהֵמָה) from Gen 1:24. He also thinks that the reason that the “wild animals” (חַיָּה) are distinguished from the smaller animals (רִמָּשׁ) is because this distinguished between small herbivores and the larger carnivores. Therefore it is not that prior to this (or in the garden) that vegetarianism was original, but that now the rest of the animals are given as food in addition to the domesticated animals. See Iain Provan, *Discovering Genesis: Content, Interpretation, Reception* (Grand Rapids: William B. Eerdmans, 2015), 120–24.

⁴⁰² The LXX wants to make it explicit that God is giving the animals to man, and therefore changes the 3cp niph'al perfect of נתן into an active perfect 1s of δίδωμι. See Wevers, *Genesis*, 126; Wevers, *Notes on the Greek Text of Genesis*, 113. The Samaritan Pentateuch and Targum Neofiti do likewise. See Tal, *בראשית*, *Genesis*, 100*.

⁴⁰³ In Gen 1:29, “every plant yielding seed” (כָּל-עֵשֶׂב זֹרֵעַ זֶרַע) was given to man; “every green plant” (כָּל-יֵרֶק עֵשֶׂב) was given for food to the animals in Gen 1:30. Here the green plants are included in what was given to man. See Wevers, *Notes on the Greek Text of Genesis*, 114.

⁴⁰⁴ Respect for life, must include respect for the giver of life. Animal blood is given for human atonement. See Wenham, *Genesis 1–15*, 193. Westermann argues that the prohibition is on eating a *living* animal; that is, that the animal with its pulsating life should not be eaten, similar to Deut 12:23. See Westermann, *Genesis 1–11*, 464–65. However, as has been shown, the parallel passages in Lev and Deut, along with those shown in *KtC*², 199, which speak of draining the blood, do not line up with this narrower interpretation.

⁴⁰⁵ For how this prohibition is carried out in the law, see *KtC*², 199.

⁴⁰⁶ *KtC*², 199. Westermann argues that this is about blood-lust—that killing for the sake of killing will lead to blood-lust for killing humans. See Westermann, *Genesis 1–11*, 465. See also Calvin, *Commentaries on the First Book of Moses Called Genesis*, 1:293–94; Gill, *An Exposition of the First Book of Moses Called Genesis*, 155. Calvin argues that this shows God’s great love for man, that he will require even a reckoning from animals. See Calvin, *Commentaries on the First Book of Moses Called Genesis*, 1:294.

⁴⁰⁷ Animal blood may be shed, but not consumed. Human blood may not even be shed. See Wenham, *Genesis 1–15*, 193. Calvin states that this is a lesson for humans. If animals, who are not guilty,

living” here is tied to the all living in verses 2 and 3, which includes animals.⁴⁰⁸ But this reckoning is also required from man (אָדָם) and the brother of man (אֶיִשׁ).⁴⁰⁹ God further states that the one who sheds human blood, his blood shall be shed.⁴¹⁰ The reason goes back to Genesis 1—for God made man in his image.⁴¹¹ Of all the living beings created, only man is made in God’s image. This is reason why man’s blood is sacred and cannot be shed—it is seen as an affront to God himself to shed the blood of his image bearers, who are his “kin.”⁴¹² Only God maintains the sovereign right over life and death of man—human life is inviolable.⁴¹³ But the *link* between man and animal—that both are living creatures—along with the provision of animal sacrifice for the atonement of humans, is the reason that animal blood can be shed but not eaten. In these verses again

are punished for killing humans based purely on instinct, how much more will a human be punished who kills with intent? See Rebekah Earnshaw, *Creator and Creation according to Calvin on Genesis*, Reformed Historical Theology 64 (Göttingen: Vandenhoeck & Ruprecht, 2020), 160.

⁴⁰⁸ For the punishment of animals for shedding human blood, see my section on Exod 21 in chapter 3.

⁴⁰⁹ BHQ thinks the switch from אָדָם to אֶיִשׁ is to note the “one another” aspect between two parties, such as when אָח is used this way in Gen 13:11 and 26:31. The Samaritan Pentateuch, Targum Gnz., and the Vulgate add a waw between אֶיִשׁ and אָחִיו. The LXX omits “from the hand of אָדָם־הָ”, and then the Hexaplaric witnesses try to return back to the MT. See Tal, *בראשית*, *Genesis*, 22, 101*; Wevers, *Genesis*, 127; Wevers, *Notes on the Greek Text of Genesis*, 115. Wenham correctly argues that the אָח here refers only to humans, not to the animals. Humanity is a family from which the animals are excluded. See Wenham, *Genesis 1–15*, 193.

⁴¹⁰ Jenni argues that this ב is *lex talionis* due to the passive transactional verb used. Therefore the blood of the murderer shall be shed for the blood of the dead man. See Jenni, *Die Präposition Beth*, 153–54. That is, this is not a *Beth instrumenti* (Rubrik 17), but a *Beth pretti* (Rubrik 18). However, the instrumental action can still be found in Gen 9:5, where the blood is shed by the had of man, his brother. This is the first instance of אָח since the story of Cain in Gen 4. The LXX replaces אָחִיוֹ with ἀντί τοῦ αἵματος αὐτοῦ, that the one who sheds blood will have his blood shed in place of the one who was killed. See Wevers, *Genesis*, 127. The Targumim interpret this as an approval of capital punishment, interpreting it as “by witnesses,” while the Vulgate and Syriac omit it. See Tal, *בראשית*, *Genesis*, 101*.

⁴¹¹ The LXX changes the 3ms of עָשָׂה to a 1s of ποιέω, putting the verse in the voice of God. Therefore if man’s blood is shed, it is *God* who will punish the guilty one. See Wevers, *Notes on the Greek Text of Genesis*, 115–16.

⁴¹² Westermann, *Genesis 1–11*, 468–69; Calvin, *Commentaries on the First Book of Moses Called Genesis*, 295–96; *KtC²*, 201.

⁴¹³ Von Rad, *Genesis*, 132; Wenham, *Genesis 1–15*, 194.

are seen similarity and distinction.

Verse 8 begins⁴¹⁴ the description of the covenant that God makes⁴¹⁵ after the

⁴¹⁴ Mason argues that the covenant starts in 9:1, not here. See Steven D. Mason, “*Eternal Covenant*” in *the Pentateuch: The Contours of an Elusive Phrase*, LHBOTS 494 (New York: T&T Clark, 2008), 69–74. I follow Gentry, that verse 8 begins the “description” of the covenant. See *KtC*², 199.

⁴¹⁵ I follow Gentry that the usage of אֶת־בְּרִיתִי וְהִקְמֹתִי אֶת־בְּרִיתִי in Gen 6:18 (מְקִים אֶת־בְּרִיתִי in Gen 9:9; both the hiphil of קוּם) to mean that God is upholding his covenant of creation made with Adam and Even in the Garden. See *KtC*², 187–95. Contra Mason, who explicitly rejects Dumbrell and Gentry and Wellum. See Mason, “*Eternal Covenant*” in *the Pentateuch*, 55. For an updated defense against more recent critiques, see Peter J. Gentry, “hēqîm bērit in Gen 6:18 — Make or Confirm a Covenant? A Response to Charles Lee Irons,” 2018, 1–8, https://www.academia.edu/36844287/h%C4%93q%C3%AEm_b%C4%95r%C3%AEt_in_Gen_6_18_Make_or_Confirm_a_Covenant_A_Response_to_Charles_Lee_Irons. McCormick argues that the offer of eternal life was given as a reward for obedience. He makes this argument from six reasons, including the symbolism of the tree of life, the Sabbath principle of rest as expounded through the book of Hebrews, and how Paul speaks of Christ as a “second Adam,” see Micah J. McCormick, “The Active Obedience of Jesus Christ” (PhD diss., The Southern Baptist Theological Seminary, 2010), 108–18. For more arguments for a covenant with Adam in the garden, see *KtC*, 60–62; Stephen G. Dempster, *Dominion and Dynasty: A Theology of the Hebrew Bible*, ed. D. A. Carson, New Studies in Biblical Theology 15 (Downers Grove, IL: IVP Academic, 2003), 73; Michael S. Horton, “Post-Reformation Reformed Anthropology,” in *Personal Identity in Theological Perspective*, ed. Richard Lints, Michael S. Horton, and Mark R. Talbot (Grand Rapids: William B. Eerdmans, 2006), 48–59; Guy P. Waters, “Romans 10:5 and the Covenant of Works,” in *The Law is Not of Faith: Essays on Works and Grace in the Mosaic Covenant*, ed. Bryan D. Estelle, J. V. Fesko, and David VanDrunen (Phillipsburg, NJ: P&R, 2009), 230; Bryan D. Estelle, “The Covenant of Works in Moses and Paul,” in *Covenant, Justification, and Pastoral Ministry: Essays by the Faculty of Westminster Seminary California*, ed. R. Scott Clark (Phillipsburg, NJ: P&R, 2007), 112; David VanDrunen, “Natural Law and the Works Principle Under Adam and Moses,” in *The Law is Not of Faith: Essays on Works and Grace in the Mosaic Covenant*, ed. Bryan D. Estelle, J. V. Fesko, and David VanDrunen (Phillipsburg, NJ: P&R, 2009), 298; Thomas R. Schreiner, *The King in His Beauty: A Biblical Theology of the Old and New Testaments* (Grand Rapids: Baker Academic, 2013), 8; John Bolt, “Why the Covenant of Works is a Necessary Doctrine: Revisiting the Objections to a Venerable Reformed Doctrine,” in *By Faith Alone: Answering the Challenges to the Doctrine of Justification*, ed. Gary L. W. Johnson and Guy Prentiss Waters (Wheaton, IL: Crossway, 2006), 176; L. Dequeker, “Noah and Israel: The Everlasting Divine Covenant with Mankind,” in *Questions Disputées D’Ancien Testament: Méthode et Théologie*, ed. C. Brekelmans, BETL 33 (Leuven: Leuven University Press, 1989), 128–29. For arguments opposing a covenant with Adam, see Andrew V. Snider, “Justification and the Active Obedience of Christ: A Theological Analysis of the Reformed Doctrine of Imputed Righteousness,” in *Evangelical Theological Society Papers Presented at the Far West Regional* (19 April 2002), 12; Robert P. Lightner, *Sin, The Savior, and Salvation: The Theology of Everlasting Life* (Grand Rapids: Kregel Publications, 1991), 95; Craig A. Blaising and Darrell L. Bock, *Progressive Dispensationalism* (Grand Rapids: Baker Academic, 1993), 123.

flood.⁴¹⁶ God speaks only to the humans⁴¹⁷ as the representatives of the covenant. God then “raises”⁴¹⁸ a covenant with them, their seed that comes after them, as well as all living things with them.⁴¹⁹ The foundation of the covenant is given to the humans on the ark, then extended to the generations of humans that come after them, and then graciously extended to non-human life. The covenant is given to all, but only addressed to humans.⁴²⁰ But the covenant being extended to non-human life is tied to the fact of why all life was destroyed in the flood to begin with. Gunkel argues that animals had sinned and committed evil by killing other animals and humans.⁴²¹ However, the fact that “all flesh” (כָּל־בֶּשָׂר) will not be cut off⁴²² due to sin is tied back to Genesis 6:5—it is because

⁴¹⁶ The Hebrew uses אֱלֹהִים both here and in 9:12. Here, the LXX uses θεός, but in 9:12 uses the double name κύριος ὁ θεός. A few manuscripts add the double name here in 9:8. See Wevers, *Genesis*, 128. The LXX of Genesis also adds “to Noah” in 9:12, probably harmonizing with this verse. See Tal, *בראשית* *Genesis*, 23; Wevers, *Notes on the Greek Text of Genesis*, 116. Wevers does not comment on the use of the double name, or speculate as to why the Hebrew has אֱלֹהִים instead of יְהוָה in this covenant passage (likewise in Gen 6:14, when introducing the speaker of Gen 6:18 of establishing the covenant with Noah), likely because the LXX is usually free in its translation of the divine names. It is too simplistic to rely purely on source theory to explain the differences, as Wenham and Gentry show. See Wenham, *Genesis 1–15*; *KtC²*, 249–53. Rather, it is likely that just as the use of Elohim in Gen 1 showed God as Creator and Ruler of all things and the use of Yahweh showed God as covenantal Lord over humanity, the use of Elohim in Gen 6 and 9 when *re-affirming* the covenant with creation in Gen 1 is apt. I follow Gentry and his interpretation of Dumbrell over and against Williamson. See *KtC²*, 187–95. See also Dumbrell, *Covenant and Creation*, 36.

⁴¹⁷ And only to the men. See Wevers, *Notes on the Greek Text of Genesis*, 116.

⁴¹⁸ The use of the hiphil of קום here, as well as in Gen 6:18, shows that the covenant made between God and creation in Gen 1 is being reinstated. See *KtC²*, 187–95; Kline, *Kingdom Prologue*, 14–18. Why was there no “cutting” of the covenant in Gen 1–3? Because it involved the creation of one side of the party, so they could not participate. See *KtC²*, 197. Dumbrell also makes this point, however he argues that all the covenants are one-sided. See Dumbrell, *Covenant and Creation*, 4. In the case here in Gen 9, the covenant is clearly one-sided, as God makes it and promises to uphold it without any stipulations on the other side. The LXX agrees with this, translating בְּרִית with διαθήκη here (and in Gen 6:18) instead of the usual συσθήκη, which would imply two parties. See Wevers, *Notes on the Greek Text of Genesis*, 86, 177. Westermann says that the covenant must be one-sided because it is also made with animals, implying that animals are incapable of entering into bilateral agreements. See Westermann, *Genesis 1–11*, 471. Matthews thinks that Gen 6:18 points here, instead of back to Gen 1. See Matthews, *Genesis 1–11:26*, 82–83.

⁴¹⁹ Cassuto, *A Commentary on the Book of Genesis*, 2:130.

⁴²⁰ Calvin, *Commentaries on the First Book of Moses Called Genesis*, 297.

⁴²¹ Gunkel, *Genesis*, 148.

⁴²² The niphil of כרת is used in conjunction with condemnation for man’s sin, such as in Gen 17:14 and Lev 7:20; 17:4. See Wenham, *Genesis 1–15*, 195.

of *man's* sin that all flesh was destroyed in the flood. This is clearly tied back to Genesis 1:26–28 where as the image bearers of God in earth, man is to rule and reign over creation. As representatives of the King, as man's choices in how to rule go, so go those under their rule. Therefore man's sin *does* affect the animal world; however it is because of *man's* sin that animal life was destroyed.

What is important to note here, is that what God is telling Noah and his family, is that the covenant that God made with Adam and Eve as image bearers and vice-regents over creation is being upheld and now also apply to Noah.⁴²³ Noah here is clearly a second Adam.⁴²⁴ God's blessing and promise to provide and care for all he has made is still in effect for Noah and his descendents. Moreover, the what is more clearly seen is how the sin of the image bears affects all under their rule. This was seen in Genesis 3 with Adam, and was brought into sharp focus in Genesis 6–9 with the flood. The fate of the animals under the rule of the vice-regents is tied to the obedience of the vice-regents to rule as God commands. As the fate of the animals on the ark depended upon the fate of the humans, so animals will share the fate of man in the future.⁴²⁵ This can be seen in that in verse 11, the covenant is in short form said to be “with you (2pl).” This is the same usage as in verses 9–10 as well as in verse 12, where the “with you (2pl)” is the humans on the ark, and then the other members (those that come after as well as non-human life) are attached to the “with you (2pl).” Therefore the covenant is made first with the humans, and then extended to non-human life because the covenant with humans as vice-regents of creation affects all

⁴²³ *KtC²*, 195.

⁴²⁴ Dumbrell, *Covenant and Creation*, 7–17; *KtC²*, 209.

⁴²⁵ Cassuto, *A Commentary on the Book of Genesis*, 2:131. The *וְעִמָּךְ* at the end of verse 10 is talking about two different categories—the animals that came out of the ark, as well as those that live thereafter on the earth. See Barthélemy et al., *Preliminary and Interim Report on the Hebrew Old Testament Text Project*, 15. Just as the covenant is between God and the humans on the ark as well as their descendants on the earth, so it is between God and those under the vice-regents' rule—the animals on the ark as well as those that live on the earth afterwards. The covenant partners are tied together through man's role as image bearer and vice-regent of God on earth.

non-human life.⁴²⁶ Again, Noah here is a second Adam. This time, however, even though the heart of mankind has not changed, and the earth will still be corrupt because of the sin of man, God will not destroy the earth on account of man's sin.⁴²⁷ The repetition of “the earth,” all flesh, and all **נֶפֶשׁ תַּיָּה** is stressing that the members of the covenant are humans and non-human life. However, the link to non-human life is not direct, but through the image bearers who are meant to rule over them. It was through the sin of the image bearers that non-human life was destroyed, and therefore non-human life is included in the re-affirmation of the covenant that they will not again be destroyed due to man's sin.⁴²⁸

⁴²⁶ Schafer argues that the covenant with non-human animals here shows their “close relational need” with God. See Schafer, “You, YHWH, Save Humans and Animals,” 157. Much of her argument will be addressed later in the section on Joel 1:15–20 and 2:12–27. In short, however, including what has already been discussed above on the covenant here in Gen 9, the covenant in Hos 2:20 (18) will also be addressed fully later in the section on Hosea 2:14–25 (2:12–23 Eng) and Ezekiel 34:22–28. There, the covenant is clearly a covenant that God makes for his people with the animals; it is not directly a covenant between God and the non-human life. The point is that God's people will be safe, and so the covenant made between the people and animals is so that the animals will no longer harm the people as part of the covenant curses (made between Yahweh and his people) in Lev 26:22 where wild animals were part of the punishment for disobedience. This is similar to the covenant in Ezek 34:25 where the covenant is made with people, to banish wild beasts so that the people would be safe. In Job 5:23, the “covenant” (usually translated in English as “in league with”) is between “you” (a person who is not to despise the discipline of God) and the stones of the field; animals are not part of this covenant. Instead, just like the previous two examples, humans are not to fear beasts of the earth (Job 5:22) for they will be at peace with you, meaning that the covenant curses are reversed. Therefore none of these show either a specific covenant with God and non-human life alone (the only instance is here in Gen 9 where the covenant is first between God and the humans, and then extended to the rest of non-human life due to the vice-regency of the humans over the rest of creation), nor do they show that there is a “relational” need that the animals have with God.

⁴²⁷ This brings back the one-sided nature of the covenant. Though the hearts of men have not changed (as seen in the following section in Gen 9:18ff), God obligates himself not to destroy the earth. See *KtC²*, 202–3; Ronald A. Simkins, *Creator & Creation: Nature in the Worldview of Ancient Israel* (Peabody, MA: Hendrickson, 1994), 153–54. There is also an interesting wordplay in the usage of **שחַת** in verse 11. In Gen 6:11–17, the hiphil/niphal of this root was used to describe what sin had done to the world. In 9:11,15 the piel is used to describe God's action of destroying the earth as punishment. So whereas man “destroyed” the world by sin, God will not “destroy” all life again as punishment. (For my analysis that though the **כָּל-בְּשָׂר** in Gen 6:12 is humans and animals, the corruption [**שחַת**] comes from Gen 6:11 and the sin of man, see the section on Genesis 6 and 7 starting on page 60.) When **שחַת** is used of man's action, it is usually tied to sin (Exod 21:26; 32:7; Num 32:15; Deut 4:16, 25; 9:12). When God is the subject, it is tied to God's response to man's sin (Gen 18–19, specifically 19:13; Deut 9:12, 26; 20:19–20). There is a similar situation in Deut 4:15–16 where man's “corruption” is not punished by God's “destruction” in 4:31.

⁴²⁸ Though the scope of this thesis does not deal with the ethical implications of man's rule over non-human life, this passage is clear that man's actions affect the rest of creation through man's role as image bearer. For the ethical implications see Daniel Kyle Miller, “And Who is my Neighbor?” Reading Animal Ethics through the Lens of the Good Samaritan” (PhD diss., The University of Edinburgh, 2010); Daniel K. Miller, *Animal Ethics and Theology: The Lens of the Good Samaritan* (New York: Routledge,

History of Interpretation

The early chapters of Genesis have been read by generations of Christians for twenty centuries. There have been a wide range of interpretations and how to fit in these chapters into the larger biblical meta-narrative. Though obviously I cannot be exhaustive, it is important to look at some of the major writers on this issue and how they have interpreted these chapters.⁴²⁹ I will only have time to look at some of the major verses and therefore limit my discussion to the Image of God in Gen 1:26ff, the breath of life in man in Gen 2:7, the serpent in Gen 3:1, and the punishment for sin in Gen 3:14ff.

Genesis 1–3

There are a few common themes within this passage that many early writers pick up on. The most common theme has to do with the nature of the soul, and who/what possesses a soul. This is a very complex subject, on which I will only briefly touch. I will also address this topic in a later chapter as many modern writers attempt to retrieve such early writings on the soul to advance their agenda.

Philo interpreted these verses in Genesis as God creating “upward” from the lowest “soul-to-body” ratio.⁴³⁰ Fish, for instance move, but do not have a soul.⁴³¹ The furthest from the divine are those beings that have no power of motion.⁴³² Some later

2012); Daniel K. Miller, “Responsible Relationship: *Imago Dei* and the Moral Distinction between Humans and Other Animals,” *IJST* 13, no. 3 (2011): 323–39.

⁴²⁹ Allert gives a good warning for taking the early fathers in context and not proof texting. See Craig D. Allert, *Early Christian Readings of Genesis One: Patristic Exegesis and Literal Interpretation* (Downers Grove, IL: IVP Academic, 2018), 94–158. I will not make broad judgments about the early fathers, but merely will point out how they have interpreted these passages. Obviously I cannot look at every writing of all the fathers, so these will be used to show either commonality or difference with current interpretation of these passages.

⁴³⁰ Philo, *Opif.* 77–78.

⁴³¹ Philo, *Opif.* 66.

⁴³² Gregory Nazianzen, *Oration XLV* 6 (*NPNF*² 7:425).

writers divide the “types” of souls into two camps—rational and irrational.⁴³³ Other writers pick up on a similar theme, dividing the “types” of soul into three—vegetative, sensible, and rational.⁴³⁴ Generally, the early church writers distinguished between three types of natures: divine, human, and brute or beastly. The brute nature is the sense perceptible nature of animals.⁴³⁵ Animals therefore act on instinct according to their senses.⁴³⁶ The human nature was a sort of middle ground between the two, consisting of aspects of the divine (the immaterial portion of human nature) and consisting of aspects similar to the other animals (the sensible and material portion of human nature).⁴³⁷ Therefore both humans and animals are living beings, since both draw breath for life.⁴³⁸ But man is more.⁴³⁹ The difference in the types of nature (or souls) between humanity and the rest of creation is the reason that humans have both virtues and vices, the ability to do good and evil, and the ability to seek something higher than themselves.⁴⁴⁰ God therefore

⁴³³ Basil, *Hexameron* 8.2 (NPNF² 8:95).

⁴³⁴ Gregory of Nyssa, *On the Making of Man* 8.4 (NPNF² 5:391).

⁴³⁵ Ambrose states that this nature cannot be called a “soul,” a word he reserves for humans alone. See Ambrose, *Hex.* Day 6, Hom 9, 8.46–49.

⁴³⁶ Theophilus, *Autol.* 2.18 (ANF 2:102).

⁴³⁷ Gregory of Nyssa, *Against Eunomius* 2.7 (NPNF² 5:109); Giulio Maspero, “Anthropology,” in *The Brill Dictionary of Gregory of Nyssa*, ed. Lucas Francisco Mateo-Seco and Giulio Maspero, Supplements to *Vigiliae Christianae: Texts and Studies of Early Christian Life and Language* 99 (Leiden: Brill, 2010), 39; Martin Luther, *Lectures on Genesis: Chapters 1–5*, vol. 1 of *Luther’s Works*, ed. Jaroslav Pelikan, 55 vols. (Saint Louis, MO: Concordia, 1958), 57.

⁴³⁸ Gregory of Nyssa, *In Hexaemeron: Opera Exegetica in Genesim, Pars I*, ed. Hubertus R. Drobner, Gregorii Nyusseni Opera 4/1 (Leiden: Brill, 2009), 39.

⁴³⁹ Indeed, man and animals have many things in common as living beings—they feed on similar things, dwell near one another, resemble one another in many ways. See Luther, *Lectures on Genesis: Chapters 1–5*, 84 But man was created specifically by God to live more than a purely physical life, in which lies the outstanding difference. Many is far superior to the animals which live only a physical life. See Luther, *Lectures on Genesis: Chapters 1–5*, 56.

⁴⁴⁰ Philo, *Opif.* 73; Irenaeus, *Haer.* 4.37.4 (ANF 1:519); Stephen O. Presley, *The Intertextual Reception of Genesis 1–3 in Irenaeus of Lyons*, *The Bible in Ancient Christianity* 8 (Leiden: Brill, 2015), 158. Though it will not be addressed here, many early commentators held that the image was lost in the fall, since Paul says that we will regain the image in Christ (Col 3:10, Eph 4:23). See Calvin, *Commentaries on the First Book of Moses Called Genesis*, 1:94; see also Luther, *Lectures on Genesis: Chapters 1–5*, 62–63.

created “two worlds”—the immaterial of mind, and the material of sense. The rational nature of the mind is immaterial and invisible, similar to the divine nature, and is what allows humans to have both virtues and vices.⁴⁴¹ The sensible nature is wholly unlike the divine nature.⁴⁴² There is “no mixture of these opposites” of mind and sense perception prior to man.⁴⁴³ In man, he created a single being out of both, bridging the material and immaterial natures.⁴⁴⁴ Only the immaterial nature of man is like God, and the sensible or brute nature is separated from the nature of God by the greatest interval.⁴⁴⁵ The mind of man is part of the immaterial nature, and the body of man is similar to animals and part of

For an argument that the image was not damaged or lost in the fall, see Middleton, *The Liberating Image*.

⁴⁴¹ Augustine, *On Genesis Against the Manichees* 2.8.11.

⁴⁴² Gregory Nazianzen, *Oration XLV* 6 (NPNF² 7:425).

⁴⁴³ Gregory Nazianzen, *Oration XLV* 7 (NPNF² 7:425) It is important to note that for Gregory Nazianzen, the part of man that is different from the animals—the rational mind or soul— is not even of the same *world* as the animals. This will be important later when looking at modern theologians who attempt to “retrieve” Gregory Nazianzen for their own theological project.

⁴⁴⁴ Gregory Nazianzen, *Oration XXXVIII* 11 (NPNF² 7:348); John of Damascus, *Exposition of the Orthodox Faith* 2.2, 2.11, 2.12 (NPNF² 9:18, 29, 30); Matthew C. Steenberg, *Irenaeus on Creation: The Cosmic Christ and the Sage of Redemption* (Leiden: Brill, 2008), 112.

⁴⁴⁵ John of Damascus, *Exposition of the Orthodox Faith* 2.12 (NPNF² 9:30). Even the upright walking of man is to remind him to take pleasures not in what is below like the brute animals. See Bede, *On Genesis*, 91; Augustine, *On Genesis Against the Manichees* 1.17.28; Augustine, *Gen. litt.* 6.12.22. Gregory of Nyssa argues that the difference between the immaterial nature in man and the sensible nature in animals is similar to the Creator–creature distinction. “For what the irrational is with respect to man, that also the creature is with respect to the Godhead, being equally unable to receive the same name with the nature that is superior to it. And as it is not possible to apply the same definition to the rational animal and the quadruped alike (for each is naturally differentiated by its special property from the other), so neither can you express by the same terms the created and the uncreated essence...” See Gregory of Nyssa, *Against Eunomius* 7.1 (NPNF² 5:594). It is important to remember that in the fourth century trinitarian debates, the Creator–creature distinction was the defining distinction in the universe for those who argued for a “Unity of Being” in the Godhead. Gregory of Nyssa, the other Cappadocians, and Alexander of Alexandria used this against those who argued for a “Unity of Will”, such as Arius. If the Son is Creator, then there can be nothing of creation in him. See Khaled Anatolios, *Retrieving Nicaea: The Development and Meaning of Trinitarian Doctrine* (Grand Rapids: Baker Academic, 2011), 80–81. Therefore the difference between humans and animals here for Gregory of Nyssa is not something small, but is likened to the greatest distinction in the universe! To say that this distinction is of degree only, would be similar to the arguments that Arius and his followers made of the difference between Christ and the rest of creation—that Christ is the first creation and mediator of the divine essence. This view was firmly rejected by the early church. Therefore Gregory of Nyssa here should not be used by those seeking to “retrieve” the early church for showing a degree of difference only between humans and animals. This will be important in later chapters.

the sensible nature.⁴⁴⁶ Therefore since the mind is part of the immaterial nature, it is not localized to any one part of the body of man.⁴⁴⁷

The early writers are also uniform in that it is man upon whom God bestows honor and glory, which includes ruling over the rest of creation.⁴⁴⁸ This means that as man is to rule over creation,⁴⁴⁹ that the rest of creation in some sense is there for man.⁴⁵⁰ This does not mean that the rest of creation was not created for God, since the entire universe has the glory of God as its end.⁴⁵¹ It is not a “natural right” given to humans, but is a gift of God.⁴⁵² The rest of creation was brought forth by the land; though humans and animals are both “living beings,” humans are the only beings brought forth by God directly.⁴⁵³

⁴⁴⁶ Gregory of Nyssa, *On the Making of Man* 16.9 (NPNF² 5:403); Maspero, “Anthropology,” 39. Gregory of Nyssa also argues that the distinction between male and female is part of the sensible nature, basing this on Gal 3:28, that in heaven there will be no male or female and therefore the immaterial nature has no distinction between male and female. For Barth, the image of God lies in the differentiation of humans as male and female so as to be in relationship. This is the way in which they are like God in their free existence. See Barth, *CD*, III/1 186.

⁴⁴⁷ Gregory of Nyssa, *On the Making of Man* 15.3 (NPNF² 5:401).

⁴⁴⁸ Philo, *Opif.* 83–84; Irenaeus, *Haer.* 4.14.1 (ANF 1:478–79); Presley, *The Intertextual Reception of Genesis 1–3 in Irenaeus of Lyons*, 142–43; Bede, *On Genesis*, 91; John Chrysostom, *Homilies on Genesis* 13.3; Augustine, *On Genesis Against the Manichees* 1.20.31; Augustine, *Gen. litt.* 6.12.21.

⁴⁴⁹ For a history of how having dominion was interpreted, see Peter Harrison, “Having Dominion: Genesis and the Mastery of Nature,” in *Environmental Stewardship: Critical Perspectives — Past and Present*, ed. R. J. Berry (London: T&T Clark International, 2006), 17–31.

⁴⁵⁰ Origen, *Cels.* 4.75 (ANF 4:531); David Brown, “The Bible and Wider Culture: Animals as a Test Case,” in *In the Fullness of Time: Essays on Christology, Creation and Eschatology in Honor of Richard Bauckham*, ed. Daniel M. Gurtner, Grant Macaskill, and Jonathan T. Pennington (Grand Rapids: Eerdmans, 2016), 71–72; John of Damascus, *Exposition of the Orthodox Faith* 2.10 (NPNF² 9:28); John Chrysostom, *Homilies on Genesis* 8.9; John Chrysostom, *Eight Sermons on the Book of Genesis*, trans. Robert Charles Hill (Boston: Holy Cross Orthodox Press, 2004), 43; Augustine, *Gen. imp.* 16.59. The human is the key element in the universe, giving meaning to the universe due to God’s character in the image of God in man. See Lucas Francisco Mateo-Seco, “Creation,” in *The Brill Dictionary of Gregory of Nyssa*, ed. Lucas Francisco Mateo-Seco and Giulio Maspero, Supplements to Vigiliae Christianae: Texts and Studies of Early Christian Life and Language 99 (Leiden: Brill, 2010), 187.

⁴⁵¹ Thomas Aquinas, *Summa Theologia* 1.65.2.

⁴⁵² Barth, *CD*, III/1 207.

⁴⁵³ Bede, *On Genesis*, 89; John Chrysostom, *Homilies on Genesis* 8.4; Aquinas, *Summa Theologia* 1.72.1; Andrew Louth, “The Fathers on Genesis,” in *The Book of Genesis: Composition, Reception, and Interpretation*, ed. Craig A. Evans, Joel N. Lohr, and David L. Petersen, VTSup 152 (Leiden: Brill, 2012),

All early writers identify that the major difference between man and animals is that man is made in the image of God.⁴⁵⁴ What typically identifies the image of God in humanity has to do with the nature of the soul as immaterial and a bridge between human and divine.⁴⁵⁵ Since the animals have only a sensible nature (that is, purely physical),⁴⁵⁶ the image of God in man is tied to man's immaterial soul which provides him with the capacity to reason.⁴⁵⁷ Some locate the outworking of the image of God in the power of

565; Steenberg, *Irenaeus on Creation*, 112. Animals are *animam viventum* as humans (same phrase that is used in Gen 1:24 in the Vulgate). Even though man and animals are of the same genus (*genere*), they are not of the same species (*speciei*), due to the difference in "form" (since the soul is the form of the being). See Aquinas, *Summa Theologia* 1.75.3.

⁴⁵⁴ Philo, *Opif.* 69; Theophilus, *Autol.* 2.18 (*ANF* 2:101); Irenaeus, *Haer.* 5.6.1 (*ANF* 1:531–32); Presley, *The Intertextual Reception of Genesis 1–3 in Irenaeus of Lyons*, 185–87; Augustine, *Trin.* 14.4.6 (*NPNF*¹ 3:185–86); Aquinas, *Summa Theologia* 1.93. Augustine argues that "image" and "likeness" are used to show similarity and distinction between our nature and God's nature. Image is used to show that God has bestowed on us his qualities of love, chastity, wisdom, etc. But likeness is used to show that our nature is not part of God's nature, but a created nature. See Augustine, *Gen. imp.* 16.57. He goes on to say that the image of God is found specifically in those things that distinguish man from the animals. See Augustine, *Gen. imp.* 16.60. Louth notes that though Gen 1:26 is not picked up again in the OT until Ps 8:6 and the NT, it was essential to the early Christian church on what it means to be human. See Louth, "The Fathers on Genesis," 573.

⁴⁵⁵ Philo, *Opif.* 145; Ambrose, *Hex.* Day 6, Hom 9, 7.32; Luther, *Lectures on Genesis: Chapters 1–5*, 86–87. The image cannot be part of the sensible bodily portion, according to Philo, because God does not have a body. See Philo, *Opif.* 69. Philo also argues that as more and more copies of the original image are made through time, the image gets fainter and fainter, slightly less than the original. See Philo, *Opif.* 141. However, even though far removed from the first pair, there is still a "torch" of that original power that remains. See Philo, *Opif.* 148.

⁴⁵⁶ Ambrose is quite clear on this distinction: "While you share with the rest of creatures your corporeal weakness, you possess above and beyond all other creatures a faculty of the soul which in itself has nothing in common with the rest of created things." See Ambrose, *Hex.* Day 6, Hom 9, 1.2. To disassociate animals from humans in this way was God's purpose, as seen in Ps 31:9. See Ambrose, *Hex.* Day 6, Hom 9, 3.10.

⁴⁵⁷ "From this we are to understand that man was made to the image of God in that part of his nature wherein he surpasses the brute beasts. That is, of course, his reason or mind or intelligence, or whatever we wish to call it," Augustine, *Gen. litt.* 3.20.30. See also John R. Levison, *Portraits of Adam in Early Judaism: From Sirach to 2 Baruch*, JSPSup 1 (Sheffield: JSOT Press, 1988), 149. This is of course not uniform. Though many identify the image with reason alone, others include other aspects. Gregory of Nyssa, for instance, includes virtues in the image. See Maspero, "Anthropology," 42. But in the Alexandrian tradition, most locate the image in the rational soul. See Basil, *On the Origin of Humanity*, 35–36; Théodoret de Cyr, *Commentaire Sur Isaïe: Tome III (Sections 14-20)*, SC 315 (Paris: Les Éditions du Cerf, 1984), 182; Augustine, *Trin.* 14.4.6 (*NPNF*¹ 3:185–86); see also Gill, *An Exposition of the First Book of Moses Called Genesis*, 33. Barth argues that this is indeed true; but since Barth identifies the central aspect of man as being in relationship to God (Barth, *CD*, III/1 186), this view leaves out the most important aspect of what it means to be human. See Barth, *CD*, III/2 76–77. For Barth, the image lies in the distinction

humans to rule over animals, as God is ruler over all.⁴⁵⁸ Ephrem, similar to Gregory of Nyssa, locates the virtues as well as aspects like wisdom, glory, authority, ruling, greatness, etc, in the image. These are traits of the King.⁴⁵⁹ Ephrem here picks up on the notion of vice-regency of humankind on behalf of God on the earth. However, the soul and immaterial part of man is not the whole of man.⁴⁶⁰ Man is a union of soul and body.⁴⁶¹

which creates an I-Thou relationship with Other. See Barth, *CD*, III/4 43–44.

⁴⁵⁸ Ephrem the Syrian, *Commentary on Genesis* 1.29.1; Basil, *On the Origin of Humanity* 1.8. Since the flesh of man is weaker than the flesh of many animals, that ability to rule cannot come from the sensible portion of man, but from the superior reason. See Basil, *On the Origin of Humanity* 1.6. These two extra sermons on the origin of humanity are attributed to both Basil and Gregory of Nyssa. The same Greek text can be found being attributed to Basil in Basile de Césarée, *Sur L'Origine de L'Homme: Hom. X et XI de l'Hexaéméron*, trans. and comm., with an introd., by Alexis Mets and Michel van Esbroeck, SC 160 (Paris: Les Éditions du Cerf, 1970); as well as to Gregory of Nyssa in both Gregory of Nyssa, *Avctorum Incertorum Vulgo Basilii Vel Gregorii Nysseni: Sermones de Creatione Hominis, Sermo de Paradiso*, ed. Hadwiga Hörner, Gregorii Nysseni Opera Supplementum (Leiden: Brill, 1972) and TLG 2017.034. The translator of St. Basil the Great, *On the Human Condition*, trans. Nonna Verna Harrison, Popular Patristics Series 30 (New York: St. Vladimir's Seminary Press, 2005) states that even though these two were not handed down with Basil's other nine homilies of the Hexameron, they cannot be from Gregory of Nyssa because they do not distinguish between image and likeness like Gregory of Nyssa does. See Basil the Great, *On the Human Condition*, 14–15. [However, this text does distinguish that the image has to do with rationality and likeness has to do with becoming like God after conversion. See Basil, *On the Origin of Humanity* 1.16–17.] She translates from Basile de Césarée, *Sur L'Origine de L'Homme*, and does not mention the Greek texts found in Gregory of Nyssa, *Avctorum Incertorum Vulgo Basilii Vel Gregorii Nysseni*. Bouteneff also thinks they are from Basil. See Bouteneff, *Beginnings*, 136–37. Louth refers to these as being from Gregory of Nyssa in Andrew Louth, ed., *Genesis 1–11*, ACCS 1 (Downers Grove, IL: InverVarsity Press, 2001); however, in an essay he refers to these two as being from Basil. See Louth, “The Fathers on Genesis,” 569. I will refer to these as being from Basil, since the English translation that is most readily available refers to these as from Basil, but I will cite them by section number so that they can still be found in the Greek texts attributed to Gregory of Nyssa. For instance, section 1.8 cited above can be found in Basil the Great, *On the Human Condition*, 36–37; Basile de Césarée, *Sur L'Origine de L'Homme*, 182–86; Gregory of Nyssa, *Avctorum Incertorum Vulgo Basilii Vel Gregorii Nysseni*, 13–16. The English translation of *Homily Explaining that God is not the Cause of Evil* [from the Greek in Basil, *Hom. Quod Deus non est Auctor Malorum* (PG 31:329–54)] is also found in St. Basil the Great, *On the Human Condition*, trans. Nonna Verna Harrison, Popular Patristics Series 30 (New York: St. Vladimir's Seminary Press, 2005), but is cited by section number here.

⁴⁵⁹ Tryggve Kronholm, *Motifs from Genesis 1–11 in the Genuine Hymns of Ephrem the Syrian: With Particular Reference to the Influence of Jewish Exegetical Tradition*, Old Testament Series II (Lund, Sweden: CWK Gleerup, 1978), 64–65.

⁴⁶⁰ It is important to note, that while the early writers used “man” synonymously with “human,” they held that women and men are equally made in the image of God. See Basil, *On the Origin of Humanity* 1.18.

⁴⁶¹ Basil, *On the Origin of Humanity* 1.7; Augustine, *Civ.* 19.3 (NPNF¹ 2:400); Aquinas, *Summa Theologia* 1.75.4. It was also important to second century exegetes that Gen 1:26 and 27 be read together, to show the close relation of body and soul. See Jörg Ulrich, “The Peculiar Merit of the Human Body:

It is this union of immaterial and material that is made in the image of God.⁴⁶² It is also important to note that the early writers distinguish between Christ, who is *the* image of God, and man who is made *in* the image of God.⁴⁶³

In Genesis 2, further distinction can be seen.⁴⁶⁴ Man is created in a special way in Genesis 2. The fact that man is made from the soil shows that man is physical like the rest of the animals.⁴⁶⁵ However, the fact that he is molded by God directly shows the special care taken.⁴⁶⁶ He is between two worlds—nothing, because he is dust; and very great because he was molded by the very hands of God.⁴⁶⁷ The fact that God directly breathes like into man is also important.⁴⁶⁸ The breath of life from God is what distinguishes man from the animals.⁴⁶⁹ It shows that man is not merely to be “one of the

Combined Exegesis of Gen 1:26f. and Gen 2:7 in Second Century Christianity,” in *The Unity of Body and Soul in Patristic and Byzantine Thought*, ed. Anna Usacheva, Jörg Ulrich, and Siam Bhayro, Contexts of Ancient and Medieval Anthropology 1 (Leiden: Brill, 2021), 1–19.

⁴⁶² Irenaeus, *Haer.* 5.6.1 (ANF 1:531–32); Steenberg, *Irenaeus on Creation*, 124–35; Presley, *The Intertextual Reception of Genesis 1–3 in Irenaeus of Lyons*, 185–87; Matthew Drever, “Image, Identity, and Embodiment: Augustine’s Interpretation of the Human Person in Genesis 1–2,” in *Genesis and Creation Theology*, ed. Nathan MacDonald, Mark E. Elliott, and Grant Macaskill (Grand Rapids: William B. Eerdmans, 2012), 128; Barth, *CD*, III/2 369–73.

⁴⁶³ Basil, *On the Origin of Humanity*, 18; Matthew C. Steenberg, *Of God and Man: Theology as Anthropology from Irenaeus to Athanasius* (New York: T&T Clark, 2009), 52–53. See a modern take on this distinction in chapter 4 of Crisp, *The Word Enfleshed*.

⁴⁶⁴ Philo (unconvincingly) argues that the man created in Gen 1 was an immaterial type, a form perceived by the intellect. It is only in Gen 2 that a human is created of body and soul. See Philo, *Opif.* 134; Philo, *QG 1,2,3,4* 1.8; Thomas H. Tobin, *The Creation of Man: Philo and the History of Interpretation*, CBQMS 14 (Washington, DC: The Catholic Biblical Association of America, 1983), 152.

⁴⁶⁵ Steenberg, *Irenaeus on Creation*, 119; Luther, *Lectures on Genesis: Chapters 1–5*, 85–86.

⁴⁶⁶ Theophilus, *Autol.* 2.18 (ANF 2:101).

⁴⁶⁷ Basil, *On the Origin of Humanity* 2.2.

⁴⁶⁸ Philo states that by breathing into man’s face links him to the other animals because the face is the seat of the senses. However, since the head is the temple of the mind, shows the distinction of man as a rational animal. See Philo, *QG 1,2,3,4* 1.5. Unlike the animals, the dust of the ground in the form of man was nothing before God breathed into man. See John Chrysostom, *Homilies on Genesis* 12.15–16.

⁴⁶⁹ Ephrem the Syrian, *Commentary on Genesis* 2.4; Jerome, *Comm. Ezech.* 11.37.1–14; Jerome, *S. Hieronymi Presbyteri Opera: Commentariorum in Hiezechielem libri XIV*, CCSL 75 (Turnholti: Typographi Brepols Editores Pontificii, 1964), 513. This is different than the animals, whose $\psi\chi\alpha$ is in their physical

other animals,” but that all other animals are under him, much like all of creation is under God, showing how man is a vice-regent of God on earth.⁴⁷⁰ This is further shown in that man is given the task to name the other animals, showing not only his ruling, but also the capacity that he has that enables him to rule, such as reason.⁴⁷¹ The fact that none of the animals was found to be a helper for man also shows the great distinction between man and animals.⁴⁷²

In the third chapter of Genesis, most of the focus in the early history of interpretation has to do with the nature of good and evil and the identity of the serpent. Plants and animals do not share in good and evil because they are not guided by the intellect in their actions.⁴⁷³ Animals are guided by their sensible nature for self-preservation. But those same desires, when led by the rational nature of man, can become sinful pleasures for us.⁴⁷⁴ Therefore the differentiating factor is not the desires

nature; for humans, נְפֶשׁ is in the breath of life. See John Chrysostom, *Homilies on Genesis* 13.10. Barth incorrectly states that man has רִיחַ breathed into him in Gen 2:7. See Barth, *CD*, III/2 379. Barth also states that both man and animals have the “breath of God,” seemingly linking this to הָיָה נְפֶשׁ הָיָה. See Barth, *CD*, III/1 236. But he *does* distinguish man from animals by man having the “breath of life.” He states that this is man’s distinguishing feature, not that he is a body, or even just a body and soul, but a soul “quickened and established and sustained by God in a direct and personal and special encounter of His breath with this frame of dust, is the differentiating exaltation and distinction of man.” Barth, *CD*, III/1 237. Barth recognizes that נְשָׁמָה is used in Gen 2:7, but also quotes the LXX and then links this to other passages where πνεῦμα is also used (such as Ezek 37. See Barth, *CD*, III/1 248); however in these other cases it is translating רִיחַ הַיָּיִם. Barth then again tries to link this to נְפֶשׁ הָיָה, confusing the underlying Hebrew as well as his assertion that the breath of life distinguishes man.

Augustine argues that πνεῦμα is used in Gen 2:7 to show that man is a creature and here means soul, since πνεῦμα can also be used of God, and always means spirit. See Augustine, *Civ.* 13.24 (*NPNF*¹ 2:260). However, in both cases, the better explanation is that the translators of the LXX used different Greek words to translate רִיחַ and נְשָׁמָה.

⁴⁷⁰ Barth, *CD*, III/1 206.

⁴⁷¹ Augustine, *On Genesis Against the Manichees* 2.11.16; Luther, *Lectures on Genesis: Chapters 1–5*, 115.

⁴⁷² Augustine, *Gen. litt.* 9.12.21; Luther, *Lectures on Genesis: Chapters 1–5*, 121; Calvin, *Commentaries on the First Book of Moses Called Genesis*, 1:131.

⁴⁷³ Philo, *Opif.* 73.

⁴⁷⁴ Gregory of Nyssa, *On the Making of Man* 18.4 (*NPNF*² 5:406).

themselves, but moral agency of man as being in the image of God. It is only a rational being that is capable of sinning, because only the rational nature can know the difference between good and evil.⁴⁷⁵ Since man was a combination of both sensible and immaterial, he was capable of both mortality and immortality depending on how he responded to the temptation.⁴⁷⁶ The serpent was either a normal serpent whom the devil used;⁴⁷⁷ or the serpent was the devil.⁴⁷⁸

The rest of creation was affected by the sin of man.⁴⁷⁹ The enmity between man and animals that we see occurred because of the sin of man.⁴⁸⁰ Animals do not submit to man not because they sinned, or transgressed; but because man who is over them

⁴⁷⁵ Gregory of Nyssa, *In Inscriptiones Psalmorum: In Sextum Psalmum: In Ecclesiasten Homiliae*, ed. Jacob McDonough and Paul Alexander, *Gregorii Nysseni Opera* 5 (Leiden: Brill, 1986), 406–7; Alden A. Mosshammer, “Evil,” in *The Brill Dictionary of Gregory of Nyssa*, ed. Lucas Francisco Mateo-Seco and Giulio Maspero, *Supplements to Vigiliae Christianae: Texts and Studies of Early Christian Life and Language* 99 (Leiden: Brill, 2010), 326; Anselm, *Virgin Conception and Original Sin*, 3. Anselm goes on to say that without reason, one cannot be a human being. Basil links the clothing that man receives to moral action. Animals have natural clothing because they are incapable of moral action. But man would have received glorious robes had he resisted temptation. Instead, man was clothed with skins because of his sin. See Basil, *Homily Explaining that God is not the Cause of Evil*, 9.

⁴⁷⁶ Theophilus, *Autol.* (ANF 2:2.27); Maspero, “Anthropology,” 41.

⁴⁷⁷ Ephrem the Syrian, *Commentary on Genesis* 2.15.1, 2.16; Ephrem the Syrian, *Hymns on Paradise* 15.14; Augustine, *Gen. litt.* 11.2.4; Augustine, *The Literal Meaning of Genesis*, trans. John Hammond Taylor, 2 vols., ACW 41/42 (New York: Newman Press, 1982), 2:135–36; Bede, *On Genesis*, 126; Luther, *Lectures on Genesis: Chapters 1–5*, 145, 152, 188; Calvin, *Commentaries on the First Book of Moses Called Genesis*, 1:140, 166; Gill, *An Exposition of the First Book of Moses Called Genesis*, 50. For Ephrem, the serpent was the most clever of animals, but it was Satan speaking through him. In Ephrem and Augustine, the serpent still had an irrational soul and was incapable of moral action, therefore not morally culpable. The serpent did not know what it was saying, since it cannot be supposed that its irrational soul was transformed into a rational soul. See Augustine, *Gen. litt.* 11.28.35; Augustine, *The Literal Meaning of Genesis*, 159–60. The serpent was not brought to the same level as humans, only more clever than other brute beasts, but Adam was still infinitely more cunning and wise since he was made in the image of God. See Ephrem the Syrian, *Commentary on Genesis* 2.15.1–2. This is why God did not inquire about the serpent in Gen 3, because the serpent could not repent; only humans can repent. See Bede, *On Genesis*, 132; Ephrem the Syrian, *Commentary on Genesis* 2.29.1; Augustine, *On Genesis Against the Manicees* 2.17.25. A very small minority thought that before the fall animals could talk. See James H. Charlesworth, ed., *The Old Testament Pseudepigrapha*, 2 vols. (New York: Doubleday, 1985), 17; Josephus, *Ant.* 1.1.4; Philo, *QG* 1,2,3,4 1.32.

⁴⁷⁸ Anselm, *CDH* 1.3; Augustine, *On Genesis Against the Manicees* 2.14.20.

⁴⁷⁹ Origen, *Hom. Jer.* 10.6.

⁴⁸⁰ Ephrem the Syrian, *Commentary on Genesis* 2.9.2; Aquinas, *Summa Theologia* 1.96.1.

sinned.⁴⁸¹ Aquinas argues that animals were carnivorous before the fall; their nature did not change. What changed was that they now had animosity towards man and no longer were subject to the rulership of man.⁴⁸² Augustine, similarly, does not see animal predation as something negative, but as part of God’s good design, worthy of his praise.⁴⁸³

Genesis 6–9

A common theme in this section of Genesis in the writings of the early church is to emphasize that it is due to the sinfulness of humans that brought about the destruction of the flood and the death of all living—humans and animals. This is because the animals were made for man.⁴⁸⁴ The sinfulness of man is so great, that the punishment will be on both humans and animals.⁴⁸⁵ With regard to the contents of “all flesh” in Genesis 6:17, John Chrysostom goes so far as to state that the “earth” that is corrupt in Genesis 6:11–12 is specifically men, and the word “earth” is used to link to Genesis 3 that their sin has led them to death and they will “return to earth.” The switch to “all flesh” is made to further emphasize that it is humans on the earth who are corrupt, and not the earth itself.⁴⁸⁶ But the flip side, is that even though all animals were destroyed because of the sin of man, it is also because of God’s love for man that he extends goodness to the animals that are saved

⁴⁸¹ Theophilus, *Autol.* (*ANF* 2:2.17); Bede, *On Genesis*, 94. Theophilus here links to the headship of man over creation, as when the master of a house sins it affects all those within his house. He also links it to how there will be peace between man and animals when man is redeemed, alluding to Isa 11. It is important to note, however, that this is tied to the redemption of *man*. When man is restored, so will those under his rule.

⁴⁸² Aquinas, *Summa Theologia* 1.96.1.

⁴⁸³ Gavin Ortlund, *Retrieving Augustine’s Doctrine of Creation: Ancient Wisdom for Current Controversy* (Downers Grove, IL: IVP Academic, 2020), 155–66. See the same material also in Ortlund, “Augustine on Animal Death,” in *Evil and Creation: Historical and Constructive Essays in Christian Dogmatics*, ed. David Luy, Matthew Levering, and George Kalantzis, *Studies in Historical and Systematic Theology* (Lexham Press, 2020), 86–97.

⁴⁸⁴ Ambrose, *Noe* 4.10 (PL 14:386); John Chrysostom, *Homilies on Genesis* 25.20.

⁴⁸⁵ John Chrysostom, *Homilies on Genesis* 24.11, 26.16.

⁴⁸⁶ John Chrysostom, *Homilies on Genesis* 24.5–6.

in the ark.⁴⁸⁷

This continues into Genesis 9, where the animals are given to man.⁴⁸⁸ However, this only occurs under the authority given to man as vice-regents of God; the life of the animal belongs ultimately to God, not man.⁴⁸⁹ The covenant made in Genesis 9 includes both people and animals in the sense that that promise is that neither people nor animals will again be completely destroyed due to the sin of man.⁴⁹⁰ The point of the covenant was to remove fear far from Noah and his offspring. Even if humans again are “completely evil in the inclinations of the thoughts of their heart” (Gen 6:5), God will not destroy them.⁴⁹¹

Summary of the History of Interpretation

As can be gleaned from the very brief overview above of the history of interpretation of these early chapters of Genesis, the early commentators (both Jewish and Christian) all understood these chapters to be teaching a common set of themes. First, there is both distinction and similarity between humans and animals. Similarity in that both come from the ground, both are *נִפְשׁ הַיָּה*, both live and breathe. However, there is also distinction in that only humans are made with the breath from God; only humans are

⁴⁸⁷ John Chrysostom, *Homilies on Genesis* 26.10. Ephrem writes that the animals came into the ark calmly in order to bring awe and wonder of those who saw it and drive them to repentance for their evil; yet still they did not repent. See Ephrem the Syrian, *Commentary on Genesis* 6.10.2–3.

⁴⁸⁸ Josephus, *Ant.* 1.3.8. Aquinas states that from this point, killing of animals is only wrong if it brings about blood-lust in men, or causes some material loss to another human. See Thomas Aquinas, *Summa Contra Gentiles* 3.2. Aquinas has recently received much criticism over this anthropocentric view of animals, and is a common “whipping boy.” However, his view must not be accepted in order for my thesis to stand; and likewise, as I will address in a later chapter, rejecting the view that there are no distinctions between humans and animals does not *necessarily* entail that Aquinas’s view must be held.

⁴⁸⁹ Barth, *CD*, III/4 354–55. Barth goes on to emphasize that man must take this solemn responsibility seriously; The killing of an animal in sacrifice to God in the Torah is a priestly act done in gratitude that points to the reconciliation of man.

⁴⁹⁰ Ephrem the Syrian, *Commentary on Genesis* 6.13.2; Jonathan Edwards, *A History of the Work of Redemption*, vol. 9 of *The Works of Jonathan Edwards*, ed. John F. Smith (London: Yale University Press, 1989), 153.

⁴⁹¹ John Chrysostom, *Homilies on Genesis* 28.4–5.

capable of moral actions; and only humans were responsible for the devastation of the flood. Though these writers might have disagreed on certain specifics, in these broad themes they were in agreement.

Chapter Summary

As has been seen in this chapter, there is a lot of data on humans and animals in these early chapters of Genesis. This will be further explored in the next two chapters as this unfolds in the rest of the canon. But a few things can be seen so far.

First, humans and animals are both creatures, created by God. Humans and animals were both made on the same day, and both are made from physical stuff. They are also both living beings (נִפְּשׁוֹת חַיִּים).

However, there are also clear and numerous distinctions. As is central to my thesis, this includes the breath of life (נְשֵׁמַת חַיִּים) that mankind receives in Genesis 2:7. The animals are brought forth directly from the earth. Man, however, is formed from the dust of the earth, but it is not until man received the breath of life from God that he becomes a living being. Tied to this is the fact that also only mankind is made in the image of God.

What does this breath of life entail? First, we see that it is not that man is first distinguished from the animals, and that places him in a position before God. No, instead, it is that God specially creates man in a way for a purpose according to God's plan ("Let us make man in our image"). The *result* of this is that man is distinguished from the rest of creation. This includes both how man was made, and also God's plan for mankind.

What can we already see about such a distinction? First, tied to the image of God in mankind, humans alone are seen as both royal and familial with respect to God. Mankind being created in the image of God means that humans are God's royal representatives—his representative kings and queens. This is already a stark distinction. Moreover, tied to this, mankind alone is in a familial relationship to God. Animals and

plants have their own “kind” (מין); humanity’s “kind” is God.⁴⁹² We also see in Genesis 5:1–3 how this plays out. Mankind, made in the image of God as male and female, as God’s children then continue to reproduce according to this “kind,” and the offspring are all also in the image of God according to this “kind.” This is something true of man alone. Therefore it is not that the purpose of man being made in the image of God was to distinguish him from animals. Instead man being made in the image of God has as a *result* that man is distinguished from animals.

In Genesis 2:18–24 this resulting distinction is then brought into sharp focus. Among all the animals that God made,⁴⁹³ there are none who are “suitable as an opposite” for man. So therefore God makes woman from man. Mankind as made in the image of God is again seen to be quite distinct from animals. Moreover, we already see through the special creation of woman *out of man* (which is then followed through the procreation of male and female in Gen 5:3) that the kinship of humans to God is also tied to the singularity of the race. This is something that was seen in Genesis 9 as God upholds and restates the covenant in creation with a “new Adam” in Noah, who is the covenant head over the singular race as well.

I also showed in my discussion on רוח and נפש that even where the Bible talks similarly about humans and animals (that both are living and both breath in and out), it does so while still distinguishing between them. Therefore it is a “complex similarity with distinction,” and not simply that they are the same.

In Genesis 2:16–17 and then in Genesis 3 it is mankind alone that is in a special relationship with God.⁴⁹⁴ This relationship entails communication, command, obedience,

⁴⁹² This has already been discussed, but again see the excellent description of this in McDowell, *The Image of God in the Garden of Eden*, 132–40.

⁴⁹³ In Gen 2:7 and 2:19 God forms (יצר) the man and animals. This shows that both are alike in that they are God’s creatures. However, it must again be remembered that they are not formed in the same way!

⁴⁹⁴ I follow Gentry, that this has all the hallmarks of a covenant. See *KtC²*, 211–15.

and morality. What must be remembered, is that it was God’s plan to make man in a certain way. I argue that this was a *necessary* condition for God to enter into relationship and covenant with mankind (which of course includes the commands, obedience, and morality that come with the covenant that we see in Gen 2–3). This is further seen borne out in Genesis 6–9, where I argue that humans alone are responsible for the corruption of the world. The animals, however, which are also living beings and therefore have breath (animals have רִיחַ, where man has both רִיחַ and נְשִׁמַת חַיִּים), are punished because they are under the rule and reign of God’s kingly sons and daughters who disobeyed. The covenant in Genesis 9 shows this, since God promises never again to wipe out all living things due to man’s sin. Though this covenant is made between God and all living, God is explicitly speaking to Noah and his family—that is, all the humans. Therefore again we see humanity as the royal sons and daughters who rule over all creation (all the living beings who we with them on the ark and all their offspring that comes after them).

Finally, in Genesis 9 we also see that the life of man is specially protected and set apart by God. This is tied to the fact that mankind is God’s son.⁴⁹⁵ Since humans are God’s kingly representatives and vice-regents, humans have some authority over animal life (Gen 9:2–3), however God is still the owner of all life (Gen 9:4). Only God, however, has claim over human life. Therefore it is punished as if one was attacking God himself. This distinction of human life will be further seen in the sacrificial system and especially the Day of Atonement in Leviticus 16. It was also looked at in part in the section on שְׂפָךְ in this chapter, where this distinction between human life and animal life in the blood is brought forth specifically for the purpose of atoning for human life.

So what can be concluded from this? First, we see that God is a personal being who creates, has a spirit, speaks, has intentions, commands, and is holy, just, and right. As

⁴⁹⁵ נְשִׁמַת חַיִּים is used in Gen 9:6 to emphasize that man’s rule as God’s vice-regent is being emphasized. Therefore killing man is killing God’s ruler. However, this does not detract from the fact that killing God’s vice-regent is also killing part of God’s family. Again, see the excellent argument for this in McDowell, *The Image of God in the Garden of Eden*, 132–43.

royal sons and daughters, these are things that we can expect that humans—who are made in the image of God and are his “kind”—should have. Since it was God’s *plan* to make man in his image, these are the things we expect to see in man.⁴⁹⁶ We should expect that humans alone are placed in a covenantal relationship with God and are held morally accountable. But we should also expect that when humans sin, that all those under their rule will also suffer. This is something that we will see in the next chapter.

All these things that we see that mankind has, which stem from the fact that mankind—and only mankind—are royal sons and daughters of God, are part of what constitutes mankind when God makes man in Genesis 2:7. Some of these things are structural, and others link man to God through his soul and spirit. I am not separating some things as happening when God formed man from the ground (such as capacities and structures) from other things as being contained in the breath of life (such as man’s soul or language or intellect, etc). Because in this case, we must remember, that when God formed man from the ground, he was not yet a living being. This is very different from the animals, who were formed from the ground and therefore became living beings. Therefore if we see something similar in man and animals (communication or intellect), we cannot assume that these are of the same kind. These were created in the animals when God made them from the ground. When God formed man from the ground, however, he was not yet a living being. It was not until man received the breath of life that he was *נִפְשׁ חַיָּה*. Therefore, all that is man, including those things that might be seem to be similar to the animals, was not there *until* man received the breath of life. Therefore, I argue, that even these things which might seem similar to man and animals are of a different “kind” (not simply a different degree), because in their basic constitution they are made differently. Therefore there is an *ontological* difference in these things. Therefore we should expect

⁴⁹⁶ I am not saying that non-human animals might not have something that is similar such things as “intention” or “communication.” However, among the animals, none were suitable as an “opposite” to man. Therefore we *should* expect that these should not simply be a difference of degree, but rather kind.

that this difference should be clear in the rest of the unfolding of the canon. It is this distinction borne out in the rest of Scripture, which we will now look at in the next two chapters.

CHAPTER 3

ANALYSIS OF HUMANS AND ANIMALS IN THE REMAINDER OF THE OLD TESTAMENT

In this chapter I will look at some major passages that are important to my thesis. These are not the only passages dealing with human–animal relations and distinctions. They are, however, some of the most heavily cited and therefore need to be addressed. This chapter will be split into the three main divisions of the HB. Since the passages in Genesis were covered in the last chapter, however, Genesis will not be covered here.

Torah

Since the book of Genesis was looked at in the last chapter, it will not be dealt with in this section. There are three important texts in the remainder of the Torah that will be dealt with here.

Exodus 21:28–36

This section in the law is important because it outlines what happens when an animal kills a human.¹ If a bull “gores”² a man or a woman³ and they die, then the ox shall

¹ The “goring ox” was a typical example used in the ANE law codes for damage caused by an domesticated animal. See U. Cassuto, *A Commentary on the Book of Exodus*, trans. Israel Abrahams (Jerusalem: The Magnes Press, 1967), 278.

² All the qal forms of נגח, as well as its adjectival cognate, are in this chapter. The piel is used 6 times in the rest of the HB to mean “gore” or “push with horns.” The last usage is a hitpaal in Daniel, meaning “to make war.”

³ Both the Hammurabi law codes and the Eshnunna only speak of the punishment for goring a male. The Bible here is unique in that gender of the victim is immaterial. The Torah continues its polemic against the ANE culture. See Nahum M. Sarna, *Exodus: The Traditional Hebrew Text with the New JPS Translation*, The JPS Torah Commentary (New York: The Jewish Publication Society, 1991), 128.

be stoned⁴ and not eaten, but the owner is blameless. In this first verse, there are a few things that are important. First, is that the ox is stoned.⁵ Being stoned in the OT law is not a common punishment for “murder.”⁶ Instead, it is reserved for crimes of a special character that affect the whole community, and the whole community is to take part in the stoning.⁷ The ox has committed treason against the order established at creation.⁸ Second, is the fact that the owner is considered. In this case, the owner is held blameless.⁹ This is important because the ox is never held morally culpable; only the owner. The actions here are not contrasted; it is not that the ox is guilty *but* the owner is free. It is that the ox shall

⁴ The infinitive absolute with the finite verb of the same root means the ox *must* be stoned. It shall not be left alive. See *BHRG*² §20.2.2.2; Joüon §123h, 113m. The LXX provides a very literal translation with λίθοις λιθοβοληθήσεται, “to be stoned with stones.” See John William Wevers, ed., *Exodus*, Septuaginta: Vetus Testamentum Graecum, Auctoritate, Academiae Scientiarum Gottingensis editum 2,1 (Göttingen: Vandenhoeck & Ruprecht, 1991), 254.

⁵ In ANE law codes, the fate of the ox is given no attention whatsoever. See Jacob J. Finkelstein, *The Ox That Gored*, Transactions of the American Philosophical Society 71 Part 2 (Philadelphia: The American Philosophical Society, 1981), 29 In Hammurabi, it is explicitly stated that if an ox gores once, it is not to be punished. See Sarna, *Exodus*, 128; Victor P. Hamilton, *Exodus: An Exegetical Commentary* (Grand Rapids: Baker Academic, 2011), 391. Only if the ox gored habitually, and then the owner only had to pay either a half or 2/3 a mina of silver. See Cassuto, *A Commentary on the Book of Exodus*, 279. The death of the ox for the killing of a human is unique to the Bible. As has been shown, this is because the Bible holds human life as unique and precious.

⁶ Contra Windham, who thinks that the point of the ox being stoned is to hold it morally accountable. See Mary Ruth Windham, “An Examination of the Relationship between Humans and Animals in the Hebrew Bible” (PhD diss., Harvard University, 2012), 177. However, she does not link this to Gen 9, where the problem is not that the ox is morally accountable, but that human life is sacred.

⁷ Sarna, *Exodus*, 128. Verbs like לָקַח that take an accusative object in the active are impersonal when in the passive. The agent is left unstated. See GKC §121b; Joüon §128b.

⁸ Stoning is reserved for the worst crimes in Israel, such as worshiping foreign gods. The ox is stoned whether or not it was “at fault.” That is, even if it was not intentional. The intention of the ox is immaterial. It has “objectively committed a de facto insurrection against the hierarchic order established by Creation.” Finkelstein, *The Ox That Gored*, 28; Finkelstein, “The Goring Ox: Some Historical Perspectives on Deodands, Forfeitures, Wrongful Death, and the Western Notion of Sovereignty,” *Temple Law Quarterly* 46, no. 2 (1973): 180–81.

⁹ קָיָא means “blameless” and has to do with moral status and moral obligations. It is used in Gen 44:10 when Joseph tells his brothers that the one who did not steal the cup is innocent. In Exod 23:7 and Deut 19:10, 13; 21:8, 9 it has to do with prohibitions against shedding innocent blood. The LXX translates this as ἀθωος, “guiltless, not deserving punishment.” See Wevers, *Exodus*, 254; LSJ, 34; LEH³, 13. This same word is used in Matt 27:24 where Pilate says that he is innocent and washes his hands. The owner is not guilty. See John William Wevers, *Notes on the Greek Text of Exodus*, SBLSCSS 30 (Atlanta: Scholars Press, 1990), 336.

be stoned *and* the owner is free.¹⁰ Therefore the ox and the owner are combined together, but only the owner is morally responsible.¹¹ So even though the ox is killed, it is not because the ox is being held morally responsible.¹² The ox is not “guilty” of homicide.¹³ It is killed purely to ensure that it does not kill a person again, because human life is precious to God (Gen 9:5–6).¹⁴

In verse 29, however, we see a new set of affairs. In this case, the ox has gored multiple times in the past,¹⁵ but the owner¹⁶ has been warned this time, and yet has not

¹⁰ The waw in “and the owner is free” is not contrastive. The use of the inf and finite verb with the stoning of the ox put this in chiasm with the owner of the ox going free, downplaying the antithesis and linking the actions together: “the ox shall be stoned and the owner is free.” See Francis I. Andersen, *The Sentence in Biblical Hebrew*, Janua Linguarum, Series Practica 231 (The Hague: Mouton, 1974), 159–60; Hamilton, *Exodus*, 390.

¹¹ Origen says that the idea that this verse and 21:29 state that both the human and animal are equally guilty is “folly,” and that those who teach based upon this that the human soul can “debase” itself to the level of an irrational animal do not understand this verse. See Origen, *Princ.* 8.4 (*ANF* 4:266–67).

¹² Some commentators are that the flesh shall not be eaten in order that the owner might not benefit in any way from the ox. See Hamilton, *Exodus*, 392; John I. Durham, *Exodus*, WBC 3 (Waco, TX: Word Books, 1987), 324. However, in light of Gen 9:5, it is better to see this as showing the great offense of taking human blood. See John Calvin, *Commentaries on the Last Four Books of Moses: Arranged in the Form of a Harmony*, trans. Charles William Bingham, 4 vols. (Grand Rapids: BakerBooks, 2005), 3:43–44; R. Alan Cole, *Exodus: An Introduction and Commentary*, TOTC (Downers Grove, IL: Inter-Varsity Press, 1973), 170. The sanctity of human life is so great that the animal that takes human life is not even fit for consumption. See Sarna, *Exodus*, 128.

¹³ Finkelstein, *The Ox That Gored*, 28–26.

¹⁴ Again, this shows the sanctity of human life within the created order. This can be seen in that the ox is *not* put to death if it kills another animal in vv. 34–35. See Bernard S. Jackson, *Wisdom-Laws: A Study of the Mishpatim of Exodus 21:1–22:16* (Oxford: Oxford University Press, 2006), 257.

¹⁵ In translating *מִתְחִלָּה שְׁלֹשָׁם*, the LXX adds *καὶ πρὸ* between the two words, “before yesterday and before the third day.” See Wevers, *Exodus*, 254–54. The LXX translates such temporal Hebraisms in a variety of ways. See F. C. Conybeare and St. George Stock, *Grammar of Septuagint Greek: With Selected Readings, Vocabularies and Updated Indexes* (1905; reprint, Grand Rapids: Hebdrickson, 1995), §86.

¹⁶ The owner (*בַּעַל*) here is plural. When used with respect to cattle and inanimate things, it is given a plural form even though it is singular. See GKC §124b. Contra Joüon and Muraoka who thinks this is a plural of majesty. See Joüon §150f.

stopped¹⁷ the ox from goring again.¹⁸ This time if someone dies, it is not an accident.¹⁹ In this case, the ox still must be stoned,²⁰ and the owner is also to be killed.²¹ In this case, the owner is held responsible for the actions of the ox.²² The fate of the ox is the same as in the previous verse. The ox is not being held morally responsible here, just as it was not in verse 28.²³ Instead, just as in verse 28, the focus is that human blood has been shed. However, here in verse 29, it is no longer an accident, and therefore the owner of the ox is held responsible and is therefore also put to death. In this case, the owner is not innocent, and is treated as a murderer.²⁴ If, however, a ransom²⁵ is set upon him (the owner of the ox), then he shall pay it (v. 30). He is paying specifically to buy back his life.²⁶ And he

¹⁷ The MT here uses שָׁמַר. The LXX, however, uses ἀφανίζω. See Wevers, *Exodus*, 255; Durham, *Exodus*, 312. This word is usually translated “to destroy.” It is used when translating חָרַם in Deut 7:2 for the people in the land that God drives out before Israel. Because of this, Hamilton thinks that the translator read שָׁמַד instead of שָׁמַר. See Hamilton, *Exodus*, 390; Sarna, *Exodus*, 128. However, this word can also be mean “to make disappear, to make secret.” See LSJ, 286. Wevers thinks this is the use of this word, “to put under guard,” following the MT reading. See Wevers, *Notes on the Greek Text of Exodus*, 226.

¹⁸ The LXX in this case uses the same word to translate נָגַח as in v. 28, but uses the cognate κερατιστής, “one who butts with horns.” See Wevers, *Exodus*, 254; LSJ, 941.

¹⁹ Though the Hebrew uses the same word for a man or woman dying, מוֹת, here it is in the hiphil, whereas in v. 28 it was a qal. The LXX likewise uses ἀναίρειν here and ἀποθνήσκω in v. 28. See Wevers, *Exodus*, 255. This is a stronger verb, showing that the death is no longer accidental.

²⁰ Only the verb סָקַל is used here, whereas the verb and the inf abs were used in v. 28.

²¹ The same verb מוֹת is used to describe the person that dies by the ox, but here is hofal. The LXX translates this with a form of προσάποθνήσκω, “to die together with.” See LSJ, 1502.

²² The וְגַם here brings together the similar fate of the ox and the person, so the וְ is not contrastive. See Andersen, *The Sentence in Biblical Hebrew*, 160.

²³ This fact that the ox is not morally guilty is irrelevant to the question of whether it should die. The guilt is against the created order. See Finkelstein, *The Ox That Gored*, 58.

²⁴ Calvin, *Commentaries on the Last Four Books of Moses*, 3:44; Cassuto, *A Commentary on the Book of Exodus*, 279.

²⁵ כִּפָּר is used here, from the same root as כִּפָּר, “to atone.” Here it means to ransom or deliver a person from punishment. See HALOT, 495. Again, it is the owner (human) who is being held responsible and punished. See Herman Bavinck, *Reformed Dogmatics*, ed. John Bolt, trans. John Vriend, 4 vols. (Grand Rapids: Baker Academic, 2003–2008), 3:396.

²⁶ The ransom is not to pay for the life of the one killed, but the owner of the ox is considered forfeit (since he should be put to death). The price is to buy back his own life. This is allowed because the

must pay whatever (כֶּבֶל)²⁷ to buy back his life.²⁸

In verse 31, the punishment is the same when the ox gores a child.²⁹ This is important because it shows that the sacredness of the human life is not dependent on the age of the person.³⁰ This idea is continued in verse 32, where the death of a slave is considered. In this case, the slave is still shown to be an image bearer, as the ox is still to be stoned.³¹ In this case, the owner must pay 30 shekels to the owner of the slave.³²

In verse 33 there is a transition. At this point the victim is no longer human, and the instructions are very different. Before this point, if a human dies, the ox *must* be stoned and not eaten. But this is not the case if the victim is an animal. By putting the section of the ox falling into the pit separate from goring a human, the author is letting us know if the victim is an animal, it is of an entirely different moral and legal category than

owner was negligent, not malicious. See Durham, *Exodus*, 324. Also note that נִפְשׁ here is used in this section only for the life of the owner; בְּשָׂר is always used for the ox.

²⁷ The LXX uses ὅσα ἄν, “as great as.” Aquila and Theodotion (according to the Syh), probably had κατὰ πάντα, trying to get back to the Hebrew. See Wevers, *Exodus*, 255.

²⁸ The LXX uses the same word λύτρον to translate the two Hebrew words for ransom here. However, the Hebrew has two slightly different meanings. כֶּבֶל is used to mean a ransom to avoid punishment (Isa 43:3); קָנִי אֶת־נַפְשִׁי means specifically to buy back ones life. See HALOT, 495, 913.

²⁹ The Hebrew has נָגַח, “it gores,” twice. The LXX only translates with κεραιίζω once for simplicity. See Wevers, *Exodus*, 255; Daniel M. Gurtner, *Exodus: A Commentary on the Greek Text of Codex Vaticanus* (Leiden: Brill, 2013), 392.

³⁰ In the Hammurabi law codes, if a child is killed by the actions of a man, then that man’s child shall be killed. Here the Bible is undoing this common punishment as a reproof against ANE culture. See Cassuto, *A Commentary on the Book of Exodus*, 280; Hamilton, *Exodus*, 392. Note that the action is still considered caused by the human, not the ox.

³¹ Cassuto, *A Commentary on the Book of Exodus*, 280.

³² However, the Bible is once again subverting the ANE culture. In the Hammurabi Code, 30 shekels is given as the price for a member of the aristocracy; the death of a slave is to be redeemed by 20 shekels; In the Eshnunna the price is 15 shekels. Lev 27:4 gives the price of 30 shekels for the valuation of a free-woman. Here the Bible is showing that the death of the slave is just as valuable as the death of a free-person. See Sarna, *Exodus*, 129. The slave is still human. See Cole, *Exodus*, 170. For the comparison between the asymmetry in valuation of humans and animals in Lev 27, see Saul M. Olyan, “Symmetry or Asymmetry According to the Law? The Case of Domesticated Animals and Human Beings,” in *Animals and the Law in Antiquity*, ed. Saul M. Olyan and Jordan D. Rosenblum, Brown Judaic Studies 68 (Providence, RI: Brown Judaic Studies, 2021), 69–81.

if the ox gores a human.³³ Homicide is far more serious than bovicide.³⁴ In these cases, if the death of an animal occurs on accident, then the owner must pay for it, but gets to keep the dead animal. In this case, no prohibition on eating is made. If one animal gores another animal, then they split both the living and the dead animal.³⁵ Again, there is no prohibition on eating either animal, since the action was not taking the life of a human. If the animal is prone to goring, however, then the owner must pay for the animal, but again gets to keep the dead animal (similar to if the owner negligently left a pit open in v. 34).³⁶ Even when the bull is prone to goring, there is a categorical difference when the victim is human versus when the human is an animal.

The switch between the first section where the victim was a human and the second section where the victim was an animal moves legally from a Law of Persons to a Law of Things. The disparity is not simply that wrongs of person are greater than wrongs of property. Instead, the two groupings belong to two different mental sets; two distinct qualitative orders.³⁷ The death of a human in some manner other than natural death constitutes harm again the whole society.³⁸

³³ In other ANE literature, no distinction was made between these two cases. Again, the ANE worldview is being subverted. See Finkelstein, *The Ox That Gored*, 37.

³⁴ Hamilton, *Exodus*, 392–93.

³⁵ The Hebrew here uses נגף instead of נגח as in v. 28. This allows for harm other than goring. See Hamilton, *Exodus*, 391.

³⁶ Verbruggen notes that in this case, the point is indeed about financial matters. The punishment is not simply out of care for the other ox, but that he must bear the financial burden of the negligence. He gets to keep a goring ox, but its value is significantly diminished since it is known to gore. See Jan Verbruggen, “Of Muzzles and Oxen: Deuteronomy 25:4 and 1 Corinthians 9:9,” *JETS* 49, no. 4 (December 2006): 703–4. See also Canon A. Phillips, “Animals and the Torah,” *The Expository Times* 106, no. 9 (1 June 1995): 262. Something similar is found in Aquinas, where if a man kills his neighbor’s ox, this is not murder (since murder can only apply to humans), but is theft or robbery of his neighbor’s property. See Thomas Aquinas, *Summa Theologia* 2–2.64.1.

³⁷ Finkelstein, *The Ox That Gored*, 37.

³⁸ Finkelstein, *The Ox That Gored*, 249. The LXX shows this clearly in its translation choice. In v. 32, for instance, the Hebrew has a niphil impf 3ms from עשה, “it shall be done to him.” The LXX, however, changes this to an active third person plural, “they shall do it to him.” See Wevers, *Exodus*, 255. The whole community shall punish the owner.

Leviticus 16:3–30

The Day of Atonement sacrifice in Leviticus 16 is one of the most central human–animal interactions in all of the Old Testament. There are many important issues at play in this chapter. I will concentrate mainly on verses 3–30 and the distinctions made between humans and animals. It must be remembered, however, that this chapter does not stand in isolation. It is dependent on what we have seen before, as well as looks forward (as the writer of Hebrews tells us) to a new and better sacrifice in Jesus Christ.

This section begins with Aaron entering the holy place³⁹ with a young bull⁴⁰ for the sin offering and a ram for the burnt offering.⁴¹ In verse 5 he must also take two male goats for the sin offering⁴² for the people and a ram for the burnt offering for the people.

For hundreds of years, animals in western society were put on “trial” and put to death for killing humans. This was a peculiarity of western society, “deriving its moral categories from the Bible, with its anthropocentric orientation.” Finkelstein, “The Goring Ox,” 229. There was no confusion, however, that there was any will or intention in the animals. Instead, it was well understood that there is “an unbridgeable gulf between mankind and the rest of creation. The problem was the breach in this boundary by the animal.” Finkelstein, *The Ox That Gored*, 73. Similar to the case here, “the procedure was the natural consequence of a bona fide concern about a human life and not a subterfuge by means of which the authorities were aiming to penalize the owner of the beast.” See Finkelstein, “The Goring Ox,” 252. Therefore the not eating of the ox here in Exod 21 is not about financially punishing the owner. Instead, it is that the human life transcends all other considerations in the community. See Finkelstein, “The Goring Ox,” 271.

³⁹ Aaron had to put on different garments to do this because he is here acting as the mediator between God and man. Since no mere man could do this, he is a type pointing forward to Christ. Also important, is that Aaron here must first atone for his own sins, something that Christ did not have to do. See Calvin, *Commentaries on the Last Four Books of Moses*, 2:315.

⁴⁰ פָּר has gender (male), while most other animals do not. Because here it is a sacrifice, a young male bull is accepted, while a young heifer is not. Of the 133 uses of פָּר in the OT, only 2 are not used for sacrifice. See Jeffrey S. Lu, “פָּר,” *NIDOTTE* 3:671.

⁴¹ As seen in Lev 1–4, the animals must be spotless and without blemish. This is because they are a metaphor for how to people are to be sinless. The sacrifice of פָּר is rejected in Isa 1:11 because the sacrifice does not match the actual behavior of the people. See K.-M. Beyse, “פָּר,” *TDOT* 12:71. Animals must metaphorically represent the purity of the people because they are unable, as we have seen previously in Gen 3, 6, and Exod 21, of being either blameless or blameworthy.

⁴² The first instance of חַטָּאת is in Exod 29:14 for the purification of the priests, tying directly here. חַטָּאת is used for both sin and sin offering (see also Lev 4:3). It is also used in Lev 4 and 5 where one must confess sin before bringing the altar. Lev is clear that the animal here is dying because of human sin, something seen in Gen 6. The LXX similarly used ἁμαρτία for both sin and sin offering. See John William Wevers, ed., *Leviticus, Septuaginta: Vetus Testamentum Graecum, Auctoritate, Academiae Scientiarum Gottingensis editum* 2,2 (Göttingen: Vandenhoeck & Ruprecht, 1986), 61. *NIDOTTE* argues

Aaron will then take the bull and make atonement on behalf of himself and his house.⁴³

Aaron here is acting as a representative of Israel, and therefore he must be atoned for and cleansed before he can be a proper representative.⁴⁴ Aaron can now take the two goats that are for the people and cast lots—one for Yahweh and one for Azazel.⁴⁵ The first goat will

that this leads to confusion in our NT translations, as Rom 8:3 and 2 Cor 5:21 should also be translated as “sin offering.” Richard E. Averbeck, “חֲטָאת,” *NIDOTTE* 2:93–96, 101. The LXX translates the 26 Hebrew words for sin by only 6 words. See R. Knierim, “חֲטָא,” *TLOT* 1:411. There are other Greek words used to translate חֲטָאת in the OT; but *ἁμαρτία* is used in Lev for both sin and sin offering. See HRCS, 62b, Appendix 4, 257. *TDOT* argues that the close association of sin and sin offering by the single word חֲטָאת could be because it is offered on behalf of the worshiper, not in order to do something to Yahweh. See K. Koch, “חֲטָא,” *TDOT* 4:316.

⁴³ The verb כפר is best translated depending on the prepositions used and the objects. When used with an object, it never means “to cover” or “to ransom.” See Richard E. Averbeck, “כפר,” *NIDOTTE* 2:696. כפר + את + inanimate objects is best understood as “to purge.” כפר + בעד means “to win atonement on behalf of.” כפר + על + inanimate objects means “to effect purgation upon.” With an animate object, על + כפר means “to atone for.” However, Lev 16:10 is the exception. Even though כפר is used with על and an animate object (the Azazel goat), it is clear from the context that it is a purgative activity. See David Jeffrey Mooney, “On This Day Atonement Will be Made for You: A Theology of Leviticus 16” (PhD diss., The Southern Baptist Theological Seminary, 2003), 30. This is key, because it is tied to what has been seen previous in Gen 3, 6, and 7. Even though the goat is animate, the action is to purge or cleanse the goat. Why? Because the goat, like an inanimate object in this case, needs no atonement. Instead, it must be without blemish and cleansed in order to substitute for the people, who are to have their sins purged.

⁴⁴ Mooney, “On This Day Atonement Will be Made for You,” 158; Jay Sklar, *Leviticus: An Introduction and Commentary*, TOTC 3 (Downers Grove, IL: IVP Academic, 2014), 212. It is important to remember that even though the *blood* of the animals will act in a substitutionary manner for the blood of the people, the animals are *not* acting as a representative of the people; Aaron is. As Hebrews teaches, these two functions are both accomplished in Christ who is both our representative and whose blood substitutes for our own (since the blood of animals could never truly substitute for the blood of humans).

⁴⁵ The Vulgate, LXX, Aquila and Theodotion all take עֲזָזָל as עז and עזל, meaning “the sent goat.” See M. V. Van Pelt and W. C. Kaiser Jr., “עֲזָזָל,” *NIDOTTE* 3:362–63. The LXX uses a form of ἀποπομπᾶος, “carrying away of evil.” See Wevers, *Leviticus*, 186. Wevers thinks the LXX translator did not know what it meant, so simply described what it was as “the one sent off.” See Wevers, *Notes on the Greek Text of Leviticus*, SBLSCSS 44 (Atlanta: Scholars Press, 1997), 244. 1 Enoch takes it to be a goat demon. This makes sense grammatically, but has problems with the context of the passage. See Van Pelt and Kaiser, *NIDOTTE* 3:363. Most interpreters think it is either the location (Calvin, *Commentaries on the Last Four Books of Moses*, 2:317; Mark F. Rooker, *Leviticus*, NAC 3A (Nashville: B&H, 2000), 216–17) or a goat demon (John E. Hartley, *Leviticus*, WBC 4 (Nashville: Thomas Nelson, 1992), 237). Mooney argues that it is “the strength of God”; that is, the personification of Yahweh’s holy response to sin and impurity. See Mooney, “On This Day Atonement Will be Made for You,” 50. No matter which interpretation is chosen, the point is that the sins of the people are atoned for by bearing them far away. See Sklar, *Leviticus*, 209–10.

be a sin offering.⁴⁶ The second goat will be stood before Yahweh and “purged.”⁴⁷

What then takes place in verses 11 and 14 is the blood manipulation of the bull to effect atonement for Aaron and his house;⁴⁸ then in verses 15–19 with the blood of the male goat for the people of Israel. In verse 14 the use of the blood of the animal points to the death of the sacrifice.⁴⁹ The blood of the animal vicariously takes the place of the blood of Aaron and his house.⁵⁰ In verse 15 the goat which is the sin offering for the people is also slaughtered⁵¹ and its blood likewise sprinkled on the place of atonement.⁵² The blood here likewise signifies that the sacrificial animal is killed. This is linked to Leviticus 17:11

⁴⁶ The LXX translates this as *περι ἁμαρτίας* for תַּחַת. See Wevers, *Leviticus*, 186. This does not mean “concerning sin,” however, simply “a sin offering” throughout Lev. See Wevers, *Notes on the Greek Text of Leviticus*, 244.

⁴⁷ Even though the goat is animate and the construction is כפר + על, what is being effected upon it is purgation. See Mooney, “On This Day Atonement Will be Made for You,” 30; Averbeck, *NIDOTTE* 2:700.

⁴⁸ The construction here is כפר + בעד + animate object (Aaron and his house), and therefore he is “winning atonement” for himself and Israel. See Mooney, “On This Day Atonement Will be Made for You,” 30.

⁴⁹ Paul Trebilco, “םָ,” *NIDOTTE* 1:965–66.

⁵⁰ B. Kedar-Kopfstein, “םָ,” *TDOT* 3:248.

⁵¹ The LXX adds *ἐναντι κυρίου* at the end of the first clause. See Wevers, *Leviticus*, 188. This is not a different parent text, but is a common way of describing the sacrifice (Lev 4:4). The translator is making explicit what is implicit—that the sacrifice is before the Lord. See Wevers, *Notes on the Greek Text of Leviticus*, 248.

⁵² I am not persuaded by the so-called Tübingen school of Gese, Hofius, and Janowski that what is in view in Lev 16 is not substitution, but identification so that the people are brought into the Holy of Holies through identification with the blood. For such arguments, see chapter 4 of Hartmut Gese, *Essays on Biblical Theology*, trans. Keith Crim (Minneapolis: Augsburg, 1981); see also Bernd Janowski, “He Bore Our Sins: Isaiah 53 and the Drama of Taking Another’s Place,” in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, ed. Bernd Janowski and Peter Stuhlmacher, trans. Daniel P. Bailey (Grand Rapids: William B. Eerdmans, 2004), 48–74; Otfried Hofius, “The Fourth Servant Song in the New Testament Letters,” in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, ed. Bernd Janowski and Peter Stuhlmacher, trans. Daniel P. Bailey (Grand Rapids: William B. Eerdmans, 2004), 163–88. For a convincing rebuttal and argument for substitution, see Simon J. Gathercole, *Defending Substitution: An Essay on Atonement in Paul*, Acadia Studies in Bible and Theology (Grand Rapids: Baker Academic, 2015). I am also not convinced that the point of the sprinkling of the blood was merely for cleansing of the alter. See N. T. Wright, “God Put Jesus Forth: Reflections on Romans 3:24–26,” in *In the Fullness of Time: Essays on Christology, Creation and Eschatology in Honor of Richard Bauckham*, ed. Daniel M. Gurtner, Grant Macaskill, and Jonathan T. Pennington (Grand Rapids: Eerdmans, 2016), 157.

where the Israelites are commanded not to eat blood because the life is in the blood.⁵³ The blood of the sacrificial animals can only be used for atonement, reserved for Yahweh alone.⁵⁴ As has been seen, all animals like humans are נִפְשׁ חַיָּה. The blood here is acting in a substitutionary sense where the sins of the people are transferred and the blood of the animal (which contains substitutionally the נִפְשׁ of the people) is given in substitute for the blood of the people.⁵⁵ By this atonement is made for the sins of the people.⁵⁶

Then the second goat is brought forward and Aaron places both hands on it and confesses the sins of Israel and transfers the sins of the people onto the live goat.⁵⁷ This goat is then sent into the wilderness.⁵⁸ This shows that two goats here are actually one sacrifice.⁵⁹ The totality of the act effects the atonement of the sins of the people of Israel.

⁵³ The point of Lev 17:1–9 is different from that of 17:10–16. In 17:1–9, the point is not that you are guilty of bloodshed if you kill an animal, but that you are guilty of bloodshed if you sacrifice an animal in a way other than how Yahweh commanded (either improperly to Yahweh, or to some other deity). The point in Lev 17:10–16, however, has to do with the life in the blood. In 17:13–16, it is speaking of the life of the animal in its blood. In 17:11, however, it is speaking substitutionally of the life of the person that is atoned for. The end of 17:11 is not speaking of the life of the animal, but the life of the person being atoned for. The נִפְשׁ of the animal is used for the benefit of the נִפְשׁ of the person. See Averbeck, *NIDOTTE* 2:694; Mooney, “On This Day Atonement Will be Made for You,” 150. Contra Wright, “God Put Jesus Forth,” 139.

⁵⁴ Averbeck, *NIDOTTE* 2:695; Andrew Linzey, *Christianity and the Rights of Animals* (New York: Crossroad, 1989), 142.

⁵⁵ Mooney, “On This Day Atonement Will be Made for You,” 151.

⁵⁶ Normally the נִפְשׁ of the people could not be atoned for (Num 15:30–31). The day of atonement is the exception. See Sklar, *Leviticus*, 211–12; Hartley, *Leviticus*, 240. The sprinkling of the blood seven times indicates completed. Total atonement over all the sins of the people has been made. See Hartley, *Leviticus*, 239; Alex Luc, “עֲוֹן,” *NIDOTTE* 3:351; R. Knierim, “עֲוֹן,” *TLOT* 2:864; Eugene Carpenter and Michael A. Grisanti, “עֲשֵׂה,” *NIDOTTE* 3:708. These three terms for sin are only used together in 2 places in the Torah (and 13 in the OT). This shows the seriousness of the atoning act. See Mooney, “On This Day Atonement Will be Made for You,” 174–75. I disagree with Wright who thinks that atonement is not in view here, but instead cleansing. See Wright, “God Put Jesus Forth,” 136–38.

⁵⁷ The use of two hands indicates intensity. In Lev 4 only one hand was used. See Mooney, “On This Day Atonement Will be Made for You,” 178.

⁵⁸ The כּ here is terminative; this is where the goat “comes to rest.” See Ronald J. Williams, *Williams’ Hebrew Syntax*, Revised and expanded by John C. Beckman, 3rd ed. (Toronto: University of Toronto Press, 2007), §253. This is the only instance of נִקְרָה, “infertile.” It is possibly linked to נִקְרָה I through Arabic to mean “cut off”, as in cut off from water. See *HALOT*, 187. The sins of the people are therefore “cut off” from Israel.

⁵⁹ Both are necessary for the atonement of the people. See Hartley, *Leviticus*, 237. The live goat is

There is of course much similarity between this section and the atonement won by Christ.⁶⁰ In both the Old and New Testaments, the people are completely passive.⁶¹ It is the high priest who acts on their behalf and therefore must atone first for himself.⁶² But for the animal, only that an unblemished animal is used is prescribed. This is because the animal is metaphorically unblemished in a way that the true Substitute was morally unblemished. As was seen in Genesis 3, there is no sense in which either the animal must first be atoned for (contra Aaron), or in which it must be cleansed.⁶³ Finally, since the blood of bulls and goats could never truly take away the sins of the people (Heb 10:4) since they were pointing forward to the true Substitute, who must be both God and man,⁶⁴ the sins of the people were only removed for one year.⁶⁵

This act was to be a solemn occasion for the people of Israel. They are to

the only bloodless sacrifice, but is still combined with the first goat. See Calvin, *Commentaries on the Last Four Books of Moses*, 2:319–20. The first goat is slaughtered to effect purgation on the sanctuary space. The second goat bears the sins of the people into the wilderness. Since the laying of hands happens first in Lev 4 (where animal was not sent into the wilderness), a second animal here was needed. Since 2 goats equals one bull, two goats were used. First the sanctuary was cleansed, so that the only pollution that remained is that being borne by the goat into the wilderness. See Mooney, “On This Day Atonement Will be Made for You,” 163–70, 209.

⁶⁰ There is only one mediator in both testaments between God and man—Aaron and the high priest here in Lev 16, and Christ. See Gordon J. Wenham, *The Book of Leviticus*, NICOT (Grand Rapids: William B. Eerdmans, 1979), 233. That the goat “bears” the sins is the same language used for Christ in Heb 9:28 when he is cut off. See Sklar, *Leviticus*, 213. Jesus dies outside the camp, like the Azazel goat, and his body replaces the entire place of atonement. See Hartley, *Leviticus*, 245.

⁶¹ Unlike in Lev 4, here the worshiper does not lay his hands on the goat; Aaron does. See Rooker, *Leviticus*, 220. The people stand completely apart from the ritual. See Mooney, “On This Day Atonement Will be Made for You,” 160.

⁶² Aaron here is the representative of Israel and therefore must be holy; the animal is not the representative of Israel. See Mooney, “On This Day Atonement Will be Made for You,” 208. Contra Mindawati Perangin-angin, “The Interrelationships of Humankind, Animals, and Plants as Presented in the Old Testament” (PhD diss., Drew University, 1997), 107.

⁶³ Likewise, the casting off of the goat is symbolic of the repentance of the people; something that is not required of the animal. See Mooney, “On This Day Atonement Will be Made for You,” 206.

⁶⁴ Anselm, *CDH*.

⁶⁵ Mooney, “On This Day Atonement Will be Made for You,” 206.

“humble themselves.”⁶⁶ The killing of the animal was a serious thing because sin before a holy God is a serious thing.⁶⁷ This shows again the closeness of animals and humans. However, since the substitution of the blood of animals was pointing forward to the true Substitute, it shows also the distinction that the substitution was not equal.

Numbers 22:10–35

This passage in Numbers is interesting because it not only deals with a talking donkey, but also because it has cursing elements similar to Genesis 3. Many think that Balaam is viewed positively; however Balaam is viewed negatively in the rest of Scripture, as one who would have cursed Israel had God not intervened (Num 31:8–16; Deut 23:4–5; 2 Pet 2:15; Jude 11; Rev 2:14).⁶⁸ He is offered fees for divination (22:7) and resorts to omens (24:1).⁶⁹ He shows his true colors by instigating idolatry at Peor.⁷⁰ Eventually, Balaam falls into error and is killed.⁷¹ The donkey’s actions here prefigure his own. Balak will push him to curse Israel 3 times, and he will beat his donkey three times. As Yahweh opens the donkey’s mouth, so he will also open Balaam’s mouth to bless

⁶⁶ This most likely means to fast. See Wevers, *Notes on the Greek Text of Leviticus*, 256; Baruch A. Levine, *Leviticus: The Traditional Hebrew Text with the New JPS Translation*, The JPS Torah Commentary (New York: The Jewish Publication Society, 1989), 109

⁶⁷ Averbeck, *NIDOTTE* 2:99.

⁶⁸ Gordon J. Wenham, *Numbers: An Introduction and Commentary*, TOTC (Downers Grove, IL: Inter-Varsity Press, 1981), 167. Ashley, however, thinks that interpreters are using other passages that speak harshly about Balaam to interpret this one. Here he appears not to want money and seems to be truly interested in hearing what God has to say. See Timothy R. Ashley, *The Book of Numbers*, NICOT (Grand Rapids: William B. Eerdmans, 1993), 449–50. However, Calvin thinks that Balaam refusing money implies that he *would* have accepted money to curse Israel if not for that he was prohibited by God. See Calvin, *Commentaries on the Last Four Books of Moses*, 4:187. See also R. Dennis Cole, *Numbers*, NAC 3B (Nashville: B&H, 2000), 387; R. K. Harrison, *Numbers: An Exegetical Commentary* (Grand Rapids: Baker Book House, 1992), 303. Budd thinks that this Priestly text views Balaam favorably, and it is only later writers (Deut, Josh) that begin to view non-Israelites unfavorably. See Philip J. Budd, *Numbers*, WBC 5 (Waco, TX: Word Books, 1984), 263, 265, 272.

⁶⁹ Wenham, *Numbers*, 167.

⁷⁰ Cole, *Numbers*, 383.

⁷¹ Ashley, *The Book of Numbers*, 448.

Israel. The point is not about Balaam's holiness or worthiness, as it is about God using anyone as his spokesman.⁷² In the end Balaam will be less perceptive than even his donkey, but God will use him to pronounce blessing on his people.⁷³ Interestingly, the narrator uses אֱלֹהִים; but when Balaam speaks, he uses יְהוָה.⁷⁴ However, in the final part of this section, the narrator does indeed use יְהוָה to speak of the angel as well as the one who opens the donkey's mouth.⁷⁵

This section begins with Balaam reporting to Elohim⁷⁶ what Balak has asked

⁷² Wenham, *Numbers*, 168.

⁷³ Cole, *Numbers*, 378.

⁷⁴ Ashley, *The Book of Numbers*, 448.

⁷⁵ The LXX follows the MT in the first part, but continues to use θεός to describe the angel as well as who opens the donkey's mouth in vv. 23, 24, 28 and 31. See John William Wevers, ed., *Numeri, Septuaginta: Vetus Testamentum Graecum, Auctoritate, Academiae Scientiarum Gottingensis editum* 3,1 (Göttingen: Vandenhoeck & Ruprecht, 1982), 272–75. This is probably because the translator wants to avoid saying that Balaam is a servant of יְהוָה. See Wevers, *Notes on the Greek Text of Numbers*, SBLSCSS 46 (Atlanta: Scholars Press, 1998), 373. In v. 31, Rahlf has κυριός for the second instance of יְהוָה from a popular B text (The Göttingen edition has θεός for both). This is most likely Hexaplaric in origin, since the Syro-Hexapla has κυριός here. See Wevers, *Numeri*, 275; Wevers, *Notes on the Greek Text of Numbers*, 377. In v. 34, the LXX does use κυριός to translate יְהוָה. See Wevers, *Numeri*, 276. This could be because the translator saw the confession of sin as an admission to Israel's God. The evidence for κυριός here is overwhelming, even if this reason for the change is not strong. See Wevers, *Notes on the Greek Text of Numbers*, 379. In Num 22:22, where the MT has the “wrath of אֱלֹהִים,” one Hebrew manuscript and two Targumim have the “wrath of יְהוָה.” See *BHS*, 230. This is most likely assimilation, however. See Dominique Barthélemy et al., eds., *Preliminary and Interim Report on the Hebrew Old Testament Text Project: Pentateuch*, vol. 1, 2nd ed. (New York: United Bible Societies, 1979), 241.

⁷⁶ The LXX adds λεγών here, which could be textually based since 4QNum^b adds לֵאמֹן and Origen did not put it under the obelus. See Eugene Ulrich et al., eds., *Qumran Cave 4 (VII): Genesis to Numbers*, vol. 12 of *Discoveries in the Judaean Desert*, ed. Emanuel Tov, 40 vols. (Oxford: Oxford University Press, 1994), 231; Wevers, *Notes on the Greek Text of Numbers*, 366.

him to do.⁷⁷ Balak wants Balaam to curse Israel,⁷⁸ but God refuses to let him go.⁷⁹ The messengers then report to Balak⁸⁰ that Balaam refuses to go.⁸¹ Balak sends more messengers, promising to richly reward Balaam if he will only curse Israel.⁸² Balaam asks the messengers to stay the night so that he can inquire of God.⁸³ who tells him to go with the men, but to only speak what God tells him to speak. So he saddles his donkey and

⁷⁷ Balaam is seen here under the idea of a “professional curser.” (Job 3:8; Gen 27:29; Num 24:9). But Yahweh puts him under the curse instead. See Josef Scharbert, “ארר,” *TDOT* 1:412; Harrison, *Numbers*, 293–94.

⁷⁸ When Balak asks Balaam to ארר Israel in v. 6. Balaam, however, in reporting to Elohim, uses קבב. When Balak asks again in v. 17, he switches to קבב. God, in responding to Balaam in v. 12, also switches to ארר. In 23:11, Balak complains that he asked Balaam to קבב them, and yet he ברך them. It appears that these two terms are being used interchangeably, in contrast to ברך. קבב is used 14x in the OT; 10x here in this story. In Num 23:7–8, used in parallel with זעם, קבב is probably slightly weaker than ארר. See H. Ringgren, “קבב,” *TDOT* 12:480. *TDOT* also argues that ארר is never used by humans against God or those in authority; only קבב is used for that. Therefore this is a different sort of cursing that what God does to the ground and the snake in Gen 3:17. See Scharbert, *TDOT* 1:412–13. The LXX uses ἀράομαι here for קבב, to “imprecate.” In v. 12, when Elohim tells Balaam not to ארר Israel, the LXX switches to καταράομαι. See Wevers, *Numeri*, 269.

⁷⁹ All uses of מאן are Piel; 6x of Pharaoh refusing to let the Israelites go. It is usually used with an infinitive, as here. The uses here and in 20:21 are probably theologically neutral (in contrast to Pharaoh). See H. Ringgren, “מאן,” *TDOT* 8:45. The LXX, however, seems to view going with Balak negatively, as it uses ἀποτρέγω for הלך, as “to run off, run away.” See Wevers, *Numeri*, 269.

⁸⁰ 4QNum^b adds אליו here (an in v. 16), as does A, F, M, V. See Ulrich et al., *Qumran Cave 4 (VII)*, 231; Wevers, *Numeri*, 270. Wevers thinks B is original, along with the MT. See Wevers, *Notes on the Greek Text of Numbers*, 368.

⁸¹ The LXX appears to soften this with θέλω+οὐ for מאן. See Wevers, *Numeri*, 270.

⁸² These messengers use קבב, but the LXX switches again and uses επικαταράομαι instead of ἀραομαι as in v. 11. See Wevers, *Numeri*, 271. Wevers thinks that in v. 11 the translator was correcting Balaam, using the same word to translate קבב in v. 11 as was used to translate what the messengers said in v. 6 for ארר. Then here uses a different word from both. The translator here probably thinks that the words have the same meaning. See Wevers, *Notes on the Greek Text of Numbers*, 169.

⁸³ Balaam, as a pagan diviner, thinks that Israel’s God is fickle and will change his mind, since he has already asked once. See Jacob Milgrom, *Numbers: The Traditional Hebrew Text with the New JPS Translation*, The JPS Torah Commentary (New York: The Jewish Publication Society, 1990), 189. Calvin thinks this is God loosening the reigns on an obstinate man. See Calvin, *Commentaries on the Last Four Books of Moses*, 4:192. Similar language of God coming to Balaam is used two other times when God comes to non-Israelites to warn them not to carry out their intentions (Gen 20:3; 31:24). This language is not used of God’s prophets. See Milgrom, *Numbers*, 187–89. Why does God change his mind? This is meant to show Balaam’s spiritual blindness and powerlessness. See Wenham, *Numbers*, 70.

goes with the men.⁸⁴

As Balaam was going,⁸⁵ however, God became angry with him.⁸⁶ The angel of Yahweh stood against him as an adversary⁸⁷ as he was riding his donkey with his two servants.⁸⁸ Here God's wrath burns against Balaam.⁸⁹ The donkey sees the angel standing

⁸⁴ Normally a male donkey is used as a riding animal. Only in 2 other places (Judg 5:10 and 2 Kgs 4:22) are female donkeys used. Probably used to show the most stubborn pack animal is more attuned to Yahweh than a divination expert. See Cole, *Numbers*, 387–88. The donkey here is therefore used as a stand in for stupidity and stubbornness.

⁸⁵ Ashley tentatively argues that the usage of כִּי here is not causal “because” or “for,” but instead temporal “as” or “when.” This is similar to the usage in Num 33:51 (Ashley mistakenly lists Num 31:51 here), 34:2, Deut 11:31 and 18:9. This would be “as Balaam was going,” at an unspecified time and an unspecified reason, God became angry. The text does not say why. See Ashley, *The Book of Numbers*, 454–55. Many translations translate כִּי as temporal “as” in Deut 18:9, but not in 11:31, even though the syntax is very similar. Williams argues against the temporal usage here, stating that a temporal usage of כִּי must have a finite verb in the temporal clause. See Williams, *Williams' Hebrew Syntax*, §445. GKC lists the temporal usage only with the perf and impf. See GKC §164d. BHRG does not list any limitations of the temporal usage of כִּי. See BHRG §40.29.1(2). Perhaps the ptc of הלך here is approximating the prefix conjugation. See IBHS §37.6e.

⁸⁶ Balaam was clearly in a rebellious state of mind. See Cole, *Numbers*, 389; Harrison, *Numbers*, 289; Calvin, *Commentaries on the Last Four Books of Moses*, 4:193.

⁸⁷ שָׂטָן here is used as a common noun, not a proper name. See Ashley, *The Book of Numbers*, 455; K. Nielsen, “שָׂטָן,” *TDOT* 14:77; Bruce Baloian, “שָׂטָן,” *NIDOTTE* 3:1231. There is actually a positive aspect to שָׂטָן here as the angel of Yahweh. See Bavinck, *Reformed Dogmatics*, 3:145–46. Only Aquila transliterates שָׂטָן; the LXX has ἐνδιαβάλλω, which Theodotion uses ἀντιεἶσθαι. See Wevers, *Numeri*, 272. Budd argues there is a progression from a common noun here to personification as an opponent of Israel. See Budd, *Numbers*, 266.

⁸⁸ The two servants are listed in the Targumic tradition as Jannes and Jambres. See Harrison, *Numbers*, 298. This is probably where Paul gets this in 2 Tim 3.

⁸⁹ חָרָה with אַף are used in Exod 32:10,11 where God's wrath burns against the Israelites for the golden calf. This is a passionate anger. See Gale. B. Struthers, “אַף,” *NIDOTTE* 1:464. The verbal form אָנַף is only ever used with God as the subject. The noun is used for human anger 40x and for God's anger 170x in the OT. See Elsie Johnson, “אַף,” *TDOT* 1:353–54. Human anger is directed against other humans; only rarely against God. Human anger is never viewed positively. See Johnson, *TDOT* 1:356. When used for God, nearly always uses יְהוָה in covenant relationship with his people. Only two places is anger described of אֱלֹהִים, one of them here. The anger of God leads to the wrath of God, which is brought about by the actions of men. Note that words of anger are never used with animals as the subject.

in the road⁹⁰ and turns to a field.⁹¹ Balaam then struck her to turn her back.⁹² The angel then stood in the way again, and the donkey pushed⁹³ Balaam's foot into the wall. Balaam then "continued to smite her."⁹⁴ The angel then continued down the path so that the donkey could not turn left or right and she sat down. Then Balaam kindled his anger⁹⁵ and struck the donkey with his staff. The Yahweh opened⁹⁶ the mouth of the donkey to

⁹⁰ The LXX continues the thought of v. 22 and adds ἀνθίστημι, "to stand opposed." See Wevers, *Numeri*, 272.

⁹¹ Balaam sees nothing strange in the donkey's action, even though strange behavior was viewed as an omen in Mesopotamia and should have been clear to a diviner. See Wenham, *Numbers*, 170; Cole, *Numbers*, 390. He claimed to see extraordinary visions, but here the animal sees more than blinded Balaam. See Calvin, *Commentaries on the Last Four Books of Moses*, 4:194. He is more blind spiritually than the donkey. This would not be lost on an Israelite audience who might be uncomfortable with a pagan seer being used by God. See Milgrom, *Numbers*, 191; Ashley, *The Book of Numbers*, 457–58. As will be shown, this is similar to the usage in Joel 2 where the animals are being used as a foil as having more "sense" than the stubborn people.

⁹² There is probably a play on words here. The donkey turns (נָטָה), Balaam strikes (נָכָה), so that the donkey will turn back (נָטָה). נָכָה is used to strike something physically, usually a human, for retribution. Here used with an animal object, which is not common. This word is only rarely used when the punishment is just. See J. Conrad, "נָכָה," *TDOT* 9:417. כָּטָה is also usually used negatively; but here used to change direction. H. Ringgren, "נָטָה," *TDOT* 9:385–86.

⁹³ The Hebrew uses the niph'al of לָחַץ here (the only occurrence of this word in the niph'al), which translations typically take as reflexive, "she pushed herself" instead of "she was pushed" as HALOT seems to imply. See *HALOT*, 527.

⁹⁴ Suffixes that are non-first person, are often added as a noun suffix (as a genitive object) to the infinitive construct when there is no possibility of misunderstanding. Therefore this is not (as is usual with לְ + the infinitive construct) "in order that she (the donkey) might smite." See GKC §115c.

⁹⁵ This is a similar construction as Yahweh's anger in v. 22. Ashley, *The Book of Numbers*, 456. As was seen there, Balaam's anger here is meant to be seen as unjustified.

⁹⁶ The Hebrew is explicit in three ways that it is not the donkey itself that speaks. First, the verb is 3ms and the donkey is female. Second, יָהוָה is given in the VSO order as the subject. Third, the donkey is marked with the direct object marker.

speak.⁹⁷ She asks⁹⁸ Balaam why he struck her these three times.⁹⁹ He replies that the donkey has “played a dirty trick” on him and that he would kill her if he could.

Yahweh then opens Balaam’s eyes¹⁰⁰ and he sees the angel of Yahweh and bows down.¹⁰¹ The angel then questions Balaam about striking the donkey, clearly indicating that his actions were wrong.¹⁰² His way was “a slippery slope” before the angel.¹⁰³ The angel then states that it was a good thing that the donkey turned, for otherwise it would have been Balaam who would have been killed and the donkey left alive, directly contradicting Balaam’s own desire to have killed the donkey in 22:29.¹⁰⁴

⁹⁷ פתח is used to mean to open something that was previously closed, often of opening a mouth. See R. Bartelmus, “פִּתְחָה,” *TDOT* 12:174–75. Usually of humans, it can also be used for opening of caves (Josh 10:22) and the earth (Num 16:32; 26:10). See Victor P. Hamilton, “פִּתְחָה,” *NIDOTTE* 3:718. Windham, 171 argues that though God opened the mouth of the donkey, he did not give the words to speak. Therefore the text is implying that the biblical author believed that the animal could form thoughts despite not being able to verbalize. Opening the mouth simply allowed the donkey’s inherent reasoning to become manifest. See Windham, “An Examination of the Relationship between Humans and Animals in the Hebrew Bible,” 171. However, this takes the text beyond what is stated, and reads too much into opening of the mouth.

⁹⁸ Like in Gen 3, the fact that Balaam is not surprised that the donkey is speaking should be informative. Here it is explicit that it is not the donkey who is speaking, but that Yahweh opened her mouth. The point is not that the donkey is speaking, but the content of what is being said. Wenham, *Numbers*, 171; Ashley, *The Book of Numbers*, 457–58. Harrison thinks that the donkey made normal donkey sounds and only Balaam understood. See Harrison, *Numbers*, 300.

⁹⁹ The multiplicative is given periphrastically here (and in vv. 32–33) with רָגַל. See GKC §134r; Joüon §142q. With Exod 23:24, these are the only four places where רָגַל means “times” or “occurrences.” See *IBHS* §15.4b.

¹⁰⁰ This is a similar construction as to Yahweh opening the mouth of the donkey. Opening his eyes is not less an act of Yahweh than opening the mouth of the donkey. See Ashley, *The Book of Numbers*, 458. It is also similar to the opening of the eyes in Gen 3. See David J. A. Clines, “The Tree of Knowledge and the Law of Yahweh (Psalm 19),” *VT* 24, no. 1 (1974): 11.

¹⁰¹ Yahweh here is not only uncovering, but *revealing* something to him. Here, and twice in the later section where Yahweh reveals to Balaam to bless Israel. See Hans-Jürgen Zobel, “גָּלָה,” *TDOT* 2:481.

¹⁰² Wenham, *Numbers*, 171.

¹⁰³ The meaning of יָרַט is uncertain. There is only one other instance of this word in the OT. See *HALOT*, 438. 4QNum^b has רָעָה, possibly assimilation to v. 34. See Ulrich et al., *Qumran Cave 4 (VII)*, 231. Some translations have something similar to הָרַע, but this is probably a simplification of a difficult text. See Barthélemy et al., *Preliminary and Interim Report on the Hebrew Old Testament Text Project*, 242. The LXX has οὐκ ἄστυλα, “not pretty.” See Wevers, *Numeri*, 275. This is probably a cultural adaptation by a puzzled translator. See Wevers, *Notes on the Greek Text of Numbers*, 378.

¹⁰⁴ Milgrom, *Numbers*, 192.

Balaam then admits his sin and is told only to speak what he is told.

What is being shown here is not the closeness of the animal speech to human speech, but rather distance of a pagan seer from a true seer; from the spiritually blind Balaam to what is true.¹⁰⁵ The donkey is acting here as a foil, meant to contradict Balaam's claim that his eyes are open to Yahweh. It is meant to mock him.¹⁰⁶ Even a donkey could perceive more with Yahweh's help than a professional seer.¹⁰⁷ Therefore what is being shown is the great distinction between Balaam and the donkey by using the donkey as a foil. In the end Balaam becomes the donkey who has his eyes opened, and Balak becomes Balaam who will try to turn him in his way.¹⁰⁸

Prophets

This section will look at important sections from both the major and minor prophets.

Isaiah 11:1–9

This section in the book of Isaiah is important because it describes human and animal relations under the rulership of the Messiah.¹⁰⁹ The ruler here is described here in “super-human” terms. The ruler will be a servant, with the well-being of his people as his utmost concern. This is not simply a human ideal, but above even the most human ideal.¹¹⁰

¹⁰⁵ This is also how the NT interprets this passage. Balaam is not viewed positively in 2 Pet 2:15–16. Peter states that Balaam “loved gain from wrongdoing.” See Thomas R. Schreiner, *1, 2 Peter, Jude*, NAC 37 (Nashville: Broadman & Holman, 2003), 252–54.

¹⁰⁶ Milgrom, *Numbers*, 192.

¹⁰⁷ Ashley, *The Book of Numbers*, 459.

¹⁰⁸ Ashley, *The Book of Numbers*, 460.

¹⁰⁹ See the structure of this section in Peter J. Gentry, *How to Read and Understand the Biblical Prophets* (Wheaton, IL: Crossway, 2017), 56.

¹¹⁰ John N. Oswalt, *The Book of Isaiah: Chapters 1–39*, NICOT (Grand Rapids: William B. Eerdmans, 1986), 278.

The רִיחַ יְהוָה shall rest upon him,¹¹¹ the spirit of knowledge and fear of Yahweh.¹¹² He will delight in the fear of Yahweh,¹¹³ he shall judge the helpless with righteousness, and punish the wicked.¹¹⁴ Righteousness will be the loincloth of his hips, and faithfulness¹¹⁵ the loincloth¹¹⁶ of his loins. Righteousness and faithfulness are characteristics that Israel saw in their God and desired in their king. This is a prerequisite of what follows and is described in the next verses. These are divine traits in a human person.¹¹⁷

The peace that the Davidic King will bring is described in verses 6–9. The wolf shall dwell as a protected sojourner with the ram, the leopard shall lie down with the young goat, and the young bull¹¹⁸ and the lion shall feed together¹¹⁹ and the young boy

¹¹¹ Note that as was seen in the last chapter, רִיחַ is used in diverse ways especially in the prophets. Here, the Spirit of Yahweh brings true devotion to Yahweh. See John D. W. Watts, *Isaiah 1–33*, WBC 24 (Waco, TX: Word Books, 1985), 171–72. This is a supernatural calling and anointing of the king. Without this, the king will be no different than those like Ahaz. See Oswalt, *The Book of Isaiah: Chapters 1–39*, 279.

¹¹² The LXX uses εὐσεβεία, “godliness,” for יִרְאַה here. The Hexaplaric witnesses all change this to φόβος. See Joseph Ziegler, ed., *Isaias, Septuaginta: Vetus Testamentum Graecum, Auctoritate, Academiae Scientiarum Gottingensis editum* 14 (Göttingen: Vandenhoeck & Ruprecht, 1967), 165.

¹¹³ Kronholm and *BHS* think that וְהִרְיָחוּ (hiphil from ריח) is out of place and is dittography from 11:2b. See *BHS*, 692; T. Kronholm, “רוח,” *TDOT* 13:363. *NIDOTTE* thinks that perhaps “smell,” complementing sight and hearing could mean a satisfied experience such as “delight.” See Philip Jenson and J. P. J. Olivier, “רוח,” *NIDOTTE* 3:1072. Better is to see בְּיָרְאַת here as an objective referring to the Torah or instruction of Yahweh. This future king that delights in the Torah is the true king of Deut 17.

¹¹⁴ For רָשָׁע, the LXX uses ἀσεβής, “impious.” See Ziegler, *Isaias*, 166. The idea of ἀσεβής as being opposed to God has roots in Greek thought, such as in Euripides and the Letter to Diognetus.

¹¹⁵ The LXX translates אֱמוּנָה, “steadfastness, fidelity” with ἀλήθεια, “truth.” See Ziegler, *Isaias*, 166.

¹¹⁶ The LXX does like most English translation and uses two different words to the two instances of אָזוּר here. See Ziegler, *Isaias*, 166. This is because the modifiers “hips” and “loins” specify that these are two different articles of clothing. One goes around the thighs and one between. These are the two most basic items, without which one would be naked. See John H. Walton, Victor H. Matthews, and Mark W. Chavalas, *The IVP Bible Background Commentary: Old Testament* (Downers Grove, IL: IVP Academic, 2000), 600.

¹¹⁷ Watts, *Isaiah 1–33*, 173; Oswalt, *The Book of Isaiah: Chapters 1–39*, 282.

¹¹⁸ עֵגֶל is also used in Lev 9 as a sacrificial animal. There is a parallel between this and כֶּבֶד which is also a sacrificial animal.

¹¹⁹ HALOT thinks this should be read as מְרִאוּ instead of מְרִיא. Therefore instead of the noun מְרִיא, this would be a qal impf of מרא, “to feed together.” But this is a conjecture and would be the only instance of this root. See HALOT, 630, 635. Barthélemy et al. agrees that it should be either ימרו or ימראו.

shall lead them.¹²⁰ The cow and the bear shall pasture together,¹²¹ their young shall lie down together, and the lion shall eat straw as the cattle. The nursing child shall enjoy himself over the hole of the cobra, and he shall stretch his hand safely over the opening¹²² of the viper. They shall not do evil and shall not destroy in the mountain of Yahweh's holiness; and the earth shall be full of the knowledge of Yahweh.

The biggest question of these last four verses is what are the different animals? Do they represent the literal animals, therefore promoting peace between animals and between animals and humans in the Messianic kingdom?¹²³ Or are they symbolic? There are typically three views:¹²⁴ First, that these are literal changes to animal natures and

See Dominique Barthélemy et al., eds., *Preliminary and Interim Report on the Hebrew Old Testament Text Project: Prophetic Books I: Isaiah, Jeremiah, Lamentations*, vol. 4 (New York: United Bible Societies, 1979), 27–28. The LXX used *στυμβόσκαμοι* for גור, then here “inserts” *βόσκαω* (while keeping “fattened calf” for וּמְרִיא). See Ziegler, *Isaias*, 166.

¹²⁰ Gregory takes this small child to be the seed of Jesse, the Messiah. See Gregory the Great, *Homilies on Ezekiel* 2.4.3; Gregory the Great, *Sancti Gregorii Magni: Homiliae in Hiezechihelem Prophetam*, CCSL 142 (Turnholti: Typographi Brepols Editores Pontificii, 1971), 260; Gregory the Great, *The Homilies of St. Gregory the Great on the Book of the Prophet Ezekiel*, trans. Theodosia Gray (Etna, CA: Center for Traditionalist Orthodox Studies, 1990), 195. נהג is always used with a human as the subject, and either a human or animal as the object. Whether it is positive or negative, depends on the context. Here, the leading is in peace in the Messianic kingdom. See W. Gross, “נהג,” *TDOT* 9:257; David Baker, “נהג,” *NIDOTTE* 3:42.

¹²¹ תִּתְרַעֲיָנָה could be either a qal of רעה, “to pasture,” or conjecturally the hitpacl תִּתְרַעֲיָנָה, “to befriend.” See *HALOT*, 1260, 1262.

¹²² This is the only instance of מְאֹרָה. It could possibly come from מְאֹר, “source of light,” as in Gen 1:14–16. *HALOT* thinks it should be read as מְעַרָה, “cave,” which would parallel to the “hole” חֹר in the first half of this verse. See *HALOT*, 539, 615.

¹²³ Olley takes this view. He looks at the other options, but does not take the important step of linking harm from animals to the covenantal curses that are clearly in view here. See John W. Olley, “‘The Wold, the Lamb, and a Little Child’: Transforming the Diverse Earth Community in Isaiah,” in *The Earth Story in the Psalms and the Prophets*, ed. Norman C. Habel, *The Earth Bible* 4 (Sheffield: Sheffield Academic Press, 2001), 223–26. Bauckham thinks that these verse show that the peace is actually between domesticated and wild animals. See Richard Bauckham, “Jesus, God, and Nature in the Gospels,” in *Creation in Crisis: Christian Perspectives on Sustainability*, ed. Robert S. White (London: SPCK, 2009), 214; Bauckham, *Bible and Ecology: Rediscovering the Community of Creation*, Sarum Theological Lectures (Waco, TX: Baylor University Press, 2010), 120.

¹²⁴ Oswalt, *The Book of Isaiah: Chapters 1–39*, 283–84.

affairs.¹²⁵ However, this would require fundamental changes to the nature of predatory animals.¹²⁶ This would also entail the “they” in verse 9 is pointing back to the animals, which is not consistent for this verse in context. The second option is that the animals represent different spiritual states in people. This is the view of Calvin and many early church fathers.¹²⁷ But there is little in the text to point to this. Third, that the state of affairs of the reign of the Davidic king is being symbolically represented here. The single overarching point is that fears and dangers will be removed. This can include fears of animals (since wild animals were part of the covenant curses for disobedience), but more importantly the dangers that these animals are symbolically representing.¹²⁸ This is the

¹²⁵ Gentry, *How to Read and Understand the Biblical Prophets*, 56–57.

¹²⁶ Irenaeus, *Haer.* 5.33.4 (ANF 1:563). Irenaeus also cites Papias as holding this view. See Papias, *Fragments from the Exposition of the Oracles of the Lord* 4 (ANF 1:153–54).

¹²⁷ Eusebius of Caesarea, *Dem. ev.* 3.2; Jerome, *Comm. Isa.* 4.15; Jerome, *S. Hieronymi Presbyteri Opera: Pars I, 2 Opera Exegetica Commentariorum in Esaiam Libri I–XI*, CCSL 73 (Turnholti: Typographi Brepols Editores Pontificii, 1963), 151–52; Jerome, *Commentary on Isaiah*, trans. Thomas P. Scheck, ACW 68 (New York: Newman Press, 2015), 218; Iain M. MacKenzie, *Irenaeus’s Demonstration of the Apostolic Preaching: A Theological Commentary and Translation* (Burlington, VT: Ashgate, 2002), 19, 193; Jerome, *Comm. Os.* 1.2.18; Jerome, *S. Hieronymi Presbyteri Opera: Pars I, 2 Opera Exegetica Commentarii in Prophetas Minores*, CCSL 76 (Turnholti: Typographi Brepols Editores Pontificii, 1963), 29–30; John Chrysostom, *Jud. gent.* 6.8; John Chrysostom, *Apologist*, trans. Margaret A. Schatkin and Paul W. Harkins, FC 73 (Washington, DC: The Catholic University of America Press, 1983), 214; John Chrysostom, *Hom. Matt.* 10.3 (NPNF¹ 10:61); Theodoret of Cyr, *Commentary on Isaiah* 20.65.25; Théodoret de Cyr, *Commentaire Sue Isaïe: Tome III (Sections 14–20)*, SC 315 (Paris: Les Éditions du Cerf, 1984), 330; Gregory the Great, *Homilies on Ezekiel* 2.4.3; Gregory the Great, *Sancti Gregorii Magni*, 259–60; Gregory the Great, *The Homilies of St. Gregory the Great on the Book of the Prophet Ezekiel*, 195. Calvin sees both literal and metaphorical. Calvin does think that animals will become herbivores, but also that these threatening animals are those people who act in violence will become like lambs. See John Calvin, *Commentary on the Book of the Prophet Isaiah*, trans. William Pringle, 4 vols. (Grand Rapids: BakerBooks, 2005), 1:383–84. Tertullian takes the asp and viper as evil spirits that are now conquered. See Tertullian, *Marc.* 4.24 (ANF 3:388). Ambrose states that the hand that goes into the den is the Word of God that was made flesh and defeats the venom of sin. See Ambrose, *Enarrat. Ps.* 37.4; Ambrose, *Commentary on Twelve Psalms*, trans. Íde M. Ni Riain (Dublin: Halcyon Press, 2000), 109; Ambrose, *Sancti Ambrosii Opera: Pars VI Explanatio Psalmorum XII*, CSEL 64 (Wien: Österreichische Akademie der Wissenschaften, 1999), 196

¹²⁸ כַּפִּיר is used to describe Pharaoh and Egypt in Ezek 32:2. It is used of the nations that God will bring as judgment on Israel in Isa 5:29 and 31:4. Buckham does not think this is true here, but offers no argument. See Buckham, *Bible and Ecology*, 121. Tucker rejects the notion that these are *world* powers and that this means world peace since Israel and Judah are in view. See Gene M. Tucker, “The Peacable Kingdom and a Covenant with the Wild Animals,” in *God Who Creates: Essays in Honor of W. Sibley Towner*, ed. William P. Brown and S. Dean McBride Jr. (Grand Rapids: William B. Eerdmans, 2000), 218. However, he does not address the option that these are political enemies of Israel and Judah.

most consistent reading of this passage with other prophetic writings.¹²⁹ Covenant blessings indeed include peace with animals (Lev 26:6; Ezek 34:25); but animals are frequently used to symbolically represent princes (Ezek 22:27) and the people (Ezek 34:6).¹³⁰ The dangers represented here by threatening animals will be banished under the reign of the Davidic king.¹³¹ This could indeed include a restoration of the rightful human rule over creation that was distorted in the fall.¹³² But the more prominent theme is that of strong being dependent on the weak (the wolf and the lamb) that that even death will be conquered (that a child will play over the den of a snake).¹³³ The venom of the asp and viper is also used to represent those who do evil (Deut 32:33; Ps 58:5), from whom Yahweh will deliver his people (Ps 91:3).¹³⁴ This leads to the more natural interpretation in verse 9 that it is humans who must commit to the Holy One and then can they trust one another.¹³⁵

This also aligns with the similar passage in 35:9–10. Here, those returning on

¹²⁹ The verb גּוּר, “to sojourn,” in every other instance is only ever used to describe people, and means to dwell as an alien or dependent. See *HALOT*, 184. To sojourn is to exist somewhere between a native and a foreigner; sojourners are dependent on the hospitality of the natives, lacking the protection of blood relatives. Sojourners place themselves under the legal protection of others. Here, the wolf is the protected sojourner of the lamb. See D. Kellerman, “גּוּר,” *TDOT* 2:443–48. The wolf abandoned their own land to see protection from the lamb. See A. H. Konkel, “גּוּר,” *NIDOTTE* 1:837. Here this means that the nations that were formerly hostile to Israel will be part of the new community under the Messiah.

¹³⁰ Gary V. Smith, *Isaiah 1–39*, NAC 15A (Nashville: B&H, 2007), 268–69.

¹³¹ Watts, *Isaiah 1–33*, 73; Robert Murray, *The Cosmic Covenant: Biblical Themes of Justice, Peace, and the Integrity of Creation*, Heythrop Monographs 7 (London: Sheed & Ward, 1992), 109.

¹³² J. Alec Motyer, *Isaiah: An Introduction and Commentary*, TOTC 20 (Downers Grove, IL: IVP Academic, 2009), 118.

¹³³ Oswalt, *The Book of Isaiah: Chapters 1–39*, 283–84.

¹³⁴ Every instance of both פָּחַד and צָפַעַנִי in the OT are both negative and used metaphorically for humans. See *HALOT*, 990, 1050. See especially the use of צָפַעַנִי in Jer 8:17 of those who will do harm to Israel, in Prov 23:32 of the effect of too much wine, and in Isa 59:5 of the wickedness of Israel.

¹³⁵ Oswalt, *The Book of Isaiah: Chapters 1–39*, 284. Athanasius and Chrysostom think that 11:9 speaks of the successful spread of the gospel that was predicted and has now taken place. See Athanasius, *C. Ar.* 1.13.8 (*NPNF*² 4:341); John Chrysostom, *Jud. gent.* 6.4; John Chrysostom, *Apologist*, 213.

the Way of Holiness will not fear any external threat, here represented by wild beasts.¹³⁶ In chapter 34, wild animals had taken over what had been man's due to the exile of the people. The return from exile is characterized by God's security where none can harm.¹³⁷ Attack by wild animals was part of the covenant curses (Lev 26); the return from exile will be free of danger and fear.¹³⁸ The animals here in 35:9 are used to show that the people returning in 35:10 will have no harm. Evil will be defeated; death will be destroyed.¹³⁹ Likewise, this is also seen in the similar passage in Isaiah 65:21–25. This is a new society which has been promised where harmony will prevail, and old enemies and fears are removed.¹⁴⁰ God will take care of his people and their needs.¹⁴¹ Verses 17–20 speak of God's *people* who will be blessed; it is his people who are in verse 24.¹⁴² The

¹³⁶ John D. W. Watts, *Isaiah 34–66*, revised, WBC 25 (Waco, TX: Word Books, 2005), 541; Motyer, *Isaiah*, 246.

¹³⁷ Oswalt, *The Book of Isaiah: Chapters 1–39*, 626.

¹³⁸ Jerome, *Comm. Ezech.* 11.34.1–31; Jerome, *S. Hieronymi Presbyteri Opera: Commentariorum in Hiezechielem libri XIV*, CCSL 75 (Turnholt: Typographi Brepols Editores Pontificii, 1964), 489; Calvin, *Commentary on the Book of the Prophet Isaiah*, 3:72.

¹³⁹ Ambrose, *Enarrat. Ps.* 38.16; Ambrose, *Commentary on Twelve Psalms*, 152; Ambrose, *Sancti Ambrosii Opera*, 196; John Chrysostom, *Theod. laps.* 1.11 (NPNF¹ 9:99); St. John Damascene, *Barlaam and Ioasaph* 14.124.

¹⁴⁰ Watts, *Isaiah 34–66*, 925; Motyer, *Isaiah*, 451. Calvin continues his position that the animals are different types of people, stating, “beyond all controversy the Prophet speaks allegorically of bloody and violent men.” Calvin, *Commentary on the Book of the Prophet Isaiah*, 4:405–6. Smith does think here that the animals are not metaphorical, but show the removal of the covenant curses of Lev 26:22 of being killed by wild animals. See Gary V. Smith, *Isaiah 40–66*, NAC 15B (Nashville: B&H, 2009), 724.

¹⁴¹ Smith, *Isaiah 40–66*, 723. Of important note here is that here only those who repent are the new Israel; it is no longer a birthright. See Watts, *Isaiah 34–66*, 918.

¹⁴² Olley incorrectly states that the point of this verse has nothing to do with a future “temple worship but an Earth community where all live in mutuality, where all is made right and there is no harming or destroying.” Olley, “‘The Wold, the Lamb, and a Little Child,’” 227. Gardner in the same volume connects the land in 65:16 as the earth, meaning it is in some way a partner with God that one can swear by. However, even she admits that the whole of Isa 65 is concerned with humans and their attitude toward God. See Anne Gardner, “Ecojustice: A Study of Genesis 6.11–13,” in *The Earth Story in Genesis*, ed. Norman C. Habel and Shirley Wurst, *The Earth Bible 2* (Sheffield: Sheffield Academic Press, 2000), 209, 217.

wolf and lion exemplify the dangers to man,¹⁴³ who was supposed to rule over creation as sovereign but has now fallen.¹⁴⁴ Therefore this does include the fact that nature and man will no longer be at odds (as well as the removal of the covenant curses of Lev 26:22); but it is pointing to something even bigger of God removing all dangers and fears from his people.¹⁴⁵

This also goes with the further context of Isaiah in from chapters nine through 24. The land is punished because of the sins of the people (9:19; 13:5, 9, 12). But the wrath of God is on the whole land because of the sin of the people (13:13). People are often referred to metaphorically as animals (Babylon as sheep in 13:14; Moab as lambs to the slaughter in 16:1–2). Wild animals inhabiting the land and their houses is a symbol of the covenant curses and punishment for sin (13:21–22; 14:22–23; 17:2). It is the *people* who are punished, even sons for the fathers (14:21). But Israel (explicitly referred to as a “man”) will turn to her Maker (17:8–8). Cush will be cut down and left for wild animals

¹⁴³ Note also the same usage of רעע and שחת here in Isa 65:25 as well as in Isa 11:9. שחת is mostly used in reference to war and politics. When not in this realm, it speaks of human beings as responsible subjects and culpable for their actions. Here and in Isa 11:9, used to show that only in this coming period will there be no perversion of human actions. See J. Conrad, “שחת,” *TDOT* 14:585–90. The LXX interprets it this way when it translates רעע with *κακοποιέω* and adds an object *οὐδείς*, “no one.” See Ziegler, *Isaias*, 166. The same symbolic usage of the animals is on display here as in 11:9.

¹⁴⁴ Bavinck argues that Isa 11:7 and 65:25 can no more be applied to human and animal affairs before the fall as could Mark 12:25, Luke 20:26, or 1 Cor 6:13. The essential components of humans, animals, and plants are the same both before and after the fall. See Bavinck, *Reformed Dogmatics*, 2:576. It appears that here, however, he is talking about humans killing animals, not about animals killing other animals (being carnivorous). He states elsewhere that animals were herbivores before the fall. See Bavinck, *Reformed Dogmatics*, 3:181.

¹⁴⁵ John N. Oswalt, *The Book of Isaiah: Chapters 40–66*, NICOT (Grand Rapids: William B. Eerdmans, 1998), 662. Watts thinks that since the snake is not mentioned here, it is referring back to Gen 3 that the curse on the serpent has not been lifted. See Watts, *Isaiah 34–66*, 925. See also Smith, *Isaiah 40–66*, 724. Oswalt, however, thinks that since the snake will eat dust forever this means that the curse is indeed broken. See Oswalt, *The Book of Isaiah: Chapters 40–66*, 662. See also Theodoret of Cyr, *Commentary on Isaiah* 20.64.25; Théodoret de Cyr, *Commentaire Sur Isaïe*, 330; Konrad Schmid, “New Creation Instead of New Exodus: The Innerbiblical Exegesis and Theological Transformation of Isaiah 65:17–25,” in *Continuity and Discontinuity: Chronological and Thematic Development in Isaiah 40–66*, ed. Lena-Sofie Tiemeyer and Hans M. Barstad, *Forschungen zur Religion und Literatur des Alten und Neuen Testaments* 225 (Göttingen: Vandenhoeck & Ruprecht, 2014), 187; Gregory of Elvira, *Origen’s Tractate on the Books of Holy Scripture* 5.36–37; Gregorii Iliberritani, *Quae Sypersvnt*, CCSL 69 (Turnholti: Typographi Brepols Editores Pontificii, 1967), 42–43; Jerome, *Comm. Isa.* 18.17; Jerome, *Commentary on Isaiah*, 849; Jerome, *Commentaires de Jerome Sur Le Prophete Isaie: Livres XVI–XVIII*, VL 36 (Freiburg: Herder, 1999), 1872–73.

(18:6); Assyria left the land of the Chaldeans for wild beasts (23:13). These people (Egypt and Assyria) will join Israel to worship, make vows, and become “my people” (19:20–24). God will punish and scatter the “inhabitants” (Isa 24). But who are the inhabitants of the land? The people (24:2) of all types (24:2–4); those who broke the covenant, transgressed, and violated statutes (24:5). These inhabitants (the people) suffer for their guilt, and the earth is cursed because of them (24:6). Few men (inhabitants) are left (24:6). Because of this the plants languish (24:7); and the people mourn (24:7c–11); the earth is punished (24:19–20). This chapter then concludes that the “earth” transgressed. Does this mean people and animals? No. The whole chapter has been explicit that it was the *people* who sinned, and everything under their reign was punished as a result. But this was not limited to Israel’s sin; Egypt, Assyria, and Moab are all listed. Instead the peoples of the earth have sinned. This oracle is not limited to one people.

Similar to what was seen in Genesis 6–9 (and will be seen in Joel 1–2), the sin of the people has brought wrath and punishment upon them and upon all that is under their rule. The enemies of Israel and the covenant curses are often described as wild, harmful beasts. The point of these sections in Isaiah is that under the reign of the Davidic king, people will be restored and God’s new Israel will not fear harm from these curses anymore.

Jeremiah 7:16–26 and 12:1–4

These two portions of the book of Jeremiah are important for they describe the wrath of God being poured out upon the land and animals. The question that arises, similar to in Genesis 6, is whether it is because the animals and land sinned? Or are the land and animals punished because of the sin of the people?

This section in Jeremiah 7 begins with God outlining the depth of sin of his people. Verses 7:16–26 are tied to 7:1–15 which outlines the nation’s apostasy and coming

judgment.¹⁴⁶ They are specifically described as “this people” (הָעָם הַזֶּה) that Jeremiah is not to pray for (7:16),¹⁴⁷ those who are acting wickedly in the cities of Judah and the streets of Jerusalem. They are further described as “sons” and “fathers” and “women”¹⁴⁸ who are making sacrificial cakes to the “queen of heaven”¹⁴⁹ and devote¹⁵⁰ offerings to “other gods.”¹⁵¹ Here it is explicit that it is the *people* who are doing these things to

¹⁴⁶ Peter C. Craigie, Page H. Kelley, and Joel F. Drinkard Jr., *Jeremiah 1–25*, WBC 26 (Dallas, TX: Word Books, 1990), 119.

¹⁴⁷ The judgment described in 7:1–15 might have prompted Jeremiah to pray for mercy. Here Yahweh is preempting that desire. See Craigie, Kelley, and Drinkard, *Jeremiah 1–25*, 122–23. This is not an absolute prohibition, but for a time. He intercedes later in his ministry, showing God’s mercy on humans in the midst of judgment. See Hetty Lalleman, *Jeremiah and Lamentations: An Introduction and Commentary*, TOTC 21 (Downers Grove, IL: IVP Academic, 2013), 09.

¹⁴⁸ The apostasy has made it all the way into family life. The image here of gathering wood and baking bread is like a picnic; but here it is in false worship. See Craigie, Kelley, and Drinkard, *Jeremiah 1–25*, 123. Not only men have committed apostasy, but also the women and children. See J. A. Thompson, *The Book of Jeremiah*, NICOT (Grand Rapids: William B. Eerdmans, 1980), 85; John Calvin, *Commentaries on the Book of the Prophet Jeremiah and the Lamentations*, trans. John Owen, 5 vols. (Grand Rapids: BakerBooks, 2005), 1:385–86. The sin is being done by the entire nation, all the *people*.

¹⁴⁹ The form מַלְכֵת is difficult; it only exists in Jer. HALOT posits possibly also “army” of heaven; but decides on “queen” based upon the usage in Jer 44:17–19, 25. See HALOT, 593. The “Queen of Heaven” is probably someone worshipped in Israel due to Assyrian or Babylonian influence, such as the Assyrian goddess Ishtar. See H.-J. Fabry, “מַלְכֵת,” *TDOT* 8:369; Philip J. Nel, “מַלְכֵת,” *NIDOTTE* 2:957. Ackerman thinks this is the Canaanite goddess Astarte, who is associated with fertility and war and has astral features. However, women do not play a role in this cult. Therefore he posits that this is syncretism between Astarte and Ishtar, the Assyrian counterpart where women *do* play a role in the cult. See Susan Ackerman, “Queen of Heaven,” *Eerdmans Dictionary of the Bible*, 1103–4. The LXX uses στρατιᾶ τοῦ οὐρανοῦ, “to the host of heaven.” See Joseph Ziegler, ed., *Jeremias, Baruch, Threni, Epistula Jeremiae*, Septuaginta: Vetus Testamentum Graecum, Auctoritate, Academiae Scientiarum Gottingensis editum 15 (Göttingen: Vandenhoeck & Ruprecht, 1976), 186. The Hexaplaric witnesses use βασιλίσση τοῦ οὐρανοῦ here, the same that is used in Jer 44:17–19, 25 (Jer 51:17–19, 25 LXX). See Ziegler, *Jeremias, Baruch, Threni, Epistula Jeremiae*, 186, 437–38, 450.

¹⁵⁰ The infinitive absolute is never used with prepositions. However, if the infinitive is connected to another infinitive construct which has a preposition (as here, לְעֹשֶׂה is connected to בְּ), then the infinitive takes the form of the absolute since it is “released” from its connection to the preposition. See GKC §113e; *IBHS* §35.5.4a. Joüon, however, argues that the form is the infinitive absolute because it is connected by the waw to the previous verb (עֹשֶׂה) which here is a ptc, which both describe what the women are doing. See Joüon §123x. However, the context leads that both infinitives are actually what the men, sons, and women are all doing, since it takes wood and fire to cook the dough to actually make the cakes.

¹⁵¹ The evil has rooted itself so deep in the people, that they are devoted to other gods in a total way. See Thompson, *The Book of Jeremiah*, 285–86.

provoke God.¹⁵² Yahweh asks rhetorically if it is really him that they are provoking, or is it really that they are shaming themselves?¹⁵³

It is *for this reason*—that the *people* have rejected Yahweh—that Yahweh’s wrath will gush forth upon man and beast, upon the trees of the field, and on the fruit of the ground.¹⁵⁴ His wrath will burn and not go out.¹⁵⁵ This links clearly to what was seen in Genesis 6–9 where the sin of the image bearers inflicts punishment upon them, as well as on everything under their dominion. Just like in Genesis 3, here the land is punished on account of man, because man has caused even the land to be polluted.¹⁵⁶

Yahweh then “commands” the people to go ahead and sacrifice more offerings.¹⁵⁷ It was not sacrifices that Yahweh first commanded¹⁵⁸ their fathers, but obedience.¹⁵⁹ They are already so wicked, that their sacrifices do not matter.¹⁶⁰ They were

¹⁵² Nearly every usage of בעס is in the hiphil, as here. 11 of 46 uses are in Jer. God is the one being provoked in 38 of 46. There is an interpersonal context in every usage (with one exception in Qoh). Here, denotes provoking to anger. This follows Deut 32:21 where they provoke with things that are not really gods. See N. Lohfink, “בעס,” *TDOT* 7:283–87. The primary usage of this word in the hiphil is Israel’s worship of other gods. Yahweh has a singular claim over the people of Israel which has been ignored. See Jerome F. D. Creach, “בעס,” *NIDOTTE* 2:685. This word and the wrath that comes for is tied to the covenantal nature of Yahweh with his people.

¹⁵³ They will endure wrath and disgrace, because they have turned to idols and rejected Yahweh. See Horst Seebass, “בושׁ,” *TDOT* 2:55; Philip J. Nel, “בושׁ,” *NIDOTTE* 1:626. This is something that only people can do.

¹⁵⁴ אָם is used here for “man”, and אֲדָמָה is for “ground,” clearly showing the link to the sin of people as the reason for the wrath.

¹⁵⁵ The qal of כָּבַה here shows the inescapable coming of Yahweh’s judgment, in duration and violence. See A. Baumann, “כָּבַה,” *TDOT* 7:39.

¹⁵⁶ Koch, *TDOT* 4:314.

¹⁵⁷ The imperative here is used in an ironic way, similar to Judg 10:14, Isa 47:12, Ezek 20:30, and Amos 4:4. See GKC §110a.

¹⁵⁸ צוה here, with צִוְּךָ, is to command people. See *HALOT*, 1010.

¹⁵⁹ It was only after the covenant was ratified, based upon their obedience, in Exod 9:3–8 that the sacrificial system was given. See Thompson, *The Book of Jeremiah*, 287–88.

¹⁶⁰ F. B. Huey Jr., *Jeremiah, Lamentations*, NAC 16 (Nashville: B&H, 1993), 109; Craigie, Kelley, and Drinkard, *Jeremiah 1–25*, 124.

to walk in the way that God commanded, and they would be His people. But instead their fathers did not incline their ears, but instead walked in the stubbornness of their heart. Yahweh sent servants and prophets from when their fathers came out of Egypt all the way up until now, day after day.¹⁶¹ But this people did not incline their ear, they hardened their stiff-neckedness,¹⁶² and did even more evil¹⁶³ than their fathers. This continues for the rest of the chapter, where the punishment on land and animals is said to come about explicitly because of the sins of the people.¹⁶⁴ Jeremiah is told to speak to the people (7:27), but they will not answer. The nation (people) will be cut off (7:28), and Yahweh has rejected this generation (of people) in his wrath (7:29).

The point that is being made is that the beasts and the land are “punished” because of the sin of man.¹⁶⁵ But it not just this. As will be seen in Joel, the land and animals are punished *in order to* show the people just how displeased God is with them. All those things under the dominion of man as vice-regent of God are punished because their ruler sinned. Therefore God is setting before their eyes the consequences of their sin

¹⁶¹ The infinitive absolute is used in Jer as an adverbial expression (all except one with God as the subject) for “over and over.” See *BHRG*² 20.2.4.1.2; Joüon §123r.

¹⁶² The combination here of קשה and עָרָךְ always refers to people, and is usually directly modifying עַם. This usually serves as an epithet for Israel, signifying rebelliousness. See M. Zipor, “קָשָׁה,” *TDOT* 13:192; Larry Walker and I. Swart, “קשה,” *NIDOTTE* 3:998. The LXX has “they stiffened their necks more than their fathers.” Aquila brings it back closer to the Hebrew, where Symmachus says they stiffened their “sinews, tendons.” See Ziegler, *Jeremias, Baruch, Threni, Epistula Jeremiae*, 188.

¹⁶³ The רעע that is done that is being judged is explicitly done by people (Jer 4:22). The disaster here is similar to 4:23–26. The sin of the people affects the rest of creation, which they are to rule over. This is not an “environmental disaster;” instead it is the wrath of God against the sin of man. See Lalleman, *Jeremiah and Lamentations*, 94.

¹⁶⁴ The animals here are tied to the covenant curses in Lev 26. This is made further clear by the link between Jer 7:9 and the references in this passage to the exodus from Egypt and the disobeying of God’s law to the Decalogue. See E. Coye Still IV, “‘As I Commanded Your Fathers’: The Decalogue in Jeremiah,” *JETS* 64, no. 3 (2021): 498–99.

¹⁶⁵ Craigie, Kelley, and Drinkard, *Jeremiah 1–25*, 124; Jerome, *Comm. Jer. 7:20*; Jerome, *S. Eusebii Hieronymi Opera: Sect. II Pars I in Hieremiam Prophetam Libri Sex*, CSEL 59 (New York: Johnson Reprint Corporation, 1961), 101–2; Jerome, *Commentary on Jeremiah*, trans. Michael Graves, ACT (Downers Grove, IL: IVP Academic, 2011), 52.

so that they might turn from their wicked ways.¹⁶⁶

This is continued in the next section under review in 12:1–4.¹⁶⁷ Here, Jeremiah is lamenting that the guilty are prospering while Israel is to be judged.¹⁶⁸ Jeremiah is lodging a “legal” complaint.¹⁶⁹ The wicked are prospering, and those who deal treacherously are succeeding,¹⁷⁰ which goes against the covenant rules for prosperity.¹⁷¹ They are firmly rooted and bear fruit. Jeremiah asks, instead, that they be set aside for slaughter as sheep.¹⁷² The build up ends in verse 4. Jeremiah laments that even the fields wither, and the beasts and flyers dwindle due to the evil of those who inhabit the land. Jeremiah has already spent 12 chapters outlining the evil of the people that is being judged.¹⁷³ But who are those that “dwell in the land?” Could this include the animals? Though **ישב** can sometimes be used for animals that are sitting, or hiding, the vast majority

¹⁶⁶ Calvin, *Commentaries on the Book of the Prophet Jeremiah and the Lamentations*, 1:389.

¹⁶⁷ Jer 12:1–4 is part of a larger unit, but can be considered on its own in a single unit. See Katherine M. Hayes, “*The Earth Mourns*”: *Prophetic Metaphor and Oral Aesthetic*, *Academia Biblica* 8 (Atlanta: Society of Biblical Literature, 2002), 90–92.

¹⁶⁸ Craigie, Kelley, and Drinkard, *Jeremiah 1–25*, 176–77. Contra Lalleman, *Jeremiah and Lamentations*, 139.

¹⁶⁹ Craigie, Kelley, and Drinkard, *Jeremiah 1–25*, 79; Lalleman, *Jeremiah and Lamentations*, 139; Thompson, *The Book of Jeremiah*, 353. **רשע** is a wicked person who is expected to be declared guilty in a court. In Jer 5:24–25 it is used in a similar context as here, where the iniquities of the people have disrupted the natural order. See H. Ringgren, “**רשע**,” *TDOT* 14:3–4. It always has in mind evil intent, wickedness, and injustice against God or another person. The most common antithesis is **צדק**. The wicked person is often equated with transgressors, evil doers, evil men, sinners, etc. See Eugene Carpenter and Michael A. Grisanti, “**רשע**,” *NIDOTTE* 3:1201. As is clear, this is only ever humans.

¹⁷⁰ **בגד** are those who act treacherously with respect to covenantal faithfulness. See Seth Erlandsson, “**בגד**,” *TDOT* 1:470–71. Covenantal unfaithfulness to Yahweh is often compared to marital unfaithfulness, especially in the early chapters of Jer. See Robin Wakely, “**בגד**,” *NIDOTTE* 1:587.

¹⁷¹ Huey, *Jeremiah, Lamentations*, 139.

¹⁷² Lalleman, *Jeremiah and Lamentations*, 139. This is similar to the usage in 1 Pet 5. Comparing people to the slaughter of animals is a negative thing for the people, but does not say anything negative about the animal itself.

¹⁷³ This is the same word (**רעה**) used in Gen 6:5 to describe the hearts of the people which brings the judgment of God on all, including the land and animals, for the sins of the people.

of uses are for human or divine subjects.¹⁷⁴ Here Jeremiah has been clear that those doing evil are the people only.¹⁷⁵ Those dwelling in the land are therefore only the people.¹⁷⁶ The evil of these people then causes the herbage to wither.¹⁷⁷ The beasts and the flyers¹⁷⁸ likewise dwindle,¹⁷⁹ for they say that he will not see their end.¹⁸⁰ Like in chapter 7, Jeremiah is showing the extent of God’s wrath that if the animals and land are punished for the sins of the people, the people will not be spared.¹⁸¹ The moral behavior of man affects

¹⁷⁴ It is used 1030x for human subjects, 45x for divine subjects, 8x for inanimate objects, and only once for animals in Job 38:30. See M. Görg, “ישב,” *TDOT* 6:423.

¹⁷⁵ רעע and its various forms are used in Jer 2x more as in any other book. רעע in the rest of the OT is always based upon Gen 3 which shows that humanity alone is responsible for evil. See D. Rick, “רעע,” *TDOT* 13:580. Though רעע can express natural evil, in Jer it is used specifically for Israel’s outright sin and wickedness. See David W. Baker, “רעע,” *NIDOTTE* 3:1156. The LXX also interprets it this way. The beasts and flyers are both neut, but the participle of κατοικέω is masc, so is not the animals. See Ziegler, *Jeremias, Baruch, Threni, Epistula Jeremiae*, 210.

¹⁷⁶ Hayes, “*The Earth Mourns*,” 94. Clough thinks that this includes animals, but does not defend this statement with evidence. See David L. Clough, *On Animals: Systematic Theology*, vol. 1 (London: T&T Clark, 2012), 37.

¹⁷⁷ Most likely due to drought. See Craigie, Kelley, and Drinkard, *Jeremiah 1–25*, 180; Hayes, “*The Earth Mourns*,” 94. Drought is a common theme in the covenant curses. See Huey, *Jeremiah, Lamentations*, 140. עֵשֶׂב is the same word used for the food given to animals in Gen 1:30, for that which man cultivates in Gen 2:5, and for what God had given to man in Gen 9:3. This is clearly what is in view here, as well as in the similar usage in Jer 14:6. When man fails, that which God has caused to grow for the animals (Ps 104:14) withers, and the animals suffer. Therefore the command that God gave for the animals to be fruitful and multiply cannot be fulfilled due to the sins of the humans who are to have dominion over the earth. The pastures dry up in Jer 23:10 due to the sin of the adulterers.

¹⁷⁸ See also Hos 4:3 for the beasts and flyers languishing because of the sins of the people

¹⁷⁹ ספה is also used in Gen 18:23, 19:15, 17 in judgement on Sodom and Gomorrah. There it is used to question whether the righteous ought to be “swept away” along with the guilty. See H. Ringgren, “ספה,” *TDOT* 10:304; P. J. J. S. Els, “ספה,” *NIDOTTE* 3:278. In that context, the answer is no. Here, however, in a similar context where one party is being punished because of the sins of another, the answer is yes! In this case, the animals are under the dominion of man and therefore the “innocent” are indeed punished with the guilty. A similar situation appears in Num 16:26.

¹⁸⁰ Who is the “they?” אַתְּרִית is used in Jer 5:31 where Yahweh questions what the *people* will do when they see the “end” of their actions. See Horst Seebass, “אַתְּרִית,” *TDOT* 1:208. *TDOT* argues that the “they” here is the people of Israel, meaning that the people are not outraged that the wicked prosper and therefore think that God does not care what happens to them. See Seebass, *TDOT* 1:208.

¹⁸¹ Calvin, *Commentaries on the Book of the Prophet Jeremiah and the Lamentations*, 2:128.

the whole of their domain,¹⁸² even when it looks like they are exempt from punishment.¹⁸³

This analysis also fits well within the broader scope of Jeremiah. In the first 13 chapters, Jeremiah is laying out his case against the people of Israel.¹⁸⁴ He is quite explicit in who is being called to repent: the people;¹⁸⁵ men and women;¹⁸⁶ sons and daughters, fathers and mothers;¹⁸⁷ neighbors and friends;¹⁸⁸ Israel and Judah;¹⁸⁹ priests, prophets, shepherds and kings;¹⁹⁰ inhabitants;¹⁹¹ adulteress/whore;¹⁹² and those who do things that only people can do, such as worship other gods and make idols,¹⁹³ reject the law,¹⁹⁴ have uncircumcised ears,¹⁹⁵ are circumcised only the flesh,¹⁹⁶ those who make sacrifices and

¹⁸² Lalleman, *Jeremiah and Lamentations*, 140; Thompson, *The Book of Jeremiah*, 355; Jerome, *Comm. Jer.* 12:4; Jerome, *S. Eusebii Hieronymi Opera*, 153; Jerome, *Commentary on Jeremiah*, 78.

¹⁸³ Huey, *Jeremiah, Lamentations*, 140.

¹⁸⁴ In the lists that follow, the versification follows English translation.

¹⁸⁵ Jer 2:11,13,32; 4:11,22; 5:21,23,31; 6:19,21; 7:12,16; 8:5,11,21,22; 9:1,2,7,15; 10:25; 11:4,14; 13:10–11. Jer 11:1–17 is extremely clear. Jeremiah writes over and over that it is the people, men, fathers, inhabitant, etc, who have broken the covenant.

¹⁸⁶ Jer 3:1; 4:3; 5:1,26; 7:18; 8:4,6,9; 9:2,17,20–22; 11:1,2,22–23.

¹⁸⁷ Jer 2:4,9,30; 3:14,22,25; 4:11,22; 5:7; 6:21; 7:18; 8:19,21,22; 9:1,4,14,16; 11:22; 12:6.

¹⁸⁸ Jer 6:21; 9:4,5; 12:14.

¹⁸⁹ Jer 2:6; 3:6,8,11,21; 4:1,11; 5:20; 6:1; 7:12,17,30; 10:1; 11:1; 13:11,19.

¹⁹⁰ Jer 2:8,26; 5:13,31; 6:13; 8:1 (4x), 8 (scribes), 10; 10:21; 13:13.

¹⁹¹ Jer 13:13. The inhabitants here are clarified as kings, priests, prophets and the “inhabitants of Jerusalem.” In Jer 8:1 after listing the types of rulers, Jeremiah speaks of the “inhabitants of Jerusalem” who are under these rulers. In 8:2, Jeremiah states that these are the ones that have worshipped the sun and moon and their host, clearly specifying that the “inhabitants” are people.

¹⁹² Jer 3:7,8,20; 5:7,15; 6:15; 9:2; 13:27.

¹⁹³ Jer 1:16; 7:18,30; 8:2, 19; 10:3–4; 11:12; 13:10.

¹⁹⁴ Jer 6:19; 8:9.

¹⁹⁵ Jer 6:10.

¹⁹⁶ Jer 9:25–26. Here it also gives a list of nations of people.

burnt offerings,¹⁹⁷ and do evil things that only people can do.¹⁹⁸

Those who have sinned are also called to return to the Lord by doing things that only humans can do: swear;¹⁹⁹ remove idols/false gods;²⁰⁰ circumcise/wash their hearts;²⁰¹ assemble;²⁰² walk in the good way/obedience;²⁰³ put on sackcloth;²⁰⁴ do not oppress the sojourner;²⁰⁵ and execute justice.²⁰⁶ Those who have sinned are only humans, and only humans are those who are called to return to Yahweh.

Jeremiah also lists who it is that will be punished due to the sins of the people listed above: the flocks and herds;²⁰⁷ birds/flyers;²⁰⁸ the land;²⁰⁹ heavens and earth;²¹⁰

¹⁹⁷ Jer 6:20; 7:21.

¹⁹⁸ Jer 7:8,13; 9:3,5–6,8,13–14; 13:23,27.

¹⁹⁹ Jer 4:2.

²⁰⁰ Jer 4:1; 7:6.

²⁰¹ Jer 4:4,14.

²⁰² Jer 4:5.

²⁰³ Jer 5:16; 7:23.

²⁰⁴ Jer 6:26. As will be seen later, animals are called to put on sackcloth in Jonah 3. Here, however, those who put on sackcloth are explicitly called the “daughter of my people.” Only people put on sackcloth here.

²⁰⁵ Jer 7:6.

²⁰⁶ Jer 7:6.

²⁰⁷ Jer 3:24; 5:17; 7:20 (beast); 9:10; 10:21; 12:4.

²⁰⁸ Jer 4:25; 9:10; 12:4.

²⁰⁹ Jer 5:17; 6:6; 7:20,34; 8:13; 9:12; 12:4,11.

²¹⁰ Jer 4:23.

people;²¹¹ inhabitants;²¹² and flesh.²¹³ Therefore in the entirety of these 13 chapters, it is clear that it is only humans who have sinned and are called to repent and return to Yahweh, but it is the people as well as the land and animals that will suffer because of the sins of the people. This is the same as in the passages analyzed in Jeremiah 7 and 12.

There is also rhetorical/anthropomorphic language used in these 13 chapters: the heavens should be appalled;²¹⁴ Israel is portrayed as animals who are lost and gone astray;²¹⁵ people are said to talk to (worship) trees;²¹⁶ people are compared to animals in order to shame them;²¹⁷ people are referred to as plants;²¹⁸ and the people who are coming against Israel in judgment are portrayed as animals.²¹⁹ This last group is explicitly called a people in Jeremiah 6:22, showing that it is metaphorical.²²⁰

This analysis shows that Jeremiah is abundantly clear that it is humans who have sinned (even though sometimes they are *portrayed* as animals rhetorically), and that the animals under their dominion will suffer for the sin of humans. This indeed shows the closeness of animals to humans; but it also clearly shows the distinction. Animals are never said to be responsible for the suffering and punishment upon them; instead the

²¹¹ Jer 3:24; 4:25,29,31; 5:17; 6:11; 7:20; 9:10.

²¹² Jer 6:12. This is only people because it is further described as those who live in houses, who have fields and wives.

²¹³ Jer 12:12.

²¹⁴ Jer 2:12.

²¹⁵ Jer 2:23–24; 5:8,27; 8:6; 11:19; 13:17,20.

²¹⁶ Jer 2:27.

²¹⁷ Jer 8:7. Humans should know better than animals! This sort of rhetorical language is also used in Joel 1–2, as will be seen.

²¹⁸ Jer 11:16–17,19; 12:2.

²¹⁹ Jer 2:15,30; 4:7; 5:6 (3x); 7:33; 8:16–17; 12:3,5,8–9.

²²⁰ This adds weight to the analysis in the last section that the peace between animals and people is also being used metaphorically with regard to the dangers faced by other nations.

humans who have dominion over them and being shamed by the suffering of the animals in their domain. This likewise shows the great distinction.

Hosea 2:14–25 (2:12–23 Eng) and Ezekiel 34:22–28

These two sections are both similar and important because they both deal with God making a covenant between man and animals, or man and non-human creation. Yahweh begins in Hosea 2:14²²¹ speaking of the judgment that will he will bring on Israel for her unfaithfulness.²²² The vines and fig trees which were given by her false idols will be given instead to the wild animals (חַיֵּי הַשָּׂדֶה)²²³ for food. This is important when looking at the context of the covenant made with the wild animals (חַיֵּי הַשָּׂדֶה) in 2:20. As was seen in both Isaiah and Jeremiah previously, here the animals of the field are being used to describe covenant punishment that comes upon Israel because of her disobedience and covenantal unfaithfulness.²²⁴ The vines and fig trees, which were Israel's boast, now are undergrowth (יַעַר), and food for animals.²²⁵ Verse 15 then is explicit that Yahweh is visiting this punishment on Israel because she went after other gods and was unfaithful to

²²¹ In this section, I will refer to the MT versification.

²²² The desolation described here is complete. Trees cannot be replanted easily. That animals are eating what remains shows that there are not enough people to keep them away. See Duane A. Garrett, *Hosea, Joel*, NAC 19A (Nashville: Broadman & Holman, 1997), 84. That the land is reverting to wilderness is a punishment for covenantal disobedience described in Lev 26:2, 22. See J. Andrew Dearman, *The Book of Hosea*, NICOT (Grand Rapids: William B. Eerdmans, 2010), 118; Delbert R. Hillers, *Treaty-Curses and the Old Testament Prophets*, *Biblica et Orientalia* 16 (Rome: Pontifical Biblical Institute, 1964), 54.

²²³ The “living of the field” here is a common term seen throughout the OT, beginning in Gen 1, for those animals that are not domesticated, standing in contrast to the domesticated בְּהֵמָה.

²²⁴ Michael DeRoche, “The Reversal of Creation in Hosea,” *VT* 31, no. 4 (October 1981): 406.

²²⁵ The LXX adds “birds of heaven” and “creeping things on the ground” that will feed on the undergrowth, assimilating to 2:20. See Anthony Gelston, preparer, תְּרֵי עֶשֶׂר *The Twelve Minor Prophets*, ed. A. Schenker et al., *BHQ* 13 (Stuttgart: Deutsche Bibelgesellschaft, 2010), 5.

Yahweh. Therefore²²⁶ Yahweh will bring Israel into the wilderness²²⁷ and speak to her heart.²²⁸ There Yahweh will give to her vineyards²²⁹ and the Valley of Achor will be a door of hope.²³⁰ Israel will respond willingly²³¹ as in the days of her youth when she went up from Egypt. In that day, Israel will no longer call Yahweh “my Baal,”²³² but she will call him “my husband.”²³³ Yahweh will then turn the names of the Baals from their mouths so that they do not remember them anymore.

Verse 20 is then the crux of the matter. Yahweh here will “cut a covenant” for them (Israel)²³⁴ with the wild animals (“living of the field”), the flyer of the heavens, and

²²⁶ The argumentative and conclusive sense of לָכֵן here combines the adversative grounds of v. 15 with the consequences of v. 16. See *BHRG*² §40.35f.

²²⁷ *TDOT* argues that the wilderness here does not have a negative connotation. Instead, Israel must travel through the wilderness in order to be brought back to Yahweh. Perhaps it is harkening back to the first year of the wilderness in Exodus. See S. Talmon, “מִדְבָּר,” *TDOT* 8:111, 116. But the wilderness is also a threat to life, meant to point the people to Yahweh. See Garrett, *Hosea, Joel*, 89.

²²⁸ The reversal of judgement here is pronounced in stark terms—as a marriage. See David Allen Hubbard, *Hosea: An Introduction and Commentary*, TOTC (Downers Grove, IL: Inter-Varsity Press, 1989), 83–84; Dearman, *The Book of Hosea*, 121. Yahweh will bring her back after her punishment. See Douglas Stuart, *Hosea–Jonah*, WBC 31 (Waco, TX: Word Books, 1987), 63.

²²⁹ For פָּרֶם in the MT, the LXX uses κτήμα, “possessions,” which BHQ sees as a shift in meaning. Aquila uses ἀμπελουργός, “vinedresser,” which is probably from a different vocalization, פָּרֶם. Symmachus and the Syriac use ἀμπελῶνας which follows the MT. See Joseph Ziegler, ed., *Duodecim Prophetæ*, Septuaginta: Vetus Testamentum Graecum, Auctoritate, Academiae Scientiarum Gottingensis editum 13 (Göttingen: Vandenhoeck & Ruprecht, 1984), 151; Gelston, תרי עשר *The Twelve Minor Prophets*, 6.

²³⁰ See Isa 65:10 for a similar usage in a similar context, where animals are seen as punishment and the promise of restoration is freedom from fears of punishment.

²³¹ Aquila, Theodotion, and the Vulgate follow the MT with ὑπακούω, “to obey, listen, give ear,” reading ענה I, “to respond willingly.” The LXXG, Syriac, and Symmachus read ענה II, “emaciated, weak, made low” and therefore translate this with ταπεινώω, “to be humbled, abased.” See Ziegler, *Duodecim Prophetæ*, 151; Gelston, תרי עשר *The Twelve Minor Prophets*, 6.

²³² Bavinck thinks this is an early usage of בָּעַל for Yahweh with a similar meaning as Adonai, but that it was discontinued due to the idolatrous connotations. See Bavinck, *Reformed Dogmatics*, 2:140.

²³³ The LXX adds με after the first verb קרא (αλάεω), assimilating to the לי after the second instance of קרא. It also changes the verbs from 2fs to 3s, from “you shall call” to “she shall call.” The Hexaplaric witnesses all return to 2fs, but keep the assimilated με after the first verb. See Ziegler, *Duodecim Prophetæ*, 151; Gelston, תרי עשר *The Twelve Minor Prophets*, 56*.

²³⁴ Braaten thinks that the fem sing pronouns here refer to the land, not to Israel. See Laurie J. Braaten, “Earth Community in Hosea 2,” in *The Earth Story in the Psalms and the Prophets*, ed.

the crawlers of the land.²³⁵ And the bow and sword and war will Yahweh “break” from the earth and they (Israel) will lie down in security.²³⁶ As has been seen, the wild animals (“living of the field”) are the same as in verse 14 that were given as punishment to Israel because of her covenantal disobedience.²³⁷ The bow and sword here show that the covenant will bring peace for Israel so that she can lie down in security. This is the same imagery and terminology that has already been seen in both Isaiah 11 and 65. The point is not specifically about a covenant between humans and non-humans.²³⁸ Instead, the animals are here a foil for the punishment brought by covenant disobedience. When Yahweh brings his people back and turns them from their idolatry, this punishment (covenantal curse) will be removed so that they can dwell in security.²³⁹ Just as in Isaiah and Jeremiah, this can indeed include peace between humans and animals, since it was

Norman C. Habel, *The Earth Bible 4* (Sheffield: Sheffield Academic Press, 2001), 195. However, the same fem sing pronouns were used in 2:15–17 to refer to Israel (as Braaten admits). There is no reason to assume that the text switches the referent here. Therefore his conclusion that the covenant in 2:18 is not between humans and animals, but that it is a covenant between God and the totality of the Earth (land, people, and animals) is unwarranted. He further thinks that the point of this covenant is because the animals have suffered at the hands of humans after human sin (the suffering is indeed true), and therefore “God gives the animals a new dominant role in Earth community.” Braaten, “Earth Community in Hosea 2,” 197. However, this ignores the clear context of 2:15–17 of the restoration of Israel into covenantal obedience.

²³⁵ The animals here are the punishment that was described in 2:15. The three-fold usage of types of animals points back to Gen 1. The bringing back of animals under the dominion of man is linked to the end of warfare (seen explicitly in Ezek 34 in the next section), of Israel being in peace and security. See John Calvin, *Commentaries on the Twelve Minor Prophets*, trans. John Owen, 5 vols. (Grand Rapids: BakerBooks, 2005), 1:110; Garrett, *Hosea, Joel*, 92. The animals here are being used to show not only the covenantal curse, but also the sin of man as vice-regents over creation.

²³⁶ Both removal of harm from animals and removal of harm from people reverse the covenantal curses for disobedience. See Stuart, *Hosea–Jonah*, 58; Hubbard, *Hosea*, 85–86; *KtC²*, 580. The blessing of the covenant of peace with animals is first and foremost for the benefit of Israel, though it also has ramifications for the animals who are to be under their dominion.

²³⁷ The covenant made here is imposed on the rest of creation on behalf of God’s people. Attacks from wild animals and destruction from war have been common motifs of punishment for covenantal disobedience. See Stuart, *Hosea–Jonah*, 58–59.

²³⁸ The covenant here promises peace for the people of Israel, though peace for non-human life is implied by referring back to Gen 3. The covenant here is unilateral, imposed on the rest of creation by Yahweh. See Dearman, *The Book of Hosea*, 126; Perangin-angin, “The Interrelationships of Humankind, Animals, and Plants as Presented in the Old Testament,” 114.

²³⁹ *KtC²*, 580; Tucker, “The Peacable Kingdom and a Covenant with the Wild Animals,” 223.

man's sin that brought disorder to all under his dominion.²⁴⁰ Moreover, this covenant will also result in the reclamation of the fields and vineyards for the people as means of food-production for the people. Therefore the covenant is not only the security from harm, but also the return of the proper created order.²⁴¹ The thrust of this passage is that animals are being used as a metonymy for the covenant curses that are brought upon Israel. This is further shown by the fact that Yahweh stated in 1:7 that he will not save Israel by bow or sword or war; these here are down to be brought upon Israel as punishment.

The imagery continues in verse 21 where Yahweh will betroth Israel in righteousness and loyal-love forever.²⁴² Yahweh will answer the heavens, and they will answer the earth.²⁴³ And the land will answer with new grain and new wine. This looks back to verse 14 where the vineyard that Israel received from her Baals was eaten by animals. Now Yahweh has given Israel new vineyards (2:17) which here produce new wine, and the land gives fresh oil and grain. Here the covenant curses are reversed and Yahweh gives covenant blessings.²⁴⁴ The people are again "my people."²⁴⁵

Ezekiel 34 contains a similar promise of return from exile for Israel. Yahweh promises that his sheep will never be used for spoil,²⁴⁶ and that Yahweh will judge

²⁴⁰ This can be seen here in Hos 4:1–3 as will be seen. Since the sin of the people extends to the non-human creation under their rule, peace for the people of Israel means peace for non-human creation as well. See Dearman, *The Book of Hosea*, 126.

²⁴¹ DeRoche, "The Reversal of Creation in Hosea," 406–7.

²⁴² The switch from third person objects to second person, "I will betroth *you*" shows the intimacy by which Yahweh will accomplish this. See Hubbard, *Hosea*, 87.

²⁴³ God will move all creation to bring about the restoration of Israel! This shows how important Israel is, speaking of her in cosmic terms. See Garrett, *Hosea, Joel*, 95–96.

²⁴⁴ The restoration of the land, agricultural bounty, and freedom from attack by animals are covenant blessings for the benefit of Israel. See Hubbard, *Hosea*, 89; Stuart, *Hosea–Jonah*, 60; Dearman, *The Book of Hosea*, 130–31.

²⁴⁵ The use of metaphorical language continues with the people here being "sown" in the land.

²⁴⁶ The judgment here is freedom from oppression. See John. W. Wevers, ed., *Ezekiel*, *The Century Bible* (London: Nelson, 1969), 262.

between sheep and sheep.²⁴⁷ The coming Davidic King will shepherd over them and Yahweh will be there God.²⁴⁸ Then in verse 25, similar to Hosea 2:20, Yahweh will make a covenant of peace with Israel,²⁴⁹ and will remove malicious wild animals (“living malicious”) from the land²⁵⁰ so that they (Israel) can dwell in the wilderness in peace.²⁵¹ Similar to Hosea 2:20, the wild animals (“malicious living”) are describing the dangers to Israel,²⁵² who here are depicted as Yahweh’s sheep.²⁵³ This covenant promise is tied back to verse 22 where Yahweh states that Israel will no longer be for spoil. This punishment was forewarned by Ezekiel in 5:17 and 14:15, 21, and promised in Leviticus 26:6.²⁵⁴ This same covenant of peace is promised in Ezekiel 37:26. It is important to note that here the

²⁴⁷ The conceptual distinction of the two types of sheep is shown by the use of *רֹמֵשׁ*. See *BHRG*² §39.7.3.

²⁴⁸ The shepherd will bring peace for the people. See John B. Taylor, *Ezekiel: An Introduction and Commentary*, TOTC 22 (Downers Grove, IL: IVP Academic, 1969), 216. This is part of Yahweh’s covenantal relationship with his people. See Leslie C. Allen, *Ezekiel 20–48*, WBC 29 (Dallas, TX: Word Books, 1990), 163.

²⁴⁹ The “covenant of peace” points back to Gen 9. The term only appears in Gen 9, here, and in Ezek 37 which is a summary of this passage. Like Hos 2:20, this covenant is established unilaterally by Yahweh. See Daniel I. Block, *The Book of Ezekiel: Chapters 25–48*, NICOT (Grand Rapids: William B. Eerdmans, 1998), 301–3. However, the difference is that here the covenant is only between Yahweh and his people, which a benefit of the covenant being freedom from malicious animals. In Hos 2:20, the covenant is made with animals on behalf of the people. The two passages are clearly referring to the same promise of return from exile, so the fact that this covenant is between Yahweh and the people ought to inform what Yahweh means by forming a covenant with the animals on behalf of the people.

²⁵⁰ Like Hos 2, Ezek here is referring back to Lev 26:4–13. See Block, *The Book of Ezekiel: Chapters 25–48*, 303–5; Wevers, *Ezekiel*, 263; Hillers, *Treaty-Curses and the Old Testament Prophets*, 55.

²⁵¹ There seems to be a similar connotation of Israel going through the wilderness as it returns from exile as in Hosea 2.

²⁵² What was once dangerous for the people of Israel are now safe. See Wevers, *Ezekiel*, 263.

²⁵³ The two blessings that Yahweh brings to his people through the Shepherd are protection from warring nations and protection from wild animals. This nullifies the judgment from Ezek 34:5,8 where the people were prey to wild beasts because they have no shepherd. See Allen, *Ezekiel 20–48*, 163. Again, the people here are depicted as sheep prey to wild animals because of the covenantal disobedience.

²⁵⁴ Braaten misses the point of Lev 26:6 when he sees it simply as an attempt to return to Gen 1, instead of as the covenantal blessing for covenantal obedience. See Braaten, “Earth Community in Hosea 2,” 196.

covenant is made with the people,²⁵⁵ but the result of this covenant of peace is identical to that in Hosea 2:20—the people shall dwell in security and beasts of prey will be removed from their midst. This is important when interpreting Hosea’s usage of making a covenant for the people with the wild animals.²⁵⁶

Yahweh will then set them and the surrounding of his hill as a blessing, sending rains of blessing upon them. Yahweh will bless them with the fruit of the land, and he will break their yoke and snatch them from the one who enslaved them.²⁵⁷ Ezekiel then repeats that Israel will not be spoil for the nations, and the wild animals (יְרֵבֵת הַחַיָּוָה, referring back to Ezek 34:25) will not devour them, so that they might dwell in security.²⁵⁸ This is the same language as in Hosea 2, where the wild animals are the punishment sent by Yahweh for covenantal disobedience.²⁵⁹

Hosea 4:1–3

This section from Hosea will be covered in short. The lament expressed here is very similar to that in Joel, which will be covered next. This section begins with Yahweh

²⁵⁵ This LXX makes this explicit with διαθήσομαι τῷ Δαυιδ διαθήκην εἰρήνης, “I will covenant with David a covenant of peace.” The covenant is with the people through David their shepherd from the previous verse. See Joseph Ziegler, ed., *Ezechiel*, Septuaginta: Vetus Testamentum Graecum, Auctoritate, Academiae Scientiarum Göttingensis editum 16 (Göttingen: Vandenhoeck & Ruprecht, 1977), 257.

²⁵⁶ Both of these passages are referring to the same covenant in Jer 31. Yahweh will establish an unbreakable bond between himself and his people, and he will act as Shepherd and Mediator. See Lamar Eugene Cooper Sr., *Ezekiel*, NAC 17 (Nashville: Broadman & Holman, 1994), 303.

²⁵⁷ In the same passage as Yahweh promising to make peace in the land and to remove wild beasts so that they lie down securely (Lev 26:6), Yahweh also promises to break the yoke of their oppression (Lev 26:13).

²⁵⁸ The repetition here is intentional—the effect of this covenant of peace is that the people will live securely in peace. See Block, *The Book of Ezekiel: Chapters 25–48*, 305.

²⁵⁹ Hos 2 and Ezek 34 are referring to slightly different things that Isa 11:6–9. Hos and Ezek are referring to the covenantal curses of Lev 26:6; Isa is speaking of peace between enemies (referred to by different animals). See Taylor, *Exekiel*, 218. Jerome sees more similarity, that the freedom from warring nations here in Hos and Ezek is like the freedom from hostility between the warring nations in Isa 11:6–9. See Jerome, *Comm. Os.* 1.2.18; Jerome, *S. Hieronymi Presbyteri Opera: Pars I, 2 Opera Exegetica Commentarii in Prophetas Minores*, 29–30; Jerome, *Commentaries on the Twelve Prophets*, ACT 2 (Downers Grove, IL: IVP Academic, 2017), 168–69.

speaking to the sons of Israel (those dwelling in the land),²⁶⁰ for there is no truth or faithfulness or knowledge of God in the land.²⁶¹ Instead, there is swearing falsely²⁶² and deceiving and murder and stealing and adultery and violence.²⁶³ First, Yahweh here is speaking to the people of Israel (sons) who are those dwelling in the land.²⁶⁴ Second, the strife that Yahweh has with the people is because they have not been faithful to Yahweh and the covenant.²⁶⁵ What is being expressed in these first two verses goes right along with what was seen in chapter 2.²⁶⁶

The result of this is that the land dries up,²⁶⁷ those dwelling in the land are

²⁶⁰ This is not just a few people, but the entire body of people have become corrupt. See Calvin, *Commentaries on the Twelve Minor Prophets*, 1:138; Stuart, *Hosea–Jonah*, 75. In Hos 1:2 the land was metaphorically personified as committing harlotry because the people went after false idols. See Dearman, *The Book of Hosea*, 147. However, Garrett argues that the sons of Israel and the inhabitants of the land are two different groups. The first are the defendants, and the second are the jury. But since the sons of Israel must mean all of Israel, the inhabitants of the land must be some faithful remnant. See Garrett, *Hosea, Joel*, 108–9. This does not seem likely, since the text states that Yahweh has strife with the inhabitants.

²⁶¹ This second bicolon equates אֱמֶת (truth), דְּקָדָה (covenantal-faithfulness), and דַּעַת אֱלֹהִים (knowledge of Elohim). These qualities are understood in the context of the covenant between Yahweh and his people, DeRoche, “The Reversal of Creation in Hosea,” 402.

²⁶² This string of actions are given by the infinitive absolute, which is used at the beginning of lively narration, even if what is being described is taking place in the present. See GKC §113ff.

²⁶³ The LXX translates נָגַע with μίγνυμι, “they mix.” The translators knew the meaning of נָגַע, as it is translated correctly elsewhere in the minor prophets. Perhaps they were troubled by its usage here, which led to the omission of translating אָמַל in 4:3. See Ziegler, *Duodecim Prophetae*, 153; Gelston, תּוֹרַי עֶשֶׂר *The Twelve Minor Prophets*, 7, 57*. These things that exist instead of covenantal faithfulness are either explicitly condemned in the Decalogue (murder, stealing, and adultery) and the others are tied to breaking the covenant. All of man’s sins against his neighbors here are seen as a violation of the covenant, DeRoche, “The Reversal of Creation in Hosea,” 402.

²⁶⁴ Contra Laurie J. Braaten, “Earth Community in Joel: A Call to Identify with the Rest of Creation,” in *Exploring Ecological Hermeneutics*, ed. Normal C. Habel and Peter Trudinger, Society of Biblical Literature Symposium Series 46 (Atlanta: Society of Biblical Literature, 2008), 65.

²⁶⁵ The list in 4:2 parallels the Decalogue. See Garrett, *Hosea, Joel*, 111; Stuart, *Hosea–Jonah*, 76; Dearman, *The Book of Hosea*, 148.

²⁶⁶ There were three sins of omission in 4:1, and 6 sins of commission in 4:2. See Stuart, *Hosea–Jonah*, 75–76.

²⁶⁷ The verb אָבַל here could either be אָבַל I, “to mourn,” or אָבַל II, “to dry up.” The context favors the second. However, in Jer 4:28 and 12:11, this verb is used with אָרָץ to mean that the land mourns. Other uses with אָרָץ mean to dry up (Isa 24:4; 33:9; Jer 12:4; 23:10; Amos 1:2; Joel 1:10), but the result in the metaphorical language is that the land mourns because it is withering away. The difference in meaning is not

feeble,²⁶⁸ and with the wild animals, the birds of the sky, and the fish of the sea are gathered away.²⁶⁹ A few things are of note in this verse. First, those dwelling in the land are distinct from the living of the field, the flyers of the heaven, and the fish of the sea.²⁷⁰ From verse 1 those dwelling in the land are the people of Israel. Second, the result of the sin of the people is felt not only by the people (being feeble), but also the land and animals and fish.²⁷¹ Since the people are to have dominion over the land and the animals, when the people are punished for their covenantal unfaithfulness, the land and animals suffer.²⁷² There is a symbiotic relationship between humans and the rest of creation, due to the closeness of humans to creation. When the people are faithful, the rest of creation is blessed; but the crimes of Israel bring judgement on their domain.²⁷³ The breaking of the

great, due to the metaphorical nature of stating that the land “mourns.” See *HALOT*, 7. The connection to אָמַל I, which in the plural with people also means to dwindle or wither away, makes this clear. See *HALOT*, 63. The fact that the land dries up shows the full range of the covenant curses. See Stuart, *Hosea–Jonah*, 76. Loya thinks that it means “to mourn” here, and that the rest of the verse is the *result* of the earth mourning. See Melissa Tubbs Loya, “‘Therefore the Earth Mourns’: The Grievance of Earth in Hosea 4:1–3,” in *Exploring Ecological Hermeneutics*, ed. Normal C. Habel and Peter Trudinger, Society of Biblical Literature Symposium Series 46 (Atlanta: Society of Biblical Literature, 2008), 59. The context here does not support this.

²⁶⁸ The waw consecutive perfect here follows the imperfect to show that this is a continued state or repeated action. See GKC §112m. The result of the sin of the people continues.

²⁶⁹ This is not simply a drought. But since the order of the animals described here is reversed from their created order in Gen 1, what is seen is actually a “reversal” of creation. This list is meant to be representative of all animal life, showing total destruction. The stability of the created order itself depends on the covenantal faithfulness of the people. See DeRoche, “The Reversal of Creation in Hosea,” 403–7. This is because the people, as vice-regents of God over his created order, are supposed to rule in a way that sustains the created order. When they fail, the created order itself suffers. This is in contrast to someone like Garvey, who argues that all of creation is “unfallen.” See Jon Garvey, *God’s Good Earth: The Case for an Unfallen Creation* (Eugene, OR: Cascade Books, 2019). Garvey misunderstands what is meant by “fallen” in regard to non-human life.

²⁷⁰ These three categories of animals here is a merism; everything under Israel’s rule suffers. See Hayes, “*The Earth Mourns*,” 55.

²⁷¹ Hayes, “*The Earth Mourns*,” 42. The point of the non-human creation suffering is to humble the people, to show them the extent of their sin, and to bring them to repentance. See Calvin, *Commentaries on the Twelve Minor Prophets*, 1:143–44.

²⁷² There is a cosmic dimension to the sin of humans. If the people of God are sinful, all of creation suffers under their domain. See Garrett, *Hosea, Joel*, 113.

²⁷³ This is not a natural disaster; the judgement is from Yahweh. See Hubbard, *Hosea*, 98. All

covenant results in the covenantal curses of Leviticus 26 and brings desolation of the land and everything in it.²⁷⁴ The failure of the people is like a disease on everything in their domain.²⁷⁵ This is similar to what was seen in Genesis 6, and also in Zephaniah 1:2–3. Here, however, the language is much stronger and not even the representative animals are saved.²⁷⁶

Joel 1:15–20 and 2:12–27

The first two chapters of Joel contain similar themes to what has been already seen. This lament begins much as has been seen in Hosea and Ezekiel, calling on both the leaders and the people to hear (1:2).²⁷⁷ Just like in Hosea and Ezekiel, the Pentateuchal curses on a disobedient nation are being fulfilled.²⁷⁸ God is punishing the nation for its

creation is undone by human sin. Humans are God's vice-regents and failure brings disorder. See Dearman, *The Book of Hosea*, 153

²⁷⁴ Tucker, "The Peacable Kingdom and a Covenant with the Wild Animals," 222.

²⁷⁵ Hayes, "The Earth Mourns," 57; Dearman, *The Book of Hosea*, 53.

²⁷⁶ Hubbard, *Hosea*, 98.

²⁷⁷ Stuart, *Hosea–Jonah*, 241; Hayes, "The Earth Mourns," 184.

²⁷⁸ Stuart, *Hosea–Jonah*, 245–46.

sins, which includes the desolation of the lands²⁷⁹ and fields (1:12).²⁸⁰ Who are called to repent? The priests, ministers, elders, and inhabitants of the land (1:13–14).²⁸¹ As has been seen in other passages, the inhabitants of the land here also refers to the people.²⁸²

²⁷⁹ Here the land (אֲדָמָה) “mourns” (אָבַל) in 1:10 just like in Hos. This is clearly the same usage, where the ground is drying up, linked in the same verse to the wine also drying up (יָבַשׁ). The verb אָבַל can mean “to mourn,” but in Hos, Joel, Jer, and Amos it is used with the earth and other inanimate objects and is usually translated “to dry up.” Some commentators think there are two roots, but Hayes argues that this is one root with two metaphorical meanings. There are other words in these passages that similarly are used as wordplays to bring out metaphorical meanings, such as קָדַר, which is used in Ezek, Joel, and Jer to mean both “to darken” as well as “to mourn.” The idea that “drying up” is close to mourning can easily be seen in these poetic texts where the people and animals suffer because of the agricultural devastation. The usage of יָבַשׁ in close context also supports this. In every instance in Hos, Joel, Jer, and Amos, the LXX takes אָבַל to mean “mourn,” except in Jer 12:4 where it does not translate it. See Hayes, “*The Earth Mourns*,” 13–17. The form הִבִּישׁ occurs in Joel 1:10, 12, and 17. This could either be a hiphil from יָבַשׁ, “to dry up;” or a hiphil from בִּוֵּשׁ, “to show shame.” While Hayes thinks that this is similarly bringing out a metaphorical meaning of shame, Gelston argues that the context and similar usage is stronger for יָבַשׁ. See Hayes, “*The Earth Mourns*,” 190; Anthony Gelston, “Some Difficulties Encountered by Ancient Translators,” in *Sôfer Mahîr: Essays in Honour of Adrian Schenker Offered by Editors of Biblia Hebraica Quinta*, ed. Yohanan A. P. Goldman, Arie van der Kooij, and Richard D. Weis, VTSup 110 (Leiden: Brill, 2006), 57. Hayes sees this similarly in Amos for אָבַל. See Hayes, “*The Earth Mourns*,” 26. Schafer does not interact with Hayes’s argument here. See A. Rahel Schafer, “‘You, YHWH, Save Humans and Animals’: God’s Response to the Vocalized Needs of Non-human Animals as Portrayed in the Old Testament” (PhD diss., Wheaton College, 2015), 83n117. She thinks that this is only to mourn, without any connotation of “drying up.” She then links this to why animals can mourn (linking the land here to include animals), including why animals were to put on sackcloth in Jonah, because the whole process of mourning does not require intelligible sounds. However, Schafer’s (albeit tentative) possible inclusion of animals in אֲדָמָה is unwarranted. The animals in Joel 1 are linked with אֲרָץ; here the land “mourns” because the grain is destroyed. Who does that affect? Very clearly in 1:11 it is linked to those who work the ground—the tillers of the ground. This is further seen by the wine that is dried up is linked to the vinedressers in 1:11. The context very clearly links the land here to people. As with the use of אֲדָמָה in 1:21, this is tied back to the fact that the people are commanded to work and serve the land (clearly referring back to Gen 2). This of course includes caring for those under their rule (animals); however linking the metaphorical and personified “mourning” (“drying up”) of the land to include non-metaphorical mourning of animals is unwarranted.

²⁸⁰ Stuart, *Hosea–Jonah*, 243.

²⁸¹ Leslie C. Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, NICOT (Grand Rapids: William B. Eerdmans, 1976), 58.

²⁸² Contra Braaten, who states that it *can* be non-humans. See Braaten, “Earth Community in Joel,” 65; originally published as Braaten, “Earth Community in Joel 1–2: A Call to Identify with the Rest of Creation,” *Horizons in Biblical Theology* 28, no. 2 (2006): 113–29. However, this ignores the clear context of 1:1b and 1:2 of telling it to their children. Braaten goes on to say that by the end of 1:19–20, the community lament is “exclusively” the non-human world. See Braaten, “Earth Community in Joel,” 67. However, everything leading up to this contradicts this. It is the people who wail in 1:5; the people lament in 1:8; the people mourn in 1:9; the people are to be ashamed in 1:11; and the gladness dries up from the children of men in 1:12. Everything in this context leads to the people who are lamenting and suffering. Indeed, as will be seen, the beasts “groan” in 1:18, but this does not lead to the conclusion that it is *only* the non-human world that laments in 1:19–20. Schafer also (possibly) includes animals in the inhabitants of the land in 1:14. See Schafer, “‘You, YHWH, Save Humans and Animals,’” 84–85. She does this by looking at

This can be further seen in the connection between the land being destroyed in 1:10 and those who work the land being implored to be ashamed in 1:11. It is because of the sin of those working the land that the land dries up and “mourns.”²⁸³ Therefore the destruction of the land ought to make them ashamed and bring them to repentance (1:14).

Verse 1:15 shows that the judgment ²⁸⁴ is coming from Yahweh.²⁸⁵ Food and

the verbs that are used and concluding that since these same verbs are used of animals elsewhere, that therefor the inhabitants might include animals. However, this ignores the context of 1:14. The focus in 1:13–16 is clearly on the people (priests, ministers of the altar, ministers of my God, assembly, elders). Not only this, but the inhabitants of the land are including with the elders as those who are to go into *the house of the Lord*. Nowhere in the OT are animals either prescriptively or descriptively included in those who enter the “house of the Lord” to worship. Not only does the immediate context point to the inhabitants of the land as people only, but the rest of the usage of the term *שְׂבִי הָאָרֶץ* in the MT only includes people: Gen 36:20 names people; Exod 23:31 where the people are named in 23:28; Num 33:52,55 where they are said to worship idols (something only people do); Jos 2:9,24 where the people are named in 2:10; Josh 7:9; 9:24; 13:31; Judg 1:32,33; 1 Chron 11:4; Neh 9:24 all name the people; 1 Chron 22:19 describes the enemies which are people; Ps 33:14 where they are described as “children of man” in 33:13; Isa 24:6 the inhabitants suffer for their guilt, *therefore* few men are left (verse 2 and 4 furthermore list the people who are guilty); Jer 1:14 where they are described as evil (which as was seen in the section on Jer, is clearly people); Jer 6:12 speaks of their houses and wives; Jer 13:13 where they are described as kings and priests; Jer 25:29,30 describes the judgment of nations and people in 25:17–26; Zeph 1:18 states that silver and gold will not save them (something only people own); Zech 11:6 speaks of them as rich in 11:5 and that the one who falls into the hands of the inhabitants of the land will fall into the hands of neighbor and king (people); as will be seen below, Joel 2:1 uses this phrase soon after speaking of animals in 1:20, however the inhabitants who are to tremble are further described in 2:6 as people; only 2 Chron 20:7 could possibly include animals (inhabitants driven out before the army), but the point is that the inhabitants were driven out and the land given to the people of Israel—clearly meaning the land was taken from other people and given to the people of Israel. Therefore even though the verb *זעק* can be used of animals, there is nothing in the immediate context nor in the subject *שְׂבִי הָאָרֶץ* to support the argument that this includes animals. Schafer states later that in Ps 33:8, *כָּל־יְשֻׁבֵי תְּבִלָּה* (which is slightly different than here in Joel 1:14) “may include animals,” Schafer, ““You, YHWH, Save Humans and Animals,”” 172. But this term is used in Ps 33:14 where it is only humans (children of men in v. 13). Schafer also states that this could be included in a way that implores both humans and animals as “active participants”. Even if her argument that animals are included in the land in 1:14 were well supported (which I do not think it is), this is still a *descriptive* verse; all the *prescriptions* in Joel 1 are only for the people. The prescriptions in chapter 2, as will be seen, do include the animals “not to fear;” this is, however, not only different than what the people are commanded to do (repent, turn), but also they are to rejoice *because* of what the people do. Therefore the “active participation” of the humans is vastly different than that of the animals.

²⁸³ Hayes, “*The Earth Mourns*,” 192–93.

²⁸⁴ Most likely an enemy invasion. See Stuart, *Hosea–Jonah*, 244; David Allen Hubbard, *Joel & Amos: An Introduction and Commentary*, TOTC (Downers Grove, IL: Inter-Varsity Press, 1989), 49–50.

²⁸⁵ The meaning and origin of *שְׂבִי* is conjecture. Here there is clearly a wordplay with *שָׂדֶה*. See HALOT, 1420; Bavinck, *Reformed Dogmatics*, 2:141.

joy are being cut off from the people.²⁸⁶ The grain and storehouses are dry and ruined.²⁸⁷

In verse 18 we see the further effects of the unfaithfulness of the people. Because of the agricultural devastation of verse 17, the beasts moan.²⁸⁸ The flocks of cattle are confused because there is no pasture, and the flocks of sheep are punished/destroyed.²⁸⁹ What does

²⁸⁶ See similar language in Isa 16:10 and Jer 48:33.

²⁸⁷ This makes clear that the land “mourning” is because it is not able to do what it should—produce grain and corn for the people. This can further be seen in Ezek 36:29 where the promise of grain and no famine comes with covenantal faithfulness.

²⁸⁸ The LXX seems to have vocalized this differently than the MT. Instead of מִה־נִנְחָה בְּהִמָּה, from the niphil of אָנָה, meaning “how the beasts groan/sigh,” the LXX appears to have read it as מִה־נִנְחָה בְּהִמָּה (בְּהִמָּה), hiphil from נָח, “what shall we store in them?” assimilating to the idea of verse 17, see Gelston, *The Twelve Minor Prophets*, 75*. *HALOT* agrees, *HALOT*, 71. The Hexaplaric witnesses (from the Syro-Hexapla), however, read as the MT, Vulgate, Syriac, and Targumim, translating as ἐστέναξε τὰ αὐτῶν, aor from στενάξω, “to groan/sigh.” See Ziegler, *Duodecim Prophetæ*, 230–31; Gelston, *The Twelve Minor Prophets*, 30.

²⁸⁹ The MT takes נִשְׁמָו as a niphil from אָשַׁם. However, this would be the only instance of a niphil of this verb in the HB. All others are qal, with one hiphil in Ps 5:11. Both *HALOT* and *TDOT* take this instead to be read as נִשְׁמָו, a niphil from שָׁמַם, *HALOT*, 96; Diether Kellerman, “אָשַׁם,” *TDOT* 1:435. See also Hubbard, *Joel & Amos*, 51–52, who thinks that the meaning of “dismayed” of שָׁמַם is being used here, similar to the starving in Lam 4:5. That this is שָׁמַם appears to be supported by all the translations. The LXX has ἠφάνισθησαν, aor pass ind from ἀφάνίζω, which is the same inflected form as in verse 17 when translating the niphil of שָׁמַם, Ziegler, *Duodecim Prophetæ*, 231. The Targumim also use the same inflected form as in verse 17. The Latin and Syriac use a different word as from verse 17, but within the same semantic domain, Gelston, *The Twelve Minor Prophets*, 30. However, Gelston thinks that this is not a different *Vorlage*, but instead is assimilation to the previous verse, which all the versions would also support, Gelston, *The Twelve Minor Prophets*, 75*. Gelston notes elsewhere that the LXX always translates אָשַׁם consistently, and in three other places seems to confuse שָׁמַם with אָשַׁם, and the fact that שָׁמַם occurs in the previous verse. See Gelston, “Some Difficulties Encountered by Ancient Translators,” 55–56. If this is not a different *Vorlage*, and is a niphil from אָשַׁם, this would be an interesting usage. All other instances, especially in Lev 4–5, deal with the guilty party. However, since this instance is in the niphil, this would then mean that the guilty actor is instead doing something to the animals. This still fits with the context of the passage, where the people are seen as the guilty actors and the land and animals suffer for their guilt. If this is from שָׁמַם, as *HALOT* and *TDOT* propose, the meaning would be similar. They are destroyed due to the actions of someone else. See I. Meyer, “אָשַׁם,” *TDOT* 15:241. Either case supports the context that the people are guilty and that the land and animals suffer for the sins of the vice-regents who are over them. Schafer disagrees with Kellerman here, and takes אָשַׁם as the root, meaning that the animals are punished. She notes that possibly the animals have done something wrong and this “may hint at some sort of accountability for nh-animals before God...” See Schafer, “You, YHWH, Save Humans and Animals,” 91, 128. She then lists other passages that hint at this, including the flood (which I have already address in a previous chapter). The other passages she lists, however, do not appear to support her point. In Exod 19:13, the command is explicitly for the people in 19:12, so it is the *people* who are to keep the beasts from touching the mountain; Exod 21:18 was already dealt with, and there is was clear that the owner was responsible for the animals actions since it was the *owner* who is stoned in Exod 21:29; Exod 22:18 and Lev 18:23 clearly are against her position, ironically, since it is the human who is punished and put to death for lying with an animal; similarly, it is the *people* who are not to let the flocks graze on the mountain in Exod 34:3; Josh 7:24 also contradicts her argument, as it is clear that the animals did not take what was devoted to

the ban, only the people did, but the animals suffered for their owner's sin; if the animals in Egypt were guilty in Ps 135:8, then the firstborn were also guilty, something that is clearly not the case; Eccl 3:18–21 will be dealt with later, but the fact that animals die does not necessarily mean that they have done wrong (as has been seen, it is because the image bearers who are to rule over the rest of creation have done wrong); Isa 11:6–9 and 65:25 were noted earlier; In Isa 24:6, as noted above, “inhabitants of the land” refers to people; Isa 35:9 does not state that the animals have done wrong, simply that they will no longer harm humans (again tied back to human sin in Gen 3 and 6–9 as to why the animals were harming humans); In Ps 143:2, David pleads for Yahweh's righteousness over and against his own unrighteousness and that of “all living,” which includes his enemies (all of whom are people); Ezek 14:17–19 states that Yahweh's judgment is just to cut off both man and beast from the land, however the contrast is that even if three righteous *men* are in the land, only they will be saved, and that there will be “some sons and daughters” brought out (14:22), thus proving that the righteous ones are *people* (not to mention that every example in this context is wicked people being punished: men who take idols (14:3, 7) where God will set his face against that *man*; or a prophet who deceives his people (14:9); so that the *people* of Israel will not defile themselves (14:11)); Hos 4:3 will be seen later, but the “inhabitants of the land” are those who lie, swear, commit adultery, etc (v. 2) and are therefore people; Jonah 3:8 will also be looked at below, but it is explicit that every *man* (אִישׁ) must turn from their evil ways. Only in Lev 20:15–16 does it appear that animals are punished. In both instances, however, it is the *person* who approaches the animal to lie with it (not to mention that this prohibition is given to *the people* so that *the people* will ensure that this does not happen). Similar to Exod 21:28 that the animal is put to death, but the person is the one who sinned. This is clarified further at the end of the chapter 20, where in verse 22 “you” are to keep all these statutes, because Yahweh has separated them from “the peoples” (v. 24) and therefore “you” shall be holy. The animals are not called to be holy, and in fact in v. 25 are separated into clean and unclean animals *for you*. Therefore most of the instances actually disprove her point, and only one (Lev 20:15–16) is ambiguous (where the context is clearly that the command is to the people, and that the *people* are to ensure that this does not happen, and that even the *people* are to bring the punishment—no animal is said to hold another animal to account). Schafer places much weight on the usage of אִשׁ in Isa 24:6; as has been shown, however, the “inhabitants of the land” in Isa 24:6 that suffer for their guilt are those that have broken the covenant, transgressed the laws, violated the statutes, and *therefore* no men are left. In Isa 24:1 Yahweh will empty the earth of its inhabitants, who are then listed in 24:2 as the people, priest, slave, master, maid, mistress, buyer, seller, lender, borrower, creditor, and debtor. This continues in 24:4 where as the land withers and dries up, the “highest people of the land” will languish. It is clear that the inhabitants in 24:6 are people (this is further confirmed by those who languish in 24:7–9). Is it true that the animals will also suffer due to the agricultural Devi station in Joel 1? Of course. However, this is no way means that they “suffer for their guilt.” It is only the people that suffer for their guilt. The animals suffer because they are under the rule and reign of the vice-regents over them (humans). Therefore though the animals here suffer because of the people's guilt, this does not mean that the animals are “accountable,” even if this is a “lesser accountability” than humans, Schafer, ““You, YHWH, Save Humans and Animals,”” 128n57. Schafer also suggests that perhaps the animals are suffering because they “belonged to the wrong people” who were sinners as a head of household and therefore participated in “non-purposeful sin,” Schafer, ““You, YHWH, Save Humans and Animals,”” 128n57. As with Achan in Josh 7:10ff, those in his household suffered. Likewise, the iniquities of the father are “visited” on the children to third and fourth generation (Exod 20:5; 34:7; Deut 5:9). But the punishment of those under the “head of household” (which can include the notions of vice-regency of the people over the land and animals) is not the same as participation in (though “non-purposeful”) sin. Schafer gives many good examples of animals suffering due to the sins of humans, Schafer, ““You, YHWH, Save Humans and Animals,”” 129–33. She muddies the water, however, with statements such as “though they may themselves be accountable to God for their own actions,” Schafer, ““You, YHWH, Save Humans and Animals,”” 131. The texts cited above do not show

it mean that the beasts groan²⁹⁰ and that the flocks are punished? The author here is contrasting the response of the people to the judgment of God to the response of brute animals. The author is trying to shame the people by pointing of the effect of Yahweh’s judgment in order to bring them to repentance.²⁹¹ The comparison is between the insensitivity of the people, who are still obstinate, to the animals that recognize that something is very wrong.²⁹² Man’s closest associates in creation are the large land animals. As the punishment for the sins of the people affect the agriculture for the food for the people, eventually this also leads to the devastation for the animals.²⁹³ The animals here are suffering because of the sin of the people, who refuse to acknowledge their wrongdoing and repent.²⁹⁴

Joel gives the correct response in verse 19—to cry out to Yahweh.²⁹⁵ The

this, and therefore the statement is ambiguous at best.

²⁹⁰ This is the only place where אָנָה is used for non-humans, possibly why *HALOT* and the LXX read as נוֹה. However, this whole passage has to do with the personification of the land and animals. The word play between drying up and mourning and the animals being punished shows such personification. The personification of the animals groaning shows that all creation enjoyed their food as a blessing from God. See Hubbard, *Joel & Amos*, 51–52.

²⁹¹ Calvin, *Commentaries on the Twelve Minor Prophets*, 2:39.

²⁹² Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 62.

²⁹³ Stuart, *Hosea–Jonah*, 245.

²⁹⁴ Braaten, “Earth Community in Joel,” 68–69. The locusts in 1:2 are a punishment given in Deut 28 for failing to keep the covenant. See Hayes, “*The Earth Mourns*,” 196.

²⁹⁵ Calvin, *Commentaries on the Twelve Minor Prophets*, 2:40–41. Schafer argues that the speaker that cries out in 1:19 is a “representative [nonhuman]-animal.” She argues this from multiple points, however upon closer inspection they do not hold. First, she states that 1:19 is only concerned with lack of pasture, which only affects animals, Schafer, ““You, YHWH, Save Humans and Animals,”” 93–94. This is true for נְאוֹת מִדְבָּר, “grazing places of the wilderness,” which in Joel refers to the animals. However, the loss of the field (שָׂדֵה) is used elsewhere to describe the suffering of the people (tillers of the soil in 1:11; children of man in 1:12), and even the personification of the “mourning of the land” in 1:10. Therefore the context of 1:19 is not something that only affects animals. Second, she argues that the singular pronouns in 1:19 match the use of the singular nouns that refer to animals in 1:18 and 1:20, Schafer, ““You, YHWH, Save Humans and Animals,”” 93–94. It is true that plural words of a collective often take singular verbs (GKC §145k; Joüon §150g). However, the animals are only represented by a singular noun *once* in verse 18 (בְּהֵמָה). *Twice* in verse 18 are the animals referred to by plural nouns *which also take plural verbs*—“flocks of cattle” and “flocks of sheep.” Likewise, in verse 20, the “beasts of the field” are also plural. Therefore if the speaker in v. 19 is a singular, referring to the singular nouns of the animals, it can only be the בְּהֵמָה in 1:18, *but not* the

destruction that is occurring is judgment from Yahweh, and only appeals to Yahweh will end it.²⁹⁶ The beasts also “pant” for Yahweh, because the waters have dried up and fire has ravaged their homes in the wilderness. What does it mean that the beasts pant (ערג) for Yahweh?²⁹⁷ The only other two instances of this word in the MT are in Psalm 42:2; one

“flocks of cattle,” the “flocks of sheep,” or the “beasts of the field.” This seems quite unlikely, and does not support Schafer’s point. She is correct that the speaker in 1:20 is the same speaker in 1:19. However, this undermines her point. Verse 20 begins with an additive conjunction וְגַ, which emphatically combines two clauses, *HALOT*, 195. What this means, is that the speaker in 1:19 is *emphatically* combining himself with the beasts of the field. That is, “I call to Yahweh...Even the beasts of the field long for you!” Therefore the speaker is not the same as the beasts of the field, quite the opposite of Schafer’s point. Her point is also that the people never repent and call out to Yahweh in Joel, therefore the one calling out *must* be an animal, Schafer, ““You, YHWH, Save Humans and Animals,”” 94. However, as has just been shown, this is highly unlikely. The common interpretation that the speaker here (through Joel?) is a “representative” of the people who is showing *proper* repentance is the better solution. Who are those that are commanded to call out? Elders (1:2, 14), inhabitants of the land (those who have children in 1:3; priests and ministers in 1:9, 13; tillers of the soil and vinedressers in 1:11; and the peoples in anguish in 2:6). It is clearly the people who are commanded to cry out in repentance, something the animals are not called to do (they are called to rejoice in 2:20 *after* Yahweh has restored the land). The point of the וְגַ is that *even* the animals are groaning! It is meant to shame the people who know the reason for why the land is destroyed. Schafer argues that only the animals are portrayed as faithful (because they cry out in 1:19), Schafer, ““You, YHWH, Save Humans and Animals,”” 95. However, 1:18 is clear that this is not the case. For the animals “to be faithful,” they would need to know *that they should* cry out to Yahweh in this instance. Instead, they are described as “perplexed,” or “wandering aimlessly” (בִּידָ). The animals do not know what is going on. They only know that there is “no pasture for them,” and so they groan. This is something animals do instinctively, not something that is done “faithfully.” She states that the animals “turn to God” before sinful humans when they are in need, Schafer, ““You, YHWH, Save Humans and Animals,”” 104. This is possibly true, but what is the turning? The “turning” of the animals is first instinctual. Second, if her thesis is correct that the animals “know” in some way that their food comes from God, why do they even need to turn? What are they turning “from?” The people, on the other hand, are continually commanded to turn from their sin in the first two chapters of Joel. This is not the same “turning.” The leap from this confusion to “acting faithfully in contrast to the people” by crying out in 1:19 is too great a leap (especially when the context points in the opposite direction). Therefore the “extraordinary” result that the animals are crying to Yahweh and not Elohim (Schafer, ““You, YHWH, Save Humans and Animals,”” 95) shows even more that the speaker is a representative of the people. She concludes that because the animals are suffering in 1:18, they must “cry out” and mourn over the land to receive mercy, Schafer, ““You, YHWH, Save Humans and Animals,”” 103. But in fact, they do not cry out *or* mourn. Only the land (anthropomorphically) and the people mourn in Joel! The animals groan and are perplexed, and are only commanded to do something (rejoice) *after* the land is restored (a restoration, moreover, which is not tied to the response of the animals!). Again, the animals are perplexed! The text in no way supports this conclusion.

²⁹⁶ Stuart, *Hosea–Jonah*, 245. Every piel instance of לָחַט has to do with judgment. See *HALOT*, 521.

²⁹⁷ The difference between the קָרָא of Joel and the עָרַג of the beasts shows the difference between the voiced appeal of the people and the mute longing of the animals. See Hayes, “*The Earth Mourns*,” 196. Schafer argues that the use of עָרַג here implies “close personal friendship” and relational need, not just physical need, Schafer, ““You, YHWH, Save Humans and Animals,”” 142. However, the very next clause gives the reason for the animal “panting”—because the water is dried up and fire has devoured the pasture. The causal כִּי is very clear. The beasts are longing because of physical need, not relational needs. The only

instance is about a deer panting for water, and the other is linked to this metaphorically that the psalmist “pants” for Yahweh. The context here in Joel 1 is similar, in that a severe drought has caused the lack of water for the beasts.²⁹⁸ Therefore the beasts “pant” for

other use of this word in the MT is also clarifying. In Ps 42:2, the עָרַג of David (which *does* imply relational need) is compared to the עָרַג of a deer’s *physical* need for water. The comparison is that the human relational need is as deep as the animal’s physical need for water. See Eugene Carpenter and Michael A. Grisanti, “עָרַג,” *NIDOTTE* 3:526. Schafer says that this is not the case, and that the beasts are specifically longing for relational needs, not physical needs here in Joel 1:20, Schafer, ““You, YHWH, Save Humans and Animals,”” 143. She bases this on her (possible) argument that the cry in 1:19 is a representative animal. However, this has been shown to be a very unlikely option. (She also makes a distinction that the animal in 1:19 is crying “for” God for relational needs, rather than just “to” him, Schafer, ““You, YHWH, Save Humans and Animals,”” 143. However she does not justify why the use of אֲלֵיךָ should be “for you” instead of “to you.”) She further links this to animals crying out to God (relationally) in Jonah 3 and Job 38. I will address Jonah 3 in a later section, but in short a few things are to be noted. First, it is the *people* that believed Jonah and called a fast. The king instructs that man and beast should put on sackcloth. Clearly he is not saying that the beasts should hear and understand and put on their own sackcloth. The people are to do this. It is a symbol of the *people’s* sin and repentance. How do we know this? Because in Jonah 3:8, after instructing that both people and beasts are to put on sackcloth and cry to Elohim, it is only the *people* (אִישׁ) who should turn from their evil ways. The animals are to put on sackcloth at the will of the people. Moreover, the animals are to not eat and drink (Jon 3:7). Are the animals expected to hear the command and obey? No, the instruction is that the people are to *keep* the animals from eating and drinking. This is again to show the depth of the people’s sin, and is based on the fact that the people are vice-regents over the creation under them; their sin affects the animals (since the beasts would also be destroyed by God’s judgment). Therefore the people are to cry out and repent; but the animals are not commanded in Jonah 3 to cry out in repentance. What could be the only reason for the animals crying out in Jonah 3:8? Perhaps because they are being kept from food and water, and therefore cry out for physical needs. The text is not clear *why* the animals cry out in Jonah 3:8; but it *is* clear that it is only the people that cry out in repentance. In Job 38:41, the ravens cry out to God (אֵל), however it is explicitly that they cry out for lack of food! This is a cry for physical needs, and therefore does not support Schafer’s argument that the ravens are crying out for relational needs; in fact the text is directly contradictory. In a similar fashion, the physical needs of the lions are provided for in Job 38:39–40. Finally, Schafer argues that the use of תַּעֲה in Job 38:41 of the ravens wandering can be linked to the niph'al of בָּוֶד in Joel 1:18 of the flocks of sheep, and therefore the wandering of the flocks of sheep in Joel 1:18 could be due to sin of the animals, Schafer, ““You, YHWH, Save Humans and Animals,”” 153. This would mean that the sheep wander and are confused because of the lack of pasture, which is lacking due to some sin on their part; and that the ravens wander for food due to their sin in Job 38. However, תַּעֲה (used in Job 38:41) has both a metaphorical and a concrete usage. The concrete usage means to literally wander (Gen 21:14; Exod 23:4 (similar context as in Joel of animals wandering); Ps 107:4). The metaphorical usage means to err, go astray (2 Kgs 21:9; also in Job 12:24–25; Prov 7:25). Note that all the metaphorical uses are of *people*. There are some cases which are instructive where both the concrete usage and the metaphorical usage are in the same verse (such as Isa 35:8). Two instances are noteworthy. Both Isa 53:6 and Ps 119:176 compare humans going astray in sin to animals going astray as “lost!” That is, animals literally go astray, whereas people go astray morally (metaphorical usage). Schafer says that the ravens in Job 38:41 are not wandering for lack of food, Schafer, ““You, YHWH, Save Humans and Animals,”” 154. However, this is in direct contradiction to the text which states that they “wander about for a lack of food” and that it is God who provides prey for the raven (physical needs). Clearly this is a concrete usage of תַּעֲה and not a metaphorical usage. These instances do not support her argument that the animals in Joel 1:18–20 are expressing a relational need to God similar to the people.

²⁹⁸ The repetition of the fire in verses 19 and 20 shows the emphasis on the extent of the judgment—“God has burned over the entire country,” Stuart, *Hosea–Jonah*, 245.

Yahweh *for* the water is gone.²⁹⁹ This is clearly an anthropomorphical usage, personifying the animals “longing” for Yahweh, where the metaphorical usage is based on the concrete usage in the same context of the beasts’ lack of water.³⁰⁰ The beasts indeed are said to “seek their food from the Lord;” here, however, Joel is rebuking the Israelites by saying the animals realize something is wrong and “pant” for Yahweh, and the people do not! “See, even the beasts have more sense than you do!”³⁰¹ This is meant to drive the point home even more since the animals are suffering for the sins of the people!³⁰²

The lamentation continues in chapter 2. The first 11 verses describe the invading force as they move from the mountains toward the city. It is revealed that this army is Yahweh’s army in verse 11! This is why the call to repentance and mourning follows starting in verse 12 which mirrors the same in chapter 1. The task is not to prepare to defend against the invading force, but to appeal to Yahweh!³⁰³ Who is called to repent and return? The assembly, the people, the congregation, the elders, the children (2:15), the priests and the ministers (2:17). It is the people that Yahweh speaks to in 2:19–20, and who will not be put to shame if they repent in 2:26. The call to repentance is total, on the whole population of people, and must be genuine.³⁰⁴

The call to repentance begins in verse 12 that the inhabitants (2:1) are to turn to

²⁹⁹ Hayes, “*The Earth Mourns*,” 196.

³⁰⁰ Hubbard, *Joel & Amos*, 52–53. This is also how Augustine sees these passages. See Augustine, *Enarrat. Ps.* 148.18 (NPNF¹ 8:668); Gillian Clark, “The Fathers and the Animals: The Rule of Reason?” In *Animals on the Agenda: Questions about Animals for Theology and Ethics*, ed. Andrew Linzey and Dorothy Yamamoto (Urbana: University of Illinois Press, 1998), 71.

³⁰¹ Calvin, *Commentaries on the Twelve Minor Prophets*, 2:41–42.

³⁰² Murray, *The Cosmic Covenant*, 54.

³⁰³ Stuart, *Hosea–Jonah*, 249; Calvin, *Commentaries on the Twelve Minor Prophets*, 2:63.

³⁰⁴ Stuart, *Hosea–Jonah*, 254. The usage of קרע of the people to tear their hearts in repentance shows the correct response to Yahweh’s judgment. Every instance of this verb is either of people tearing their clothes in repentance, or Yahweh’s judgment “tearing” something (the kingdom away from Solomon, the temple, etc).

Yahweh with the whole heart,³⁰⁵ weeping and wailing.³⁰⁶ They are to tear their hearts and not their garments,³⁰⁷ to turn to Yahweh, for he is slow to anger, abounding in loving kindness, and relenting over disaster. The usage of אָרַךְ (“slow to anger”) here is used of Yahweh in Exodus 34:6 and Numbers 14:18, of the covenant between Yahweh and his people. Joel here is tying the notion of Yahweh’s love and compassion to the covenant he made with the people (which is also the reason for the coming judgment). Other prophets make the same point (Jonah 4:2; Nah 1:3). Who knows whether Yahweh will turn and relent?³⁰⁸

The instruction for repentance (based upon the covenantal promises of Yahweh) continues in the following verses, that the people are to fast, call the assembly,³⁰⁹ gather

³⁰⁵ The usage of שׁוּב here is common between Yahweh and his people. It is used both of the people turning away from Yahweh to other gods, as well as the call to return back to Yahweh. It highlights the relationship that Yahweh has with his people. It is also often used in connection with Yahweh’s judgment and the niph'al of נָחַם (as here in 2:13 and 2:14), where if the people will repent and return, Yahweh will relent of his coming judgment. See J. A. Thompson and Elmer A. Martens, “שׁוּב,” *NIDOTTE* 4:57.

³⁰⁶ The usage of בָּכָה and מִסְפָּד is instructing. בָּכָה is used 40x in the MT; 39x are usages as here, of people weeping. The last instance is in Job 28:11 to speak of Yahweh damming up the streams so that they do not “trickle.” This word is never used of animals. Jer 9:9 (MT) is an interesting usage as well, since it deals with a similar context of environmental destruction from the judgment of Yahweh. Jeremiah is “weeping,” but the “lowing” (קוּל) is not heard and the animals have fled. Weeping is something that people do in contrast to animals. Similarly, מִסְפָּד is used 16x in the MT, always for people. In Micah 1:11, the “inhabitants” are said to wail, just as here in Joel 2. In Micah, these inhabitants are those that “harness the animals” (1:16), make themselves bald and cut off their beards (1:16), and are evil (2:1). Just as here, the inhabitants who wail are people, as responding to judgment correctly is something that only people can do. מִסְפָּד is also used in Zech 12:10 with “inhabitants,” upon whom God will pour out a spirit of people. These inhabitants are then shown only to be people (12:12–14; 13:1ff). These two words are used in close connection with each other similarly in Isa 22:12.

³⁰⁷ This is the only place where this statement occurs. In 2 Kgs 22:19 (2 Chr 34:27), Josiah tore his clothes when he read the words of the law of the coming judgment, as a sign of his penitent heart. קָרַע is used with either לָב or בְּגָד 31x, all of them referring only to humans. In all but 2 of these, it has to do with mourning; in Hos 13:8 it is metaphorically used of Yahweh tearing open the heart of the people as a lion in judgment; in Lev 13:56 it is used of tearing a diseased garment for cleanliness. Most of these occurrences are with בְּגָד.

³⁰⁸ The phrase מִי יוֹדֵעַ will turn up in three passages that we will look at: here, Jonah 3:9, and Eccl 3:21. Here and in Jonah, the point is that it leaves the door open for reprieve based upon the repentance of the people. See James L. Crenshaw, “The Expression Mî Yôdēa’ in the Hebrew Bible,” *VT* 36, no. 3 (1986): 275–76.

³⁰⁹ Verse 15 is a clear repetition of 1:14 and 2:1. This is not “borrowing,” but connecting the destruction with the need for repentance of the people. See Stuart, *Hosea–Jonah*, 253. The repentance is

the people, the elders, children, and even the nursing infants.³¹⁰ Even the newlywed is to leave his wedding chamber to partake!³¹¹ Before they even make it to the altar they are to plead for mercy that God's people (possession) would not be given over to the nations to rule over them as if they had no God.³¹² Also clear here is the *call* to repentance and mourning. The same people here who are called to repent are the same that have been described in sinning up until this point.³¹³ It is clear that those who are *not* called to repent and turn are the animals. The animals are *described* as suffering, but there is no command to call out to Yahweh.³¹⁴ Only the people have sinned and brought destruction.³¹⁵

The result of the turning and repentance of the people begins in verse 18.³¹⁶

from both individuals as well as the assembly as a whole. See Calvin, *Commentaries on the Twelve Minor Prophets*, 2:68.

³¹⁰ Why are they children and infants called? To show those who sinned how their actions have affected all those under them, to move them further to shame and repentance. This is similar to how the beasts suffer in order to shame the people into repentance. See Calvin, *Commentaries on the Twelve Minor Prophets*, 2:69–70. The people are responsible, as image bearing vice-regents, for those under their rule and reign.

³¹¹ This shows the seriousness of the call, that those who would not normally be expected to partake are being called. See Garrett, *Hosea, Joel*, 348.

³¹² Garrett and Stuart argue that מַשַׁל here is a verb and not a noun. The meaning of “to mock” of this verb never takes an object with מַשַׁל, and so the meaning should be “to rule over.” This is also how the ancient translations read it. See Garrett, *Hosea, Joel*, 350; Stuart, *Hosea–Jonah*, 248; Ziegler, *Duodecim Prophetarum*, 234.

³¹³ Hayes, “*The Earth Mourns*,” 197. Stuart notes that the exceptions are the drunkard (1:5) and the farmer (1:11). See Stuart, *Hosea–Jonah*, 249.

³¹⁴ There is a personification of the land and animals rejoicing when the people turn, as will be seen.

³¹⁵ There is a similar punishment in Hag 1 and Mal 3. See Hayes, “*The Earth Mourns*,” 198.

³¹⁶ Schafer thinks that the people do not turn and are never faithful in Joel, Schafer, “‘You, YHWH, Save Humans and Animals,’” 95. Furthermore, she thinks that the animals are comforted first in 2:22 and only afterwards are the people comforted, Schafer, “‘You, YHWH, Save Humans and Animals,’” 97–98. However, this is not correct. Schafer ignores 2:18–20. After the *people* are called to mourn and fast and repent in 2:12–17, *then* Yahweh will be jealous for *his people*, and Yahweh will answer and say *to his people*, “I am sending new wine and fresh corn...” The *people* will not be given as plunder to the nations, and the northerner will be removed to a place of drought and devastation (note the parallel to the drought and devastation of the judgment on God's people in Joel 1). It is clear that the comfort begins with the people, and only then does Joel *expand* on this comfort (new wine, new corn, fresh oil) in 2:21 and 2:22. *Because* of the comfort given to the people, the land is told not to fear and rejoice, *for* Yahweh has done great deeds. The beasts of the field are told not to fear, *because* the land is being restored. This builds up to the command

Yahweh will be jealous for his land and his people. The connection between the people and the land goes back to Abraham (Gen 15) and especially in Judges 11. The land was given as a possession to the people. It is not that the people sinned *against* the land and therefore must repent.³¹⁷ It is only against Yahweh that they have sinned. Then Yahweh will answer his *people* by restoring the land and its produce and will not give them for other nations to rule.³¹⁸ Instead, it is the invader who will be driven to a land of drought and devastation, inverting the punishment for the sins of Israel onto the instrument of God's justice for their own sin!³¹⁹ The land is implored to rejoice; the animals are told not to fear because the land is restored to fruitfulness. Just as in chapter 1, personification here is being used on the animals and land.³²⁰ The verbs used, as in chapter 1 and in Hosea, have dual meanings playing on the personification with the underlying physical meaning (because they dwindled or dried out).³²¹ It is the restoration of the gifts of the covenant promises to the people that will cause the animals to take heart and not fear. The blessings

to the people to also rejoice in 2:23 and following, because of the restoration of the land and its produce. This is clearly a reversal of the judgement brought upon the people. This continues into Joel 4 (Joel 3 Eng) where Yahweh will bring judgment on those who dealt falsely with his people. But it is clear that the comfort begins and ends with the people. It is *because* of the comfort given to the people (the restoration of the land in reversal of judgment) that the land is (anthropomorphically) told to rejoice and that the land and animals are told to not fear. It is definitely true that Yahweh hears and responds to the animals, Schafer, “‘You, YHWH, Save Humans and Animals,’” 96–98. It is also true, however, that God's response to the animals is *not* independent of the people; Yahweh responds to the animals by *restoring his people*, who are vice-regents over the rest of creation. Therefore the restoration of the people brings blessing to the animals.

³¹⁷ Contra Braaten, “Earth Community in Joel,” 69–70.

³¹⁸ This is clearly referring back to the covenant promises in Deut 11:13–15, 19–26. See Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 87–88; Stuart, *Hosea–Jonah*, 258.

³¹⁹ There is a contrast between the Northerner's “great deeds” here (which are negative) and the great deeds of Yahweh in v. 21, which are positive. See Garrett, *Hosea, Joel*, 358.

³²⁰ For an overview of different options for what the personification of the land could mean, see Mark Harris, “‘The Trees of the Field Shall Clap Their Hands’ (Isaiah 55:12),” in *Knowing Creation: Perspectives from Theology, Philosophy, and Science*, ed. Andrew B. Torrance and Thomas H. McCall, vol. 1 (Grand Rapids: Zondervan, 2018), 287–304.

³²¹ Hayes, “*The Earth Mourns*,” 202; Hubbard, *Joel & Amos*, 65.

to the people, like the curses, affect those under their rule and reign.³²² The personification of the land rejoicing is also highlighted by the use of אֲדָמָה in verse 21 (whereas אֶרֶץ was used in verse 18 of what Yahweh will become jealous for). The אֲדָמָה rejoicing is tied to the ground that was cursed in Genesis 3 because of the sin of the image bearers. This can be seen in the fact that the people are likewise to rejoice in verse 23; however they rejoice in the salvation that Yahweh brings to them in the reversal of the covenantal curses on the land.³²³ Verse 24 then describes the vastness of Yahweh’s mercy to his people, as he restores what the locusts (*i.e.* the invading army of Yahweh’s judgment³²⁴) have destroyed. Then the people will be satisfied, shall praise Yahweh, and never be ashamed; for they will know that Yahweh is in their midst.³²⁵

These two chapters in Joel show the close connection between animals and people. They show the similarities in that both will suffer due to the agricultural devastation. However, they also show clear distinction in that the people have sinned, are called to repentance, to return to Yahweh, and that the animals will then have their

³²² Calvin, *Commentaries on the Twelve Minor Prophets*, 2:81–82; Garrett, *Hosea, Joel*, 360; Stuart, *Hosea–Jonah*, 259.

³²³ Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 93–94. The fronting of “sons of Zion” is meant to contrast to the previous actors who are involved in the same situation (the animals in the previous verse). See *BHRG*² §47.2.1(1)(b). *HALOT* even separated the usage of גִּיל for the land in v. 21 from the usage in v. 23 for the people; the people rejoice in Yahweh, while the land “rejoices” through personification. See *HALOT*, 189.

³²⁴ Stuart, *Hosea–Jonah*, 242.

³²⁵ The second person plural in v. 26 for “you (2pl) will be satisfied” *could* include the animals. However, the other 2mp verbs include rejoicing in Yahweh, who is in the midst of Israel, “your” (2pl) God, so that the *people* will never be ashamed again. The context is clearly that all the 2mp verbs are people here. Contra Braaten, “Earth Community in Joel,” 70. This is further evidenced in the first verse of the next chapter, where Yahweh will pour out his Spirit on “all flesh.” As was seen in the previous chapter, this usage is for people only, since it includes sons, daughters, old and young men, male and female servants. The grammars state that the “all flesh” is linked to the prophesying of the people. See GKC §112a; Joüon §119e. This contrasts to the usage of “all flesh” in Gen 6:17, as seen earlier, which included animals. See N. P. Bratsiotis, “אֶפְסָרָה,” *TDOT* 2:31. As in every case of “all flesh,” context determines the referents. Schafer goes on the “conclude” that therefore this passage is showing that God is in close personal relationship to animals, Schafer, ““You, YHWH, Save Humans and Animals,”” 140. This is too far a leap from a possibility (that animals are included in “all flesh”) to a conclusion based on a mere possibility, especially due to the unlikelihood of that possibility based on the context.

physical needs restored when Yahweh restores the people and again blesses the land. There is a clear distinction that the animals cry out (probably instinctively) for their physical needs, in contrast to the people who are to cry out to Yahweh in repentance.

Jonah 3:4–10 and 4:11

This passage in the book of Jonah is important because it has both humans and animals putting on sackcloth in response to the declaration of coming judgment from Jonah. The real question, however, is who is the proclamation of judgment for, who repents, and who actually puts on the sackcloth? As will be seen, there is again both similarity and distinction between humans and animals here.

This famous passage begins with Jonah beginning to go³²⁶ into the city a day's walk and proclaim that in another³²⁷ 40 days³²⁸ Nineveh will be destroyed.³²⁹ Upon hearing this, the people of Nineveh believed Elohim and called a fast and clothed themselves in sackcloth from the greatest to the least.³³⁰ Before moving on, it is perhaps useful to note a few things. Already in this verse Jonah is stating something very specific. First, it is the *people* of Nineveh that believed.³³¹ Second, it is the *people* of Nineveh that called a fast and put on sackcloth. The use of sackcloth here is also instructive, in that as a means of mourning and repentance it is only ever used of humans, with the one exception

³²⁶ The durative aspect of בּוֹא is in view here. See Joüon §111d.

³²⁷ The use of עוֹד to express duration here is very rare. See *BHRG*² §40.37(5).

³²⁸ The LXX has three days here, but Aquila, Symmachus, and Theodotion all put forty days back, see Ziegler, *Duodecim Prophetæ*, 249; Gelston, תּרֵי עֶשֶׂר *The Twelve Minor Prophets*, 63. Gelston thinks that neither is original (following Jones), see Gelston, תּרֵי עֶשֶׂר *The Twelve Minor Prophets*, 94*.

³²⁹ Though it is not explicit here, the reason for this is due to “their wickedness.” See Ryan Patrick McLaughlin, “Jonah and the Religious Other: An Exploration of Biblical Inclusivism,” *Journal of Ecumenical Studies* 48, no. 1 (Winter 2013): 79n41. This is in line with what was seen in Gen 6, Hosea, and Joel that the wickedness of the people brings judgment.

³³⁰ The superlative here is expressed by a determinate adjective with a suffix. This means that these are definite individuals. See GKC §133g; Joüon §141j; *IBHS* §14.5c.

³³¹ The use of אֲנָשִׁי is specifically to contrast to the animals. See Stuart, *Hosea–Jonah*, 484.

that we will address in verse 8 below.³³² This continues into the next verse where the word reaches the king of Nineveh who also arose from his throne, removed his royal garb, and put on sackcloth and sat in ashes. This is a clear indication of mourning and repentance.

The interesting part begins in verse 7, where the king now declares to the people that neither man nor beast or sheep should eat or taste anything or drink any water.³³³ Therefore there is a fast that is to be obeyed by man and by the domestic animals.³³⁴ The king continues in verse 8 that man and beast are to be covered in sackcloth and to call to God (Elohim) with strength. A few things are obvious to note here. First, the command for the animals and people to fast and to put on sackcloth is just that—a command, a proclamation. This proclamation is made either vocally or in writing (or both). Therefore it is only the *people* who are the intended audience, who can read and hear it. What does it mean, then, that the animals are also to fast and not drink? Clearly this means that the people are to *restrict* the animals from eating and drinking.³³⁵ The same applies to the putting on sackcloth in verse 8. It is the people who are commanded to put sackcloth on the animals.³³⁶ As was stated earlier, every usage of קש except here in Jonah 3:8 is for people. Even in this verse, the command is not that the animals will somehow put sackcloth on themselves. Instead, the people are to do it. Why? In order to

³³² HALOT, 1350.

³³³ נגנ in 3:6 has a connotation of judgment, and therefore this news “touched” the king. See Donald J. Wiseman, “Jonah’s Nineveh,” *TynBul* 30 (1979): 44.

³³⁴ The classification that is implied by cattle and sheep are those domestic animals whose provision of food is determined by people. We are not to suppose that the ludicrous idea that wild animals are in view, since the command would either have no effect, or it would imply that the king could command wild animals. See Brynmor F. Price and Eugene A. Nida, *A Translators Handbook on the Book of Jonah*, Helps for Translators Series (London: United Bible Societies, 1978), 61. The “ludicrousness” of the idea having no effect is because the command is to people, who in the case of wild animals are not in control of their food.

³³⁵ Clough incorrectly states that the animals and people stop eating and put on sackcloth. See Clough, *On Animals: Systematic Theology*, 38. The text instead *commands* that they are to do so. It is the people who are to restrict the animals from eating.

³³⁶ Price and Nida, *A Translators Handbook on the Book of Jonah*, 61.

show the depth of their own sin and the extent of their repentance.³³⁷ Does the fact that the people are putting sackcloth on the animals somehow represent that the animals themselves are “repentant?” This cannot be, for if the animals were not repentant, how would they refuse to wear the sackcloth? Clearly Jonah here is not speaking univocally to both the people and the animals.³³⁸ The king is speaking to the people who are to express their own repentance by putting sackcloth on the animals. This can further be seen by who is supposed to turn from their evil ways in the latter half of this verse—the people, “each one” (אִישׁ).³³⁹ There is no ambiguity here. It is the people, and only the people, who are commanded to turn from their evil ways.³⁴⁰ If the point of the fasting and sackcloth is for repentance, and only the people are commanded to repent (by turning from their evil ways), then clearly the fasting of the animals and the putting sackcloth on the animals is meant to represent (somehow) the repentance of the *people*.³⁴¹

³³⁷ This is meant to show that the people are using every resource that they have to show their contriteness. Though there does seem to be some notion of people using animals in their rituals, this is in Persian society, not Assyrian. The evidence that that is what is at play here is flimsy. See Billy K. Smith and Frank S. Page, *Amos, Obadiah, Jonah*, NAC 19B (Nashville: Broadman & Holman, 1995), 266. Allen seems to give more weight to the Persian inclusion, but does not give evidence why this would have purchase in Assyrian rituals. See Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 224.

³³⁸ Contra Person who thinks that the animals are portrayed here as active agents. See Jr. Person Raymond F., “The Role of Nonhuman Characters in Jonah,” in *Exploring Ecological Hermeneutics*, ed. Normal C. Habel and Peter Trudinger, Society of Biblical Literature Symposium Series 46 (Atlanta: Society of Biblical Literature, 2008), 87–89. However, as will be seen below, it is the people who turn from their evil ways.

³³⁹ Just as in Joel, it is not the outward things that matter (like putting on sackcloth) but on inward repentance. See Calvin, *Commentaries on the Twelve Minor Prophets*, 2:102.

³⁴⁰ The verbs most used with רָע (and רָעָה) in the HB are בָּאָה (“to bring”, usually in the hiphil referring to God bringing judgment), עָשָׂה (“to do”), חָשַׁב (“to think, devise, plan”), דָּבַר (“to speak”), סוּר (“to turn aside, forsake”), and שׁוּב (“to turn”) which is used here in 3:8. All these verbs are things that people do. See Rick, *TDOT* 13:565. When tied to God’s judgment, רָע indicates wrong moral actions of humans, which is shown by the other words that it is used with, such as guilt, sin, perversion, betrayal of covenant, etc. See Baker, *NIDOTTE* 3:1155. God’s judgment can be averted by human repentance, as there is no sphere of human action that is not in God’s purview. See Rick, *TDOT* 13:585–86. Animals can be “wild” in their nature, but this is not something that is condemnable. See Baker, *NIDOTTE* 3:1154. It is only people who are “evil.” See Rick, *TDOT* 13:567.

³⁴¹ The punishment was also on the whole city, so the animals would have suffered. Just as in Hosea and Joel, the fact that also the animals would suffer is meant to show the great punishment that was due the people and the effect of their sin. It is meant to spur them to more readily seek a pardon. See Calvin,

What about the string of 3mp verbs in this verse? Do they all include people and animals? It is clear that the first verb (hitpael jussive 3mp from *בסה*, “to cover”) includes people and animals, since the two referents are explicitly stated.³⁴² It is probably that the same subject is in view in the second verb (qal jussive 3mp from *קרא*, “to call”).³⁴³ However, the next verb (qal jussive 3mp from *שוב*, “to turn”) has a different subject, *איש*.³⁴⁴ Here, the singular noun is being used as a distributive pronoun, and therefore the verb is plural.³⁴⁵ This subject, and with the use of *רע*, is clearly referring to people.³⁴⁶ What about the final clause of the “violence which is in their hands?” Clearly, since this predicate is governed by the previous verb and subject, “let each person,” this violence is referring back to the same people that are supposed to turn from their evil ways.³⁴⁷

Commentaries on the Twelve Minor Prophets, 2:104–5; David W. Baker, T. Desmond Alexander, and Bruce K. Waltke, *Obadiah, Jonah, and Micah: An Introduction and Commentary*, TOTC 26 (Downers Grove, IL: Inter-Varsity Press, 2009), 136.

³⁴² Since the verb here is used passively, the second object *שקים* remains in the accusative here. See Joüon §128c.

³⁴³ Even Shemesh, however, thinks that no definite answer can be given. See Yael Shemesh, “‘And Many Beasts’ (Jonah 4:11): The Function and Status of Animals in the Book of Jonah,” *JHS* 10 (2010): 18.

³⁴⁴ The *איש* has a distributive force, as in Isa 53:6.

³⁴⁵ *BHRG*² §35(3).

³⁴⁶ Price and Nida, *A Translators Handbook on the Book of Jonah*, 62. Contra Schafer who thinks that the people and animals are the subject of all the verbs, and therefore the king sees a need for all creatures to turn from evil and violence. See Schafer, “‘You, YHWH, Save Humans and Animals,’” 178. However, the context of evil deeds and violence, as well as the use of *אש* overpowers this argument. She also links this to Gen 6:12 where she thinks *כל־בשר* (“all flesh”) includes animals. See Schafer, “‘You, YHWH, Save Humans and Animals,’” 178. This argument was already addressed in chapter 2 in the section on Genesis 6 and 7 beginning on page 60. There it was shown that the *כל־בשר* in Gen 6:12 is linked to 6:5 where it is the *people* who have evil intentions. It was also shown there that indeed the *כל־בשר* in Gen 6:17 does mean all living things. But each instance of *כל־בשר* must be read in its context, since within Gen 6–9 it means sometimes only animals, sometimes only people, and sometimes both. However, the link of Jonah 3:8 to Gen 6:12 is apt, because in both cases it is the people whose wickedness will cause the destruction of animals.

³⁴⁷ This is further seen by the fact that other than a single instance in Job 19:7 where it refers to God, *המס* always refers to people. Its meaning is something that is always detrimental to life, usually associated with a moral wrong of the people. The primary context is society, where the whole of the people have done wrong. See H. Haag, “*המס*,” *TDOT* 4:481–83. Both the noun and verbal form (*חמס*) are used only for sinful violence the subject is humans. In Job 19:7, Job accuses Yahweh of violence because of the prospering of the ungodly. It is meant to show the severe perversity of human sin. See I. Swart and C. Van Dam, “*חמס*,” *NIDOTTE* 2:178. Where it refers to ecological violence (such as Gen 6:11, 13; Hab

Since the moral judgment is upon the people, what is the meaning of putting the sackcloth on the animals and the (probable) command for both humans and animals to cry out to God (Elohim)?³⁴⁸ Following the context, it is means to show the extent of human repentance. As has become clear in passages seen in Hosea and Joel, the sin of the people brings the suffering of the judgment (of the humans) upon both humans and non-humans.³⁴⁹ The animals are under the rule of the humans, so when the humans sin, the animals suffer. As will be seen below in 4:11, the judgment of Nineveh would include the destruction of the animals for the sin of the humans living there. Is the command for

2:17) it is always the result of *human* sin. Ultimately קָטָה is against Yahweh and brings the judgment of Yahweh (as seen in Gen 6). See Swart and Van Dam, *NIDOTTE* 2:179.

³⁴⁸ Calvin argues that the קָטָה cannot be “indiscriminately” attributed to the animals since it requires religious fervor. See Calvin, *Commentaries on the Twelve Minor Prophets*, 2:107. Smith and Page notes that since there is no explicit subject, it is ambiguous. Some want to include animals in this, but it seems unlikely that Assyrians would include animals in voicing repentance. Smith and Page, *Amos, Obadiah, Jonah*, 267. Schafer thinks that the animals here are meant to cry out for more than food. See Schafer, “‘You, YHWH, Save Humans and Animals,’” 179. However, how are they to *know* that they are to cry out for more than food? She does avoid saying that the animals in Nineveh sinned. See Schafer, “‘You, YHWH, Save Humans and Animals,’” 180. However, since she connects this passage back to Gen 6:12 with her assumption that the כָּל-בְּשָׂר there includes animals, what does it mean for the animals to corrupt the world with violence if they did not sin? Why, then, would the animals need to be destroyed? Furthermore, she states that animals are not held responsible “on the same level” as humans. See Schafer, “‘You, YHWH, Save Humans and Animals,’” 189. But if they did not sin, what are they being held responsible for at all? This is clearly contradictory. Answers to these questions are unanswered in her analysis. She also states that the fish that swallowed Jonah had to option to obey or not. See Schafer, “‘You, YHWH, Save Humans and Animals,’” 187. However, this is not what the text says. In Jonah 1:17, it states that Yahweh “appointed” (piel from מָנָה) a fist to swallow Jonah. The fist is never given an option. Likewise, in 2:11, Yahweh speaks and the fish vomits Jonah on the dry land. There is no indication of the fish “contemplating” whether to obey. Instead, the point (common throughout the OT) is that Yahweh speaks, and it happens. If Schafer concludes that the fish had an option, it did not come from the text. Shemesh also thinks that the fish, worm, and plant all “obey” God’s command. He contrasts this to Jonah, who as God’s spokesman, does not obey. He links the fish, worm, and plant to the sailors in the boat and the Ninevites who all obey. See Shemesh, “‘And Many Beasts’ (Jonah 4:11),” 8–15. However, what he does not point out, is that in contrast to the fish, worm, and plant, the sailors on the boat actually *contemplate* their decision, and then implore that God would not punish them for throwing Jonah overboard. Likewise, the people “believed” the word. There is no indication of any agency for the fish, worm, or plant. Instead, God speaks, and it happens. The point is not that the plant is more “virtuous” than Jonah by obeying, but that Jonah cannot defy Yahweh! Shemesh does get it right later, however, that the point is to show Yahweh’s absolute control of the world. See Shemesh, “‘And Many Beasts’ (Jonah 4:11),” 12. He is also correct in drawing the connection to the flood in that in both cases, it is the sin of the *humans* that brings about destruction. See Shemesh, “‘And Many Beasts’ (Jonah 4:11),” 16.

³⁴⁹ Like in Joel, where the “poetic interpretation” of the animals’ thirst is “as if” it was crying to God. See Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 224.

the animals to cry out meant to be taken literally,³⁵⁰ or is it personification? Since the commands to turn from evil ways and violence is for the people, it is best to see this similar to the crying of the beasts in Joel 1:18. In Joel, the groaning was because there was lack of food. While that is also true here (due to the fasting from food and water that is imposed on the animals), it could also be a personification of crying out from destruction. The context here is that all of Nineveh will be destroyed, humans and animals. Therefore the people are to cry out in repentance (as shown from their turning from evil and violence) to avert destruction, and the animals are similarly (personified) to cry out to avert destruction (though there is no indication that they are to “know” that there is destruction, or even that they are to “know” that they are to cry out!), with a possible second meaning of crying out because of the fasting from food and water.

This analysis is furthered by what comes next in verse 9. The king states that the point of everything in verses 7 and 8 is because perhaps Elohim³⁵¹ will relent and turn from the “anger of his nostril” and “we might not perish.”³⁵² The phrase וְלֹא נִאֲבָד (“we might not perish”) is only ever used to refer to humans.³⁵³ The exact phrase מִחֲרוֹן אָפוֹ (“burning anger of his nostrils”) with differing forms of שׁוּב (“to turn”) is used in three other places,³⁵⁴ all of which have to do with God’s anger being kindled because of human

³⁵⁰ As Schafer supposes, Schafer, “‘You, YHWH, Save Humans and Animals,’” 179.

³⁵¹ The Ninevites never use יהוה, always using אֱלֹהִים. The sailors in Jonah 1 use אֱלֹהִים until Jonah uses the divine name יהוה, and then the sailors respond with calling out to יהוה. McLaughlin thinks that therefore in this case “God responds even to those who do not have full knowledge of him,” citing Uriel Simon. See McLaughlin, “Jonah and the Religious Other,” 81. However, this is because he thinks that Jonah has not been fully forthcoming to the Ninevites about the content of what God told him in 1:2.

³⁵² Here again we see the phrase מִי־יִדְעַת. The similarity to Joel 2:14 is clear. The “open door” for the reprieve is based upon true human repentance. See Crenshaw, “The Expression Mî Yôdēa’ in the Hebrew Bible,” 276.

³⁵³ HALOT, 2. This is the metaphorical usage of עָבַד. The original concrete usage was indeed used for animals and meant “to wander off,” as is seen in 1 Sam 9:3, 20. See Benedikt Otzen, “אָבַד,” TDOT 1:20. When it is used in the hiphil and piel, it means “divinely willed destruction.” When it is in the qal, in most uses of the qal, Yahweh is clearly the author of divine punishment (either against Israel or her enemies). See Otzen, TDOT 1:22; Cornelis Van Dam, “אָבַד,” NIDOTTE 1:224.

³⁵⁴ Deut 13:18; Josh 7:26; 2 Kgs 23:26. All three of these use Yahweh instead of Elohim as here in

sin. Just the pairing of *חַרוֹן אַף* is used in 8 other places,³⁵⁵ all of which have to do with God’s wrath against human sin.³⁵⁶ Verse 10 continues in that Elohim saw that they had turned from their evil ways, and he relented of his destruction.³⁵⁷ There is a clear play on words in that the people turned from their *רָעָה* (evil) and so God relented and did not bring *הַרְעָה* (the calamity) upon them. *רָעָה* begets *רָעָה* as punishment. This is similar to what was shown above in Joel 2:13 where the people are to turn from their evil ways because Elohim relents from calamity. The turning from evil from Jonah 3:8 that was instructed only to the people can further be seen here. *רָעָה* and the plural of *דְּרָדָה* (evil ways) are found together 21 times, and always refer to people.³⁵⁸

Jonah 3:9.

³⁵⁵ Num 25:4; 32:14; 2 Chr 28:11; Ezra 10:14; Jer 4:8; 25:37; 30:24; Zeph 2:2. There are many others speaking of God’s wrath using *חַרוֹן אַף* and *אַף* in other constructions as well.

³⁵⁶ Jer 25:37 speaks of God’s wrath which *affects* the flocks as well. However, as is clear from Jer 25:15–26 that the judgment is on the *kings* of the nations who are being punished. The list of the people that are being punished is staggering, and lists kings, elders, sons, servants, officials, people, kings far and near. Then in 25:29 Yahweh states that they will not go unpunished for his sword is coming against the “inhabitants of the earth,” which again here is clearly people. In 25:31 he continues stating that he has an indictment against the nations (clearly the people that were listed in 15–26), and that he is entering in judgment with “all flesh,” and the wicked he will put to the sword. This is important because the context clearly shows that Yahweh’s anger is directed against the sinful people, and these people are both called “inhabitants of the earth” (*יְשֵׁבֵי הָאָרֶץ*) as well as “all flesh” (*כָּל-בֶּשֶׂר*). Here “all flesh” means people, since as we have seen the context determines the referent for “all flesh.” This passage is increasingly interesting in that though the punishment on the inhabitants of the land (humans) and all flesh (humans) is because of their sin, the *effect* of the punishment includes the flocks (25:36). Even here, the focus is on the lamenting of the shepherds (25:34–36), for their slaughter is cannot be escaped. They are to wail because of the loss of their pasture and because their peaceful folds are devastated. Clearly the punishment and wailing is upon the people, because they are “lords” over their flocks and therefore their punishment will result in suffering for their flock. But the anger and punishment are clearly directed against the people. A further point can be made from this passage in Jeremiah. It is the kings who are to drink the cup of wrath, and the people under them will suffer. The kings in this case represent the people and rule over them and when they sin, the people under them (the shepherds) also suffer. This notion of headship is also at play as to why the animals suffer. The people who are to rule over them sin, and they suffer. The “headship” here is of course different, for the people under the king and under human leaders are also said here to sin, which is not true of the animals. But the two different facets of this headship are clearly at play in this passage.

³⁵⁷ It does not say that God saw their fasting, but that they turned from their evil ways. The point was the repentance of the people. See John Chrysostom, *Hom. 2 Cor. 4.6* (NPNF¹ 12:299); John Chrysostom, *Stat. 3.10* (NPNF¹ 9:358–59); Calvin, *Commentaries on the Twelve Minor Prophets*, 2:115.

³⁵⁸ 1 Kgs 13:33; 2 Kgs 8:27; 17:13; 2 Chr 7:14 (my people); Ps 36:4; Prov 2:12; 4:14; 8:13; 28:10; Jer 18:11 (men); 23:22; 25:5; 26:3; 25:15; 36:3, 7; Ezek 13:22; 20:44; 33:11; 36:31; Zech 1:4 (fathers).

The book concludes in 4:11 with God posing a question to Jonah.³⁵⁹ Should God not have pity on such a large city with so many people who “cannot tell their right hand from their left,”³⁶⁰ which also has a great number of beasts?³⁶¹ The phrase יָמִין and שְׂמאל (with some preposition or conjunction between them), “right from left,” can have both a concrete and metaphorical usage. The concrete usually means to choose a path to go, such as in Genesis 13:9. The metaphorical usage, as is the case here, is that one should obey God and not stray to the right or the left.³⁶² Some instances actually combine the two, such as Numbers 20:17 where Moses promised to be faithful to his promise as he passed through Edom. The metaphorical usage is the context here, where the people do not know how to tell right from wrong, between the path of following God and following destruction.³⁶³ These passages with the metaphorical usage for knowing right from wrong are always used with people (as is explicitly the case here).³⁶⁴ Therefore the judgment that was prophesied (and relented) was upon the people. This verse clearly distinguishes between those who *should* know right from wrong (humans), and animals. This is tied to what was seen in chapter 3. If only the humans are the ones who should know right from wrong, why would the animals have needed to put on sackcloth and repent?³⁶⁵ Clearly the

³⁵⁹ The question does not need to be directly introduced. The emphasis of the words itself lets the reader know that it is a question. See GKC §150a; Joüon §161a

³⁶⁰ This is a similar usage of יָד as in Qoh 3:19 (which will be addressed below). See *HALOT*, 391.

³⁶¹ The singular collective noun here is singular, which can express the plurality of the individuals in this group. See Joüon §135b.

³⁶² Deut 5:32; 17:11, 20; 28:14; Josh 1:7; 23:6; 2 Kgs 22:2; 2 Chron 34:2; Prov 4:27; Eccl 10:2.

³⁶³ Their lack of knowledge is because they are outside Israel, showing that God cares for all men. See Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 232.

³⁶⁴ The people of Nineveh do not have a knowledge of Yahweh, and therefore cannot know right from wrong. See Wiseman, “Jonah’s Nineveh,” 40.

³⁶⁵ This shows that judgments, such as Schafer’s, that the animals needed to repent and are “active agents” is actually dispelled by the text of Jonah itself.

animals are also important, as the final clause indicates.³⁶⁶ However, the punishment was upon the people, and the animals (who are associated with then people and under their rule) would also have suffered.³⁶⁷ The people here have sinned out of ignorance, which brought judgment on them and suffering upon the animals under them; their repentance likewise averted the calamity on themselves and also the animals under them.

Writings

This section will look at important sections from the Writings. Due to space constraints, however, we will only look at two books. Both of these books, however, have important sections on humans and animals.

Psalm 8

This psalm is quite important to the topic at hand, because it echos the themes seen in Genesis 1 and 2. This psalm of David³⁶⁸ begins with an exclamation of praise to the name and glory of Yahweh.³⁶⁹ This is important, because it means that all that follows is worthy of praise for Yahweh. As David wonders at the heavens and the works that

³⁶⁶ In fact, the animals are more important than the plants and the vine that Jonah was concerned about! See Smith and Page, *Amos, Obadiah, Jonah*, 283. The animals are mentioned because they are the “middle point” between the people and the vine. The people of Nineveh have an enormous worth. The animals have a lot of worth, but still less than the people. The gourd is of minor worth. Jonah argued for the worth of the gourd, and therefore has no argument against saving both the people and animals. It is possible to attach *too* much importance to this final clause, however. It is making a simply point—it would be enough to spare Nineveh *if only* for the animals. If Jonah thought it was unfair to let the gourd die, how much more because of the animals, *let alone* all the people?! See Stuart, *Hosea–Jonah*, 508. Schafer notes that God had mercy on Nineveh because of the people *and* the animals. See Schafer, ““You, YHWH, Save Humans and Animals,”” 183. This is true, but it was because the people turned. It was enough because of the animals, but as already stated here, we must not place too much emphasis on this final clause.

³⁶⁷ Jonah should not have relished the death of the animals simply because it was the Ninevites that owned them. See Stuart, *Hosea–Jonah*, 508; Baker, Alexander, and Waltke, *Obadiah, Jonah, and Micah*, 144.

³⁶⁸ The ה in the first verse is a *lamed auctoris*, see GKC §129c. Williams lists this as a ה of possession. See Williams, *Williams’ Hebrew Syntax*, §270.

³⁶⁹ הַיְיָ is often used for exclamatory phrases, here before the predicate of the noun clause. See GKC §148b; Joüon §144e, 162a; *IBHS* §18.3.f. Here it is expressing a value judgment. See *BHRG*² §42.3.6(4).

Yahweh has established, he is amazed that God would even consider man, let alone care for him!³⁷⁰ This is a perennial question of man.³⁷¹ David is amazed that Yahweh has caused man to “lack a little” from God,³⁷² and has crowned him³⁷³ with glory and honor.³⁷⁴ This verse is applied to Christ in Hebrews 2, and is picked up by many early church fathers.³⁷⁵ Yahweh has caused him to rule over the works of his hands, for he has set under man’s foot all flocks and cattle, and moreover the beasts of the field, the birds of the heaven, and the fish of the sea.³⁷⁶ The “little less than deity” is realized by man’s

³⁷⁰ The second question asks the same thing as the first, but with more emphasis. See GKC §150h.

³⁷¹ This can also be seen from the context that the use of the imperfect corresponds to our present. See GKC §107v.

³⁷² The LXX interprets מְאֵלֵהִים here as *παρ’ ἀγγέλους*. See Alfred Rahlfs, ed., *Psalmi cum Odis*, Septuaginta: Vetus Testamentum Graecum, Auctoritate, Academiae Scientiarum Gottingensis editum 10 (Göttingen: Vandenhoeck & Ruprecht, 1979), 89. More likely the use of מְאֵלֵהִים here is meant to point back to the image in Gen 1:26. See Peter C. Craigie, *Psalms 1–50*, WBC 19 (Waco, TX: Word Books, 1983), 108. Day connects this to Gen 1:26, but since Elohim is used here, and everywhere else in the psalm Yahweh is used, this means that there are some polytheistic ideas behind both this psalm as well as Gen 1:26. See John Day, *From Creation to Babel: Studies in Gen 1–11*, Library of Hebrew Bible/Old Testament Studies 592 (London: Bloomsbury, 2013), 12. However, the better explanation is that David here is clearly linking to the language of Gen 1:26 and therefore uses Elohim. The meaning of Elohim in Gen 1 was already addressed.

³⁷³ Both the verbs here take two accusatives and therefore are governed by the causative conjugation (piel). See GKC §117cc; *IBHS* §10.2.3e.

³⁷⁴ Human beings are a little less than divine. They are to share in God’s honor and glory, because God has crowned him with it like a wreath. Mankind here is seen as kings. See John Goldingay, *Psalms: Psalms 1–41*, BECOT (Grand Rapids: Baker Books, 2006), 159. It is only humans who are crowned with glory and honor, which is something usually reserved for a king. Here, humans are crowned with kingly rule (a royal idiom) over the rest of creation. See Perangin-angin, “The Interrelationships of Humankind, Animals, and Plants as Presented in the Old Testament,” 40–41; J Richard Middleton, “The Role of Human Beings in the Cosmic Temple: The Intersection of Worldviews in Psalms 8 and 104,” *Canadian Theological Review* 2, no. 1 (2013): 49–50; James Luther Mays, “The Self in the Psalms and the Image of God,” in *God and Human Dignity*, ed. R. Kenall Soulen and Linda Woodhead (Grand Rapids: William B. Eerdmans, 2006), 33.

³⁷⁵ Basil links it to the prophesy of Christ in Isa 53:2–3. See Basil, *Letter VIII: To the Caesareans. A Defence of His Withdrawal and Concerning the Faith* 5 (*NPNF*² 8:118).

³⁷⁶ The lowly nature of man has been imbued by God with wisdom to be able to rule over not only land animals, but also those that fly and swim. It is only uncreated nature that is kept from the dominion of man. See Theodoret of Cyrus, *Commentary on the Psalms* 8.6–7; Theodoret of Cyrus, *Commentary on the Psalms: Psalms 1–72*, trans. Robert C. Hill, FC 101 (Washington, DC: The Catholic University of America Press, 2000), 85–86. Calvin states that this means that the whole order of the world was made for the comfort and happiness of man. See John Calvin, *Commentary on the Book of Psalms*, trans. James Anderson, 5 vols.

sovereignty over the rest of creation. “The idiom of god-like sovereignty is the idiom of kingship.”³⁷⁷ This royal language continues with the crowning language, where man is now ruling with the authority of the king.³⁷⁸ This is clearly pointing back to Genesis 1:26, 28.³⁷⁹ The items in this list are the same as in Genesis 1:26, 28.³⁸⁰ First, the use of the hiphil verb shows that this dominion and rule is not something that is man’s “right.” It is something that Yahweh has given to man, to rule as his vice-regent on earth.³⁸¹ The “putting under his foot” also harkens back to the dominion and subduing of Genesis 1. Man is to rule with order over creation.³⁸² David ends by again praising Yahweh, whose name is majestic in all the earth.

This psalm shows that the role of man as image bearer and vice-regent of God on earth was not lost during the fall. Man is to rule and have dominion in a way that establishes God’s rule. Man has surely failed in sin, but this does not mean that his vice-regency has been removed or lost.³⁸³ If one were to look at nature, one would not get

(Grand Rapids: BakerBooks, 2005), 1:105–6. While man is indeed to rule over creation, this goes too far to imply that the rest of creation has no inherent value other than what comfort and happiness it brings to man.

³⁷⁷ Jon D. Levenson, *Creation and the Persistence of Evil: The Jewish Drama of Divine Omnipotence* (Princeton, NJ: Princeton University Press, 1994), 113.

³⁷⁸ Levenson, *Creation and the Persistence of Evil*, 113. This is also seen in Ps 89 where similar authority is given to the house of David. Human agents are to rule the world in the name of the creator God. See Levenson, *Creation and the Persistence of Evil*, 117.

³⁷⁹ The LXX translates בְּהִמָּה here with κτήνος, the same as in Gen 1:25–28. See Rahlfs, *Psalms cum Odis*, 89.

³⁸⁰ It is not that these are the only things that man has dominion over; instead the list is meant to point back to Gen 1:26 and therefore to stand in for all non-human life. See Calvin, *Commentary on the Book of Psalms*, 1:107. This is also the same list that was seen in Hos 4:3. As humans are God’s stewards, human failure brings disorder. See Dearman, *The Book of Hosea*, 153.

³⁸¹ Man is to be master within the created realm. God is the ultimate master, but he has delegated this mastery to humans. Even the large sea beasts, those here that “make their paths in the sea,” who are much larger than man, fall under his dominion. See Craigie, *Psalms 1–50*, 108.

³⁸² Putting something under foot means both dominion but also protection. Man is to keep disorder at bay. Humans are sovereign over animals, but also caretakers. See F. J. Stendebach, “רָגַל,” *TDOT* 13:320.

³⁸³ Calvin states that man in the fall lost his dominion, and that Christ will recover what was lost. See Calvin, *Commentary on the Book of Psalms*, 1:105–6. It is true that due to the fall, man’s dominion is

a right view of man. Man looks insignificant when looking at nature or from natural philosophy. Only from revelation can we see the distinction and special pride of place given to man by God.³⁸⁴

Psalm 95:7–11 and 100:3

These verses are similar in context, and they are covered here because they express a common theme of God’s people being described as animals, specifically the “sheep of his pasture.”³⁸⁵ Psalm 95:7 extols Yahweh, our God.³⁸⁶ We are the people of his “pasture” (מְרֻעֵית) and the “flock” (צֹאֵן) of his hand.³⁸⁷ This language is also seen in Psalm 79:13 and Ezekiel 34:31.³⁸⁸ So here we already see that through a metaphorical usage, the people are being compared to animals (sheep). In 95:8, the people are then commanded not to harden their hearts as at Meribah in the wilderness.³⁸⁹ Here, already the distinction is shown. The usage of קִשָּׁה with לִבָּב (or לֵב) is always and only used to refer to people.³⁹⁰

compromised. However, his role has not changed, but he is no longer able to fully fulfill what he should.

³⁸⁴ Craigie, *Psalms 1–50*, 109.

³⁸⁵ This is separate from the many times that people are said to be “like” animals, such as the wicked in Prov 28:15, or the people going astray “like” sheep in Ps 119:176.

³⁸⁶ The whole psalm is written to and about people, who are to worship and not harden their hearts. See Calvin, *Commentary on the Book of Psalms*, 4:31.

³⁸⁷ God created and provides for humans, just as he provides for the animals. See Tremper Longman III, *Psalms*, TOTC 15–16 (Downers Grove, IL: IVP Academic, 2014), 339. As his sheep, the relationship between God and his people is covenantal. The people are to be prostrate before him as sheep. See John Goldingay, *Psalms: Psalms 90–150*, BECOT (Grand Rapids: Baker Books, 2008), 94.

³⁸⁸ The language here in Ps 95:7 is reversed; It is usually flock of his pasture (as in Ps 79:13) and people of his hand. When the people of God are in view, מְרֻעֵית is always used metaphorically. See HALOT, 637. Interestingly, Ezek 34:31 is quite explicit that this is a metaphorical usage, stating “sheep of my pasture, you are human” (אֲדָם אֲתֵם). The similarity made by the comparison to sheep is at the same time sharply distinguished by the fact that they are human.

³⁸⁹ The LXX (94:8) uses παραπικρισμός (rebellion, provocation) for מְרִיבָה and πειρασμός (temptation) for מִסָּה. See Rahlfs, *Psalmi cum Odis*, 246.

³⁹⁰ In Exod 7:3, the Lord hardens Pharaoh’s heart. In Deut 2:30, the Lord hardens the heart of Sihon king of Heshbon. In Deut 10:16, the people are commanded to circumcise their hearts and not to harden them. This one is key, in that it points to the new covenant reality of Jer 31 as well as in Joel 3 as was seen earlier, that the Spirit of God will circumcise the hearts of the people in the new covenant. This is

The psalmist continues in verse 9 that they should not be like their fathers, who tested and tried the Lord, even though they had seen his work. They were a people “wandering of heart” who do not know his way.³⁹¹ This continues to show both the similarity (through metaphor) and the distinction (since the metaphor only works because it cannot be applied literally).

This is continued in Psalm 100:3, that Yahweh is God, and we are his,³⁹² the sheep of his pasture.³⁹³ This ties back to Psalm 95, by showing that we, like sheep, are both God’s creation.³⁹⁴ This links back to Genesis 1–2 with *השע* in that “he made us.”

something only done to people. See Colin James Smothers, “In Your Mouth and In Your Heart: A Study of Deuteronomy 30:12–14 in Paul’s Letter to the Romans in Canonical Context” (PhD diss., The Southern Baptist Theological Seminary, 2018), 114–15. In 2 Chr 36:13, Zedekiah hardened his heart against the Lord. In Job 9:4, Job replies that no one (explicitly a man (*אִישׁ*) from 9:2) can harden their heart against God and succeed. Similarly, Prov 28:14 states that whoever hardens their heart against Yahweh will fall into calamity. In Ezek 3:7 the whole house of Israel is said to be hard of heart and will not listen to Ezekiel, just like they do not liken to God. The verb *הקש* is also used many times with “neck” and having the same meaning, always again with people. See *HALOT*, 1152.

³⁹¹ Jesus, as the true son, will fulfill this where Israel failed. Because he was obedient, the people of God can enter into God’s rest. See Longman, *Psalms*, 340–41; Derek Kidner, *Psalms 73–150: A Commentary on Books III–V of the Psalms*, TOTC (London: IVP Academic, 1975), 346. Interestingly, Jesus also takes upon the nature of his “sheep”, since as we will see in Heb, the blood of animals cannot take away the sins of people! Tying the people of the wilderness to the people of the new covenant, along with the inability of the blood of animals, shows that the redemption of Christ was meant for people!

³⁹² The LXX here follows the *אלה* in the Masora with *καὶ οὐχ ἡμεῖς*. See Rahlfs, *Psalmi cum Odis*, 252. Most translations follow *לה*. *אל* can be found 15 times for *לה* in the MT, including here. See GKC, 103g. Tate thinks that the *אל* is an emphatic from Ugaritic, meaning “we are indeed his people.” See Marvin E. Tate, *Psalms 51–100*, WBC 20 (Dallas, TX: Word Books, 1990), 533–34.

³⁹³ But who are the “we” here? Who is the “whole earth” in 100:1 that is to extol the Lord? It is those who know the Lord, which “signifies acknowledgement of confession” of who God is. He is our creator and shepherd. The terms by which we are to be thankful in 100:4–5 are clearly tied to the covenant (temple, gates, courts, etc). See Longman, *Psalms*, 348–49. “Know that Yahweh is God” in 100:3 is a Deuteronomic expression tied to the covenant. See Tate, *Psalms 51–100*, 537. This covenant was made between God and the *people* of Israel. Moreover, the point of the extent of the “whole earth” in 100:1 is that God is the lord of the whole world, so all peoples should come to praise him. See Tate, *Psalms 51–100*, 536.

³⁹⁴ The clear connection to Ps 95 is not accidental. This psalm ends the strain of “Jehovah is king” of Pss 93–99. See Tate, *Psalms 51–100*, 535. God is specifically also called the maker of Israel, as both Creator and Shepherd—Deut 32:6; Is 40:11; 43:1,15; Ps 23:1; 80:2; John 10:11–14. See Tate, *Psalms 51–100*, 501. It is also tied to the history of Israel’s redemption in 1 Sam 12:6. See Tate, *Psalms 51–100*, 537. The divine shepherding theme is common with Israel, and like in Ps 95 links back to the Exodus. See Tate, *Psalms 51–100*, 538. Similar language can be found in Ps 72:8–11 linking the Davidic king to the “royal vicar universal imperium” language in Gen 1. See Levenson, *Creation and the Persistence of Evil*, 112–13.

This further shows the similarity and distinction which can be connected also to Psalm 8. Just like the sheep are under man's dominion, so we are under God's dominion. Just as we have dominion over sheep to rule and protect, so Yahweh rules and protects us.³⁹⁵ Just like there is some similarity between God and man (we are made in his image), so there is some similarity between man and animals (we are both the work of God's hand). But just like there is great distinction between God and humans (we are in his image, but we are still creatures), there is also distinction between man and animals (animals are not made in his image and do not have the breath of life; animals do not have their hearts hardened and turn away nor do they circumcise their hearts and follow God).

Psalm 104:10–30

Psalm 104 is a majestic psalm of praise to God as Lord and Creator of all things.³⁹⁶ The structure of this psalm can be linked to the structure of the six days of creation in Genesis 1.³⁹⁷ The psalm begins praising Yahweh for his creation of the heavens and earth and seas.³⁹⁸ The world and all that are in it belong to God.³⁹⁹ Verse 10 then

³⁹⁵ This idea is also picked up in the NT, where Jesus is the shepherd of his people. See Heb 13:30.

³⁹⁶ Both this psalm and Psalm 8 are hymns of praise. Moreover, both psalms contain an inclusio of praise in the first and last verses. See Middleton, "The Role of Human Beings in the Cosmic Temple," 45–46. Walker-Jones makes the unfortunate but common mistake of assuming that correlation implies causation when he says that the importation of Western Christianity brought about such things as "the colonization of women, indigenous people, and Earth." Arthur Walker-Jones, "Psalm 104: A Celebration of the *Vanua*," in *The Earth Story in the Psalms and the Prophets*, ed. Norman C. Habel, *The Earth Bible* 4 (Sheffield: Sheffield Academic Press, 2001), 87. This leads him to the unfortunate re-reading of this psalm as a rejection of the Creator–creature distinction in a panentheistic manner, that "God or gods [are] in Earth." Walker-Jones, "Psalm 104," 91.

³⁹⁷ Kidner, *Psalms 73–150*, 368. The overall structure is 8 stanzas. Verses 10–30 are stanzas 3–7. See Alfons Deissler, "The Theology of Psalm 104," in *Standing Before God: Studies on Prayer in Scriptures and in Tradition with Essays in Honor of John M. Oesterreicher*, ed. Asher Finkel and Lawrence Frizell (New York: Institute of Judeo-Christian Studies at Seton Hall University, 1981), 33.

³⁹⁸ Much like in Gen 1, the idea is not that Yahweh is creating through some sort of *Chaoskampf*, contra Dennis J. McCarthy, "'Creation' Motifs in Ancient Hebrew Poetry," in *Creation in the Old Testament*, ed. Bernhard W. Anderson, *Issues in Religion and Theology* 6 (Philadelphia: Fortress Press, 1984), 74–89; Day, *From Creation to Babel*, 23. Instead, it is that everything that exists is created by Yahweh. Also contra Day, who thinks that Gen 1 is dependent of Ps 104. See Day, *From Creation to Babel*, 21–23.

³⁹⁹ Middleton, "The Role of Human Beings in the Cosmic Temple," 46.

begins by praising Yahweh for the streams that flow in the valleys that bring water to “all living⁴⁰⁰ of the field” (כָּל־חַיֵּי־הַשָּׂדֶה);⁴⁰¹ the donkeys break their thirst.⁴⁰² The birds of the air dwell beside them; from his lofty abode he waters the mountains and the earth is satisfied.

The psalmist continues with God’s provision for his creation. Though the section from 14–23 includes all of creation, it is bookended by man. Human needs here are the central focus of creation.⁴⁰³ He causes grass to grow for the beasts, and plants for man to work to bring forth food from the earth.⁴⁰⁴ Just as in Genesis 1, the plants are given independently to the animals and to man. The animals have an independent right to feed and exist, sharing the same world as men.⁴⁰⁵ Even here, distinction can be seen. Man (אָדָם) who comes from the ground (מִן־הָאָדָמָה) here then cultivates (עֲבָדָהּ) that very ground. In this way, he is an imitator of God, who made a garden out of the same ground.⁴⁰⁶ God also gives wine and oil and bread to gladden and strengthen man’s heart.⁴⁰⁷ It is more than

⁴⁰⁰ The LXX (103:11) uses *θηρίον* for חַיֵּי, just as in Gen 1:24–25, 30, showing the translator sees the same connection to Gen 1. See Rahlfs, *Psalms cum Odis*, 258.

⁴⁰¹ The final ם is the remnant of an old case ending. See GKC §90o; Joüon §93r. A similar construction is in v. 21. This is probably the remnant of a short jussive yiqtol, where one would expect a qatal perfect. See *BHRG*² §19.3.6; GKC §109h; Joüon §114i, 167a.

⁴⁰² Calvin wonders why donkeys are spoken of here instead of humans, “for whose sake the whole world was created?” Calvin, *Commentary on the Book of Psalms*, 4:153–54. He concludes that it is to show that God’s care extends to all the brute animals. However, it is probably better to see this as following the structure of Gen 1 and that the animals all come before man.

⁴⁰³ Leslie C. Allen, *Psalms 101–150*, WBC 21 (Waco, TX: Word Books, 1983), 33.

⁴⁰⁴ The connection here to the green plants for food for the animals in Gen 1:30 and the role of man to work and keep the garden in Gen 2:15 is clear.

⁴⁰⁵ Allen, *Psalms 101–150*, 34. Here we can see again the connection and distinction between man and animals. Both are under the same “landlord” as creatures; however man is also given to rule over the animals in the stead of the landlord. Man is to rule, but Yahweh is still in charge and is responsible for the life and death of all things.

⁴⁰⁶ Deissler, “The Theology of Psalm 104,” 37.

⁴⁰⁷ A similar construction to לִבִּי־אֲנִי־שׁוֹמֵר is used in Dan 4:13 (4:16 Eng) to contrast the mind of man from the mind of an animal in Nebuchadnezzar’s dream.

simply food that is given for man, but also for his enjoyment and merriment.⁴⁰⁸ The food for the animals comes from the ground, but the bread and wine require man's work.⁴⁰⁹ Just as in Psalm 8, the role of man includes work—just as in Genesis 2—as his royal-priestly service.⁴¹⁰

In verses 16–18, the psalmist praises Yahweh for his provision for the trees, birds, and animals. Yahweh provides not only sustenance, but also a place of refuge and home for the birds and animals. In the next section from 19–23, the seasons and times are marked out by the sun and moon.⁴¹¹ God provides both seasons as well as day and night. When the sun sets, the animals of the forest come out. God provides the prey for the lion when they hunt during the day seeking their food from God,⁴¹² as well as the time when they return to their den. Similarly, man works until the evening.⁴¹³

The next section begins with the psalmist praising Yahweh for his works in creation, all of which were done in wisdom.⁴¹⁴ The great great and wide sea is full of

⁴⁰⁸ Calvin, *Commentary on the Book of Psalms*, 4:155. The animals are given sustenance, but man is given more. See Deissler, “The Theology of Psalm 104,” 38.

⁴⁰⁹ Deissler, “The Theology of Psalm 104,” 38.

⁴¹⁰ Middleton, “The Role of Human Beings in the Cosmic Temple,” 50.

⁴¹¹ The name of heavenly bodies are normally feminine, but are sometimes masculine as here. See GKC §122o. Many times in poetry the poet will give human emotions (such as the sun “knowing” its setting here) to inanimate things around him. See *IBHS* §34.3d.

⁴¹² Is this a conscious act? Much like the personification of “knowing” of the sun in v. 19, this is most likely personification of the instinct of the lion. See Bavinck, *Reformed Dogmatics*, 1:585. The point is that God provides for them even if they do not “know” it. See Calvin, *Commentary on the Book of Psalms*, 4:162.

⁴¹³ Gilmour incorrectly links this to the fallenness of man. See Michael L. Gilmour, *Eden's Other Residents: The Bible and Animals* (Eugene, OR: Cascade Books, 2014), 63. He fails to see that man was to work and keep the garden in Gen 2 before the fall.

⁴¹⁴ Longman, *Psalms*, 362. This fact is important when looking at what the psalmist lists. The fact that the lion hunts for prey is praised as part of the wisdom of which God made it.

living things⁴¹⁵ great and small, with ships on in and Leviathan playing in it.⁴¹⁶ Verse 27 then sums up the praise of Yahweh for creation in noting that all living things are dependent of God.⁴¹⁷ They all get their food from God. If he gives it to them,⁴¹⁸ they gather it up; they are satisfied with good things from his hand.⁴¹⁹ Just as in life they are dependent on God, so when he withholds their breath, they return to dust.⁴²⁰ When God sends forth his רִיחַ, they are created.⁴²¹ A few things can be seen in these final verses. Both the life and death of all living things is at the hand of God.⁴²² Second, the use of רִיחַ here in verses 29 and 30 is instructive. In verse 29, רִיחַ here is used to mean physical breath, as was described previously in the section on Passages in the OT with a Form of Breath of Life in chapter 2.⁴²³ Physical breath is that which supports life, so when this

⁴¹⁵ The LXX uses ζῷον for חַיָּה here, to distinguish the living in the sea. See Rahlfs, *Psalmi cum Odis*, 260.

⁴¹⁶ Leviathan here, similar to Gen 1, is not some ancient power at odds with God, but is simply another creature that God made. Moreover, he is paired with the ships, which require man’s work to build. Sailing over the seas shows man’s role as vice-regents which extends even where they are not “naturally” to live. See Middleton, “The Role of Human Beings in the Cosmic Temple,” 50.

⁴¹⁷ There is no such thing as an independent animals. See Bavinck, *Reformed Dogmatics*, 2:592.

⁴¹⁸ The imperfect here is used to describe the condition and its consequences. See GKC §159c.

⁴¹⁹ The psalmist here seems to be taking care to show not necessarily that the animals are consciously waiting on God, but that they can only father and be filled from the earth because of God. If God does not provide the food, they will die. See Calvin, *Commentary on the Book of Psalms*, 4:166.

⁴²⁰ Basil, however, links verses 29–30 only to humans. See Basil, *Letters: Volume 1*, trans. Sister Agnes Clare Way, FC 13 (Washington, DC: The Catholic University of America Press, 1951), 36–37; St. Basil the Great, *On the Holy Spirit* 19.49 (St. Basil the Great, *On the Holy Spirit*, trans. David Anderson [Crestwood, NY: St. Vladimir’s Seminary Press, 1980], 77–78).

⁴²¹ Van Wolde thinks that the niphal of בָּרָא here does not mean to create, but to “fall apart,” since she thinks the real meaning of בָּרָא is “to separate.” See Ellen van Wolde, “Separation and Creation in Genesis 1 and Psalm 104: A Continuation of the Discussion of the Verb בָּרָא,” *VT* 67, no. 4 (2017): 646. However, I have already dealt with this issue both in the section on Genesis 1 in chapter 2 as well as in appendix 1, “Lexical Study of בָּרָא in Genesis 1 and 2.”

⁴²² 104:29 is similar to Eccl 3:19–20 which will be addressed below.

⁴²³ Middleton thinks that there is a connection here between רִיחַ and נְשָׁמָה in Gen 2:7. See Middleton, “The Role of Human Beings in the Cosmic Temple,” 45. The better connection, however, is to the physical breath of the animals that perished in Gen 6, and to the fact that both humans and animals are חַיָּה בְּנֶפֶשׁ חַיָּה in Gen 1.

physical breath is taken away, the living return to the dust.⁴²⁴ As was also shown in the section on Usage of נִפְּשׁ in the Torah in chapter 2, רוּחַ is never used to denote a living being or person, whereas נִפְּשׁ is often used to denote a living person. רוּחַ is used to denote the physical process of breathing here. רוּחַ never stands for an entire person or animal, nor as a collective.⁴²⁵ In verse 30, however, רוּחַ is used to mean the Spirit of God that creates, clearly linking back to Genesis 1:2.⁴²⁶ Just as this psalm is connected back to Genesis 1, the two uses of רוּחַ here are also instructive in pointing to God’s Spirit as well as to the נִפְּשׁ חַיָּה in Genesis 1 of the living animals.⁴²⁷ This psalm shows again both the similarity of humans and animals—they both require physical breath to live, and when God takes it away, they will die—as well as distinction, that while God provides for the sustenance for the animals, God provides both for the sustenance and merriment of man.⁴²⁸ The link between life and physical breath is what has been shown through the previous sections. Both humans and animals rely on physical breath for life.⁴²⁹ However, this similarity

⁴²⁴ This רוּחַ from God is a gift for both humans and animals. It is God who gives life. See Goldingay, *Psalms: Psalms 90–150*, 193. However, Goldingay here incorrectly links רוּחַ to נְשָׁמָה in Gen 2:7. See a similarly mistaken connection between *ruach* here and *nshn* in H. Wheeler Robinson, “Hebrew Psychology,” in *The People and the Book: Essays on the Old Testament*, ed. Arthur S. Peake (London: Oxford, 1925), 359–60; Charles A. Briggs, “The Use of Nefesh in the Old Testament,” *JBL* 16, no. 1/2 (1897): 18.

⁴²⁵ H.-J. Fabry, “רוּחַ,” *TDOT* 13:375–76.

⁴²⁶ Walker-Jones wrongly assumes here that verse is teaching that God and creatures have the same רוּחַ, the same spirit. See Walker-Jones, “Psalm 104,” 91.

⁴²⁷ The LXX rightly translates both uses of רוּחַ with πνεῦμα here. See Rahlfs, *Psalmi cum Odis*, 260. The link here is also not to Gen 2:7 since it includes all animals. See Peter C. Bouteneff, *Beginnings: Ancient Christian Readings of the Biblical Narratives* (Grand Rapids: Baker Academic, 2008), 13.

⁴²⁸ Calvin notes that Servetus has the “audacity” to use this verse as a basis that animals are part of the divine essence. Even the Manichees, who thought that the soul of man is part of the divine essence (because it is made in the divine image), didn’t go that far! To maintain that this is true of cattle and pigs is “in the highest degree monstrous and detestable.” See Calvin, *Commentary on the Book of Psalms*, 4:168 Calvin’s point here is that the prophet is stating that God gives life to all creatures.

⁴²⁹ Bernhard W. Anderson, “Introduction: Mythopoeic and Theological Dimension of Biblical Creation Faith,” in *Creation in the Old Testament*, ed. Bernhard W. Anderson, *Issues in Religion and Theology* 6 (Philadelphia: Fortress Press, 1984), 12.

should not be overemphasized at the expense of the distinctions.⁴³⁰ All these things are the praise of God (145:31–35).⁴³¹

Psalm 145:10–30

Psalm 145 also praises Yahweh for his works, and notes that all those who call on him will he hear and save. Who are the “those” that call on him? The structure of this psalm is important. The psalm begins with David, moves outward to people, then to all living beings, before returning to people and then to David. In each bicolon, there is an acrostic.⁴³² Moreover, when speaking about the people, there is a special notion of Yahweh’s faithfulness to his covenant people, but also a outward expression towards all people.⁴³³ This psalm of David begins with David praising Yahweh, for he is worthy of praise. In verse 4, he continues that also from generation to generation will praise his works and mighty acts.⁴³⁴ דָּוָר is used twice here (and twice more in verse 13⁴³⁵), and is

⁴³⁰ It is also important not to look at only this psalm in isolation from other texts. Bauckham is correct when he says that there is nothing in Ps 104 that states that humans are “over” other creatures and that this psalm shows our fellow-creatureliness. See Bauckham, *Bible and Ecology*, 69–70. He thinks that this psalm is more theocentric and that Ps 8 is more anthropocentric. See Bauckham, *Bible and Ecology*, 70. However, it is important to note that in both Pss 8 and 104 Yahweh is praised for his wisdom in creation. This means that the fact that man has dominion over other creatures *and* that man and other creatures are both dependent on God are likewise praised. This point is not to praise man for his mastery over creation, contra Bauckham, *Bible and Ecology*, 71. The point is that Yahweh in his wisdom has set the world in order, and that man is to rule over the rest of creation as god’s vice-regents. Therefore the whole of Scripture must be taken into account, and not set against each other as if Pss 8 and 104 were teaching two contradictory things. Moreover, as Middleton rightly notes, it is only humans who are able to state this view of humans in the world in a poetic work, which proves that the point of the psalm cannot be that humans are just one more creature in God’s world! See Middleton, “The Role of Human Beings in the Cosmic Temple,” 52.

⁴³¹ Deissler even sees this final praise as further showing the distinction between man and animals, as it is only man who can sing and praise God in intimate dialogue. It is this vertical aspect of man that sustains his horizontal relationship to rule properly over the rest of creation. See Deissler, “The Theology of Psalm 104,” 38–40.

⁴³² Allen, *Psalms 101–150*, 294.

⁴³³ Allen, *Psalms 101–150*, 298.

⁴³⁴ The focus here is on God’s saving interventions on behalf of his people. See Kidner, *Psalms 73–150*, 481. It is because of God’s previous action for his people that they can trust him in the present and future. See Longman, *Psalms*, 467–68.

⁴³⁵ The repetition of the singular is used to denote “all generations.” See GKC §123c; Joüon §135d.

common throughout the psalms and OT to refer to generations of *people*.⁴³⁶ David continues his psalm of praise in verses 5–7, and then in verses 8 and 9 speaks of Yahweh’s “steadfast love” and his mercy over all he has made (עַל־כָּל־מַעֲשָׂיו).⁴³⁷ חַסֵּד is a term that is clearly linked in the OT to Yahweh’s covenantal love towards his people.⁴³⁸ Notice especially Deuteronomy 7:9, where Yahweh is described as the one who keeps his covenant and steadfast love (חַסֵּד) to a thousand generations (דֹּד).⁴³⁹ Here both חַסֵּד and דֹּד are used to refer to Yahweh’s covenant with his people. Therefore in this psalm when David states that “all his works” in verse 10 (the same form as at the end of verse 9) give thanks and bless Yahweh for his goodness, mercy, and steadfast love, it must be read in the context of Yahweh’s covenant with his people.⁴⁴⁰ Moreover, the connection of mercy (רַחֵם) with steadfast love is connected to God’s people. This is clearly seen in Psalm 106 where it is tied to God’s mercy of his people.⁴⁴¹ The usage of כָּל at the beginning of verse 9 is ambiguous as to the referent.⁴⁴² However, the fact that this is linked to those on whom God has mercy implies that this, too, is referring to people. Specifically, the referent is

⁴³⁶ See specifically Ps 24:6; 45:17; 71:8; 73:15; 78:4, 6, 8; 79:13 (also with “sheep of your pasture”); 95:10 (as seen earlier).

⁴³⁷ The LXX (144:9) translates עַל־כָּל־מַעֲשָׂיו with ἐπὶ πάντα τὰ ἔργα αὐτοῦ. See Rahlfs, *Psalmi cum Odis*, 332. Chrysostom links this verse to God’s mercy and salvation of his people. See John Chrysostom, *Hom. Heb.* Hom XXXII 7 (*NPNF*¹ 14:513), with a possible allusion in John Chrysostom, *Hom. Phil.* Hom. IV (*NPNF*¹ 14:201). מַעֲשֵׂה is used in Ps 104 to refer to the heavens, but here it means people. See H. Ringgren, “מַעֲשֵׂה,” *TDOT* 11:400. Even though Yahweh is often spoken of as “making” Israel, most likely this refers to all people. See Allen, *Psalms 101–150*, 298. However the special focus of Yahweh’s חַסֵּד for Israel should not be overlooked.

⁴³⁸ Longman, *Psalms*, 468.

⁴³⁹ Here Moses is linking the covenant back to the promise to Abraham in Gen 15. See *KtC*², 442.

⁴⁴⁰ The translation of the hiphil of ידה as “to give thanks” shows that “all your works” is taken as people, since only people can know true gratitude. See Kidner, *Psalms 73–150*, 481.

⁴⁴¹ The meaning of רַחֵם comes from “womb”, further solidifying the connection to people. See U. Dahmen, “רַחֵם,” *TDOT* 13:446.

⁴⁴² The LXX (144:9) translates this with σύμματος, “all together, whole.” See Rahlfs, *Psalmi cum Odis*, 332.

possibly that Israel is to tell of Yahweh to the rest of humanity.⁴⁴³ The context of non-humans is not in view until verse 15. David continues emphasizing God’s mercy to his people through verse 14.⁴⁴⁴

Verse 15 then appears to expand outward to include non-human life.⁴⁴⁵ They eyes of all look to God and wait and he gives food to them in due time; he opens his hand and satisfies all living. This is in line with what was seen in Psalm 104, that all living things are dependent on God for sustenance.⁴⁴⁶ But then in verse 17, the psalmist turns back to focus on Yahweh’s love towards his people.⁴⁴⁷ Yahweh is righteous in all his ways, and faithful in his works. Again, the focus on righteous (in comparison to the

⁴⁴³ Allen, *Psalms 101–150*, 298.

⁴⁴⁴ The works of God make known his mighty deeds to the sons of man (145:12); his reign is from generation to generation (145:13); he supports all who fall (145:14). Other than the usage in Gen 6:4 and Num 13:33 (which refers to a specific people), the *qal* participle of נפל is only ever used of people, usually in a concrete sense of falling (dying) by the sword (Josh 8:25; Judg 20:46; 2 Kgs 25:11; Jer 39:9; 52:15; Ezek 32:22, 24). Moreover, the use of מלצוּת (“royal dominion”) in verse 13 also shows the connection to people, as Yahweh is king over his people.

⁴⁴⁵ The LXX also appears to see this. While לַצ was translated with σὺμπας in verse 9, it uses πᾶς here in verse 15. See Rahlfs, *Psalmi cum Odis*, 333. Some might see only men here, but that is unlikely. The animals, too, search for food by instinct and therefore rely on God. See Calvin, *Commentary on the Book of Psalms*, 5:278.

⁴⁴⁶ Schafer incorrectly links this verse to relational needs of animals. See Schafer, “‘You, YHWH, Save Humans and Animals,’” 146. Verse 15 has already describes what these desires are—their food in due season.

⁴⁴⁷ Schafer thinks that animals are still in view here. She bases on her assumption that animals sinned in Joel and Jonah. See Schafer, “‘You, YHWH, Save Humans and Animals,’” 146. However, I have already shown that this is not in view in either of these passages. Moreover, she bases many of her conclusions on possibilities. She states often that these verses “may include animals,” and “therefore” this means animals here. However, conclusions from possibilities are not warranted without caveat. The “all flesh” in Ps 65:2, for instance, does not include animals, as she supposes. Who are those who come to God? Those who *pray*. Ps 65:12–13 does of course include animals, but again, this does not mean that everything that comes before it (such as those who praise God in 65:1) includes animals. The context clearly shows that the pastures and hills that “clothe themselves with joy” (personification) in 65:12–13 is because of the abundance of sustenance in 65:9–11. Likewise, here in Ps 145, the animals have their physical needs sustained by God (145:15). But this does not imply that the animals are those who call on the Lord, or are among the righteous or wicked in 145:17–20. The language used in 145:17–20 is *covenantal* language that is used all through the OT to describe Yahweh and his people. This is contra The Earth Bible Team who state that even though this is metaphorical language, we ought to treat such anthropomorphic language with a hermeneutic of suspicion, since it was written by men. See The Earth Bible Team, “The Voice of Earth: More than Metaphor?” In *The Earth Story in the Psalms and the Prophets*, ed. Norman C. Habel, The Earth Bible 4 (Sheffield: Sheffield Academic Press, 2001), 23–24.

wicked in v. 20) turns the focus back to people. It is Yahweh who is righteous and faithful in his works,⁴⁴⁸ and he is near to all those who call on him⁴⁴⁹—an appeal to his people that they, too, should act in a righteous way.⁴⁵⁰ The word pair here in Psalm 145 of *חֶסֶד* (v. 8) and *אֱמֶת* (v. 18), both of which are used individually in these verses to refer to God’s covenantal love towards his people, are also used frequently together to refer to demonstrating faithful love within God’s covenantal context.⁴⁵¹ It is hard to overemphasize the emphases in these verses on God’s covenantal relationship to his people. Those who call on him in truth (v. 18), those who fear him and cry to him for deliverance (v. 19) describe in short the call to God’s people to fear him and turn to him for deliverance—something we saw in Hosea and Joel that the people were condemned for not doing! This continues in verse 20, in the familiar contrast⁴⁵² between the righteous and the wicked (always people in the Psalms).⁴⁵³

David then ends his psalm similar to how he begins, that he will praise the Lord. He also entreats that “all flesh” (*כָּל-בֶּשֶׂר*) should bless his holy name forever. Who are the “all flesh?” As was seen in the section on Genesis 6 and 7 in chapter 2, the referent for *כָּל-בֶּשֶׂר* can only be determined from context.⁴⁵⁴ In this psalm, the structure was David

⁴⁴⁸ Again the use of *מְעֹשֶׂה* here points back to v. 9, that he is also faithful to his people, which he has made.

⁴⁴⁹ Yahweh’s care is universal, but there is a special demonstration towards his covenantal people who call on him in worship. See Allen, *Psalms 101–150*, 298.

⁴⁵⁰ This appeal to people is all through the psalms: 1:6; 5:13; 7:10; 11:5; 14:5; 32:11; 33:1; 34:15; 34:19; 9x in Ps 37; 64:11; 97:12.

⁴⁵¹ See especially Ps 117:2. See *KtC*², 173–77.

⁴⁵² See Ps 1:5, 6; 7:10; 11:5; 34:22; 37:12, 16, 17, 21, 32; 58:10; 69:28; 75:10; 94:20–21; 125:3; 129:4.

⁴⁵³ As was seen earlier, the cries of the righteous people are heard by Yahweh (Ps 34:16, 20).

⁴⁵⁴ Calvin is wrong that anytime *כָּל-בֶּשֶׂר* is used without any addition, it only means men. See Calvin, *Commentary on the Book of Psalms*, 5:284. There are instances of *כָּל-בֶּשֶׂר* in Gen 6–9 with no addition that sometimes mean men, and sometimes mean only animals. See my discussion in the section on Genesis 6 and 7 in Passages in the OT with a Form of Breath of Life in chapter 2.

beginning with himself, moving outward to the covenant people (vv. 4–14)—notice to focus here on making known and praising—then to include animals in verses 15–16 (notice here, however, the focus on sustenance), before returning to people in verses 16–20 (where again the focus is on righteousness and truth). Therefore as David returns at the end to praise Yahweh, who is the focus on blessing the *holy* name of Yahweh? The focus on the covenantal love of Yahweh towards his people in **יְהוָה יִרְאֶה** and **יְהוָה יִשְׁמַע**, that he is righteous to his people, that he is near to those who call on him but the *wicked* he will destroy shows that those who bless the *holy* name of Yahweh are people.⁴⁵⁵ The movement from his covenantal people here to “all flesh” shows that it is all people who ought to bless his holy name forever. It is not only Israel who ought to bless his name, but all people.⁴⁵⁶

Qoheleth (Ecclesiastes) 3:16–22

This section of Qoheleth is part of the structure from 3:1–4:4 about vanity and chasing after the wind. The first 15 verses of chapter three deal with human injustice, which links to these verses here at the end of chapter three about death.⁴⁵⁷ Verse 15c is a “transition” verse about the transitory nature of human efforts compared to the eternity of God, which then turns to justice.⁴⁵⁸ Qoheleth⁴⁵⁹ notes that where the righteous ought to be, there are wicked men. But Qoheleth remarks that God will judge both the righteous and

⁴⁵⁵ See Allen, *Psalms 101–150*, 298; Kidner, *Psalms 73–150*, 483. Contra Longman, *Psalms*, 469.

⁴⁵⁶ In writing about the union of the Son of God to the flesh of man, Gregory of Nazianzus reads this as “all men.” See Gregory Nazianzen, *To Cleodnius the Priest Against Apollinarius* (NPNF² 7:442).

⁴⁵⁷ Roland E. Murphy, *Ecclesiastes*, WBC 23A (Dallas, TX: Word Books, 1992), 31.

⁴⁵⁸ Duane A. Garrett, *Proverbs, Ecclesiastes, Song of Songs*, NAC 14 (Nashville: B&H, 1993), 302.

⁴⁵⁹ I will not engage in arguments as to the identity of Qoheleth here. For the view that this is Solomon, see Walter C. Kaiser Jr., *Ecclesiastes: Total Life* (Chicago: The Moody Bible Institute, 1979). For arguments that it is a later wisdom teacher, see Tremper Longman III, *The Book of Ecclesiastes*, NICOT (Grand Rapids: William B. Eerdmans, 1998), 2–9.

the wicked,⁴⁶⁰ for “there is a time” for every matter an deed.⁴⁶¹ He then says (in verse 18) in his heart that God is testing or examining men⁴⁶² so that they will see that they themselves are but beasts.⁴⁶³ Qoheleth here is not making a blanket comparison between humans and animals. The point of this section is to show that both man and animals have one area of commonality—both will die, and death signals the end.⁴⁶⁴ What is also important is the connection here to the first part of chapter three (and of course verse 17).

⁴⁶⁰ The use of the article here is to denote a universally known set, encompassing the total sum of the individuals (*i.e.* righteous and wicked) with a singular noun. See GKC §126m; *IBHS* §13.5.1f; Williams, *Williams’ Hebrew Syntax*, §92.

⁴⁶¹ The “there” is most likely an eschatological judgment. See Garrett, *Proverbs, Ecclesiastes, Song of Songs*, 302. This fits with the context of universal death in this life in the following verses. Murphy, however, thinks that the “there” here is ambiguous as to when. God will judge in his time, not ours. See Murphy, *Ecclesiastes*, 36

⁴⁶² The qal infinitive of ברר is difficult to translate here. Hamp argues for “test or examine” over “to sift or separate,” Vinzenz Hamp, “בָּרַר,” *TDOT* 2:309. Waard et al. think that the problem with this arose from trying to translate ולראות that follows, and that לברר should instead be read as לְבָרָאם, “that he created them.” See J. de Waard et al., preparers, מגלות *Megilloth: Ruth* שיר השירים *Canticles*, קהלת *Qoheleth*, איכה *Lamentations*, אסתר *Ester*, ed. A. Schenker et al., *BHQ* 18 (Stuttgart: Deutsche Bibelgesellschaft, 2004), 77*. The LXX translates with διακρίνω, “to discern or judge,” with almost no variations. The A-C text family (with a few instances of κρίνω in C’), the hexaplaric recension, the Egyptian text-type, the Lucianic recension, and the Catena texts all support this reading. Didymos in his commentary on Ecclesiastes uses διαστρεφι, “to twist, or turn.” Though Didymos is an important witness to the old Egyptian text-type, all the Egyptian texts (B-S-68”) follow διακρίνω. A single miniscule (155) has μακαρηγη. See Peter John Gentry, ed., *Ecclesiastes, Septuaginta: Vetus Testamentum Graecum, Auctoritate, Academiae Scientiarum Gottingensis editum* 11,2 (Göttingen: Vandenhoeck & Ruprecht, 2019), 159, and the very helpful explanation of the *Kopfleiste* on page 95. Therefore the LXX supports the reading of ברר. A further issue is that if this is an infinitive as pointed in the MT (see GKC §67p), then there is no finite verb in this clause. See Longman, *The Book of Ecclesiastes*, 128. However, even if this was originally a finite verb, the translation is not affected. Eaton thinks that the inf constr here is showing purpose. God is testing them, that they might see. See Michael A. Eaton, *Ecclesiastes: An Introduction and Commentary*, TOTC 18 (Downers Grove, IL: IVP Academic, 2009), 99.

⁴⁶³ This comparison can also be seen in Ps 73:22 where ignorance is a “brutish” characteristic. See Crenshaw, “The Expression Mí Yôdēa’ in the Hebrew Bible,” 281n21. See also Ps 49:12. Where the LXX translates this as ὅτι αὐτοὶ ἀτήνη ἐίσιν, Symmachus translates with ὅμοια τοῖς ἀτήνεσι, “the same as beasts.” See Gentry, *Ecclesiastes*, 159. The LXX also adds καὶ γε αὐτοῖς at the end. See Gentry, *Ecclesiastes*, 159. Goldman thinks that this was translating גם להם instead of המה להם. Goldman thinks this is too difficult a change unless it was an original reading. See Waard et al., מגלות *Megilloth*, 77*.

⁴⁶⁴ Longman, *The Book of Ecclesiastes*, 128. Longman, however, thinks that Qoheleth here does not believe in an afterlife, in contradiction to 12:7. See also Crenshaw, “The Expression Mí Yôdēa’ in the Hebrew Bible,” 281.

The reason that men are “but beasts” is because of human injustice.⁴⁶⁵ The connection here is between injustice and death. Because of sin, man will die and is no different in this respect to animals. Therefore even here there is both similarity and difference. The similarity is the commonality of the grave.⁴⁶⁶ The difference is that the enemy of death for man is due to sin.⁴⁶⁷

He continues in verse 19 that⁴⁶⁸ the fate⁴⁶⁹ of man and beast are the same, in that they both will die.⁴⁷⁰ There is but one breath for them both. The use of רִיחָ here, as has been seen many times before, shows that both man and animals require physical breath to live.⁴⁷¹ In this respect, there is no advantage for man over animals.⁴⁷² Both are

⁴⁶⁵ Murphy, *Ecclesiastes*, 36.

⁴⁶⁶ The similarities are further explained in verses 19–21. See Eaton, *Ecclesiastes*, 100.

⁴⁶⁷ Lactantius thinks there is further distinction here that the “soul” of man is made of higher stuff than the “soul” of animals. See Lactantius, *Inst.* II.X (*ANF* 7:62).

⁴⁶⁸ The כִּי here has a complicated textual tradition in the LXX. Goldman, who viewed the collations prior to the publication of the Göttingen edition, thinks that the reading of ὡς from the Origenic recension and much of the *C'* text-type is original. However, Gentry chose ὅτι which follows the major text-types and translations. See Gentry, *Ecclesiastes*, 159; Waard et al., מגילות *Megilloth*, 78*.

⁴⁶⁹ The MT reading of מִקְרָה would be in absolute and a predicate of “sons of men.” Goldman thinks this is an attempt by the Masoretes (same as in 3:21) to “correct” what some might see as unorthodox theology. Goldman prefers to read as מִקְרָה in construct, “fate of man.” See Waard et al., מגילות *Megilloth*, 33. This is how most modern translations read. Goldman thinks that it is possible that the MT reading is in construct with a *segol*, since the Targum, Syriac, Latin, and LXX all take it in construct as well. See Waard et al., מגילות *Megilloth*, 78*.

⁴⁷⁰ Garrett, *Proverbs, Ecclesiastes, Song of Songs*, 304.

⁴⁷¹ The point is not to stress a commonality between humans and animals, but to ask whether God will set things right with respect to justice. See Longman, *The Book of Ecclesiastes*, 129. All living things have both a body and רִיחָ. This is not referring to anything other than physical breath with is required for life. When this is taken away, creatures die. See Michael V. Fox, *Ecclesiastes: The Traditional Hebrew Text with the New JPS Translation*, The JPS Bible Commentary (Philadelphia: The Jewish Publication Society, 2004), 26; *HALOT*, 1199; Longman, *The Book of Ecclesiastes*, 130. Both Eaton and Murphy incorrectly link this רִיחָ to Gen 2:7. See Eaton, *Ecclesiastes*, 100; Murphy, *Ecclesiastes*, 37. Sencerz also incorrectly links רִיחָ here to the spirit. See Stefan Sencerz, “Moral Status of Animals: Arguments From Having a Soul Revisited,” *Journal of Animal Ethics* 12, no. 1 (1 April 2022): 20. As was seen in chapter 2, רִיחָ is not used this way for animals.

⁴⁷² מוֹתָר is only here and twice in Prov. There is a similar root in Joel 1:4 to mean the things left over by the locusts. It mostly means something negative, that which remains. Here it has a more economic meaning of profit or advantage. See T. Kronholm, “תָּתַר,” *TDOT* 6:486–88. A similar root is used in Eccl

from dust, and both will return to the dust.⁴⁷³

Verse 21 is the heart of the matter in this passage. There are both textual/translational and interpretive difficulties with this verse.⁴⁷⁴ The pointing of the MT on the participles makes it look like they have a definite article—הַיִּרְדָּה and הַעֲלָה, “the one going up” and “the one going down.” This is how the KJV reads, “Who knows the spirit of man (which goes up) and the spirit of the beast (which goes down into the earth)?” There are two basic textual arguments that follow. One takes the article as correct, and the other thinks that this should be pointed as an interrogative.⁴⁷⁵ Then there are two translational arguments as well. Should the KJV be followed,⁴⁷⁶ or should this be read as an interrogative such that “who knows whether the spirit of man goes upward or the spirit of the beast goes downward?”⁴⁷⁷ These two decisions are not necessarily mutually

6:8 to show that both the wise man and the fool will also both die. See David Latoundji, “יתר,” *NIDOTTE* 2:573. The LXX translates this with ἐπερίσσευσεν, “to be rich.” See Gentry, *Ecclesiastes*, 160. The translation of the final clause in the LXX is therefore, “and in what way is man to abound more than the animals? Nothing, because all is vanity.” Goldman thinks that the translator read ומה־יותר, “abundance.” See Waard et al., מגילות *Megilloth*, 79*. However, this is unnecessary. In Prov 14:23, the LXX translates מוֹתֵר with περισσός, from the same lexical family. Moreover, Symmachus’s use of πλέον does not support ומה־יותר over מוֹתֵר as Goldman thinks it does. See Gentry, *Ecclesiastes*, 160.

⁴⁷³ While it is true that both man and animals were made from the ground, this is not the whole teaching on humanity. Humans still have the breath of life, which marks a distinction in their special relationship to God. Only humans have this. See Longman, *The Book of Ecclesiastes*, 130. Longman thinks that Qoheleth here is departing from that OT teaching. The better interpretation, however, is to read 3:19 along with 12:7. In this way, 3:19 is showing truth (but not the whole truth) which is later further clarified.

⁴⁷⁴ Of minor issue is the LXX’s addition of καί at the beginning of the verse. See Gentry, *Ecclesiastes*, 161. The same addition is in Jerome and the Syriac. The Vulgate and the Targumim follow the MT. See Waard et al., מגילות *Megilloth*, 33. Goldman thinks that this, along with the textual issue below about the article vs interrogative is the MT trying to make the text more “orthodox” by separating verses 20 and 21. See Waard et al., מגילות *Megilloth*, 79*. There are no textual variants without the conjunction in the LXX.

⁴⁷⁵ Kaiser, Eaton, Crenshaw, and Garrett think that the MT pointing should remain. See Kaiser, *Ecclesiastes*, 70–71; Eaton, *Ecclesiastes*, 101–2; Crenshaw, “The Expression Mî Yôdēa’ in the Hebrew Bible,” 280; Garrett, *Proverbs, Ecclesiastes, Song of Songs*, 304. Goldman, Longman, and GKC think that the pointing of the MT was an attempt to make the theology orthodox, and therefore should be emended as an interrogative. See Waard et al., מגילות *Megilloth*, 33, 79*; Longman, *The Book of Ecclesiastes*, 131; GKC §100m, 150i fn9.

⁴⁷⁶ Eaton, *Ecclesiastes*, 304; Kaiser, *Ecclesiastes*, 70.

⁴⁷⁷ Garrett, *Proverbs, Ecclesiastes, Song of Songs*, 304; Crenshaw, “The Expression Mî Yôdēa’ in

exclusive.⁴⁷⁸ Garrett’s argument is the most convincing, as it does not require emendation, and follows the syntax. However, Kaiser’s argument still maintains some force.⁴⁷⁹

If the definite article solution is chosen and the participles construed as predicates, then there are no interpretive difficulties. This is how the KJV translates this, and it is also the solution chosen by Kaiser and Eaton. In this case, since God has already said that he will judge every deed, there is no ambiguity of knowledge. It aligns with 3:17 and 12:7.⁴⁸⁰ However, if the definite article is chosen and the participles modify the particle אִי (per Garrett); or if the text is emended such that they point as a interrogative (per Longman, Crenshaw and Goldman), then there is an interpretive “difficulty.” What is Qoheleth saying? Is he saying that there is no way to know if the spirit of man goes up and the spirit of beast goes down and therefore a denial of the afterlife of man?⁴⁸¹ This is the position that Longman takes, thinking that Qoheleth is simply being confused and contradictory between this verse and 12:7. He thinks that neither here nor in 12:7 is there any notion of an afterlife.⁴⁸² A better interpretation is that of Garrett. Qoheleth is not stating something different than 12:7 here in 3:21. Instead he is imploring the reader to take death seriously. Nothing in this life is eternal. What is being denied here is that man

the Hebrew Bible,” 280; Longman, *The Book of Ecclesiastes*, 131; GKC §100m.

⁴⁷⁸ Crenshaw follows Gordis in that before an א or ו, the interrogative takes a long vowel. See Crenshaw, “The Expression Mî Yôdēa’ in the Hebrew Bible,” 280n18. Therefore he accepts the MT pointing, but thinks it should be an interrogative. Garrett follows Delitzsch that the MT pointing should remain, and that it should be read as an article. However, the use of the particle אִי shows that the participles do not modify the two instances of וְיָדָע, but instead are separate interrogative clauses. See Garrett, *Proverbs, Ecclesiastes, Song of Songs*, 304n88.

⁴⁷⁹ Longman gives no evidence or argument for his position, and simply mocks Kaiser’s argument. Kaiser, however, cites textual evidence for his position, that Longman simply ignores and does not deal with. See Longman, *The Book of Ecclesiastes*, 131. Eaton also notes that if the ו is an interrogative, that one would expect an indicative, not a ptc. See Eaton, *Ecclesiastes*, 102–3.

⁴⁸⁰ Kaiser, *Ecclesiastes*, 70–71.

⁴⁸¹ This is the point that Crenshaw makes as to the meaning of מִי יֹדָע—there is no “open door” for this knowledge. It serves as a “strong denial” and should be translated as “No one knows. . . .” See Crenshaw, “The Expression Mî Yôdēa’ in the Hebrew Bible,” 280, 285.

⁴⁸² Longman, *The Book of Ecclesiastes*, 273.

will somehow escape the death that the animals will not escape.⁴⁸³ What is spoken of in 12:7 is not the same thing that is being spoken of here.⁴⁸⁴

Therefore in this passage (as well as looking at 12:7) one can see that again there are both similarities and distinctions between humans and animals. In this passage, the similarities are stressed. Both man and animal will perish and therefore we should take death seriously. But there are also distinctions. Man faces death because of unrighteousness (3:1–15), but man also (only through the power of God) faces the afterlife (12:7).⁴⁸⁵

Chapter Summary

As has been seen, there are many sections in the OT after Genesis that contain data for my thesis.⁴⁸⁶ In all these passages, what was seen in the early chapters of Genesis is unfolded and expanded upon. The basic tenets, however, remain the same.

There were passages that spoke of how God specially created man and gave him dominion (Ps 8); passages that spoke of the special value placed on human life as God's kinship (Exod 21; Lev 16); passages that spoke of man's morality (Jonah 3 and 4); the punishment for man's sin falling upon animals (Jer 7 and 12; Joel 1 and 2); the restoration of God's covenant with his people and therefore the removal of the covenant

⁴⁸³ Garrett, *Proverbs, Ecclesiastes, Song of Songs*, 305; Murphy, *Ecclesiastes*, 37; Karl Barth, *Church Dogmatics*, ed. G. W. Bromley and T. F. Torrance, trans. G. W. Bromley et al., 4 vols. in 12 (Edinburgh: T&T Clark, 1957–1988), III/1 246–47; trans. of *Kirchliche Dogmatik* [in German] (Zürich: Evangelischer Verlag, 1932–1967).

⁴⁸⁴ Contra Longman. Crenshaw thinks that Qoheleth here is not “bowing before the revealed knowledge of the deity, like Job did.” Instead Qoheleth is teaching that no one can gain accurate knowledge of the hidden deity. See Crenshaw, “The Expression *Mí Yôdēā*’ in the Hebrew Bible,” 287. However, this conclusion is unwarranted.

⁴⁸⁵ Garrett, *Proverbs, Ecclesiastes, Song of Songs*, 305; Didymus the Blind, *Comm. Eccl.* 99.1 (J. Robert Wright, ed., *Proverbs, Ecclesiastes, Song of Solomon*, ACCS 9 [Downers Grove, IL: InverVarsity Press, 2005], 232).

⁴⁸⁶ There are many more places where animals are mentioned, and distinguished from humans. However, due to space limitations, I could only deal with some of the most important and therefore commonly cited passages.

curses, which includes wild animals (Isa 11; Hos 2 and 4; Ezek 34); passages where animals were used as foils to show how sinful and foolish humans are (Num 22; Joel 1 and 2); passages where God is the creator of humans and animals (Ps 104 and 145; Qoh 3); and passages where humans are metaphorically described as animals (Ps 95 and 100).

In all these passages, there are indeed some similarities. God is creator of all, and both humans and animals need breath to live. However, as was seen, even in these passages where humans and animals are seen similarly, there is still sharp distinction. Man is seen in moral categories, where animals are not. The same punishment that falls on men because of their sin also falls on the animals under their rule. Moreover, the fact that these animals are suffering is often used to show humans the effect of their sin in an attempt to bring them to repentance. Harm from wild animals is also seen as a covenantal curse from Yahweh on his people, and in the New Covenant, this curse will be removed.⁴⁸⁷ Even in places where humans are described metaphorically as sheep, it is to compare man to God. Therefore though man is God's kin, there is also a sharp distinction between Creator and creature. This distinction is metaphorically seen as the distinction between man and animals. In a way, this again shows the difference in kind, not degree. Passages where animals act like humans are either due to a direct intervention from God (Num 22) or are metaphorical usages to shame humans (Joel 1 and 2). Therefore the distinctions seen in Genesis for man to be God's royal sons and daughters are maintained and expanded throughout the Old Testament.

Human life is again seen as precious (Exod 21) and man as in covenantal relationship to God is in need of something to atone for his sins. This was seen in Leviticus 16 in the Day of Atonement. Here, animal life is substituted for human life. However, as we will see in the next chapter on Hebrews 9 and 10, this was not a proper substitute. It was merely a shadow that pointed forward to Christ. This fact ties together

⁴⁸⁷ We will see in the next chapter in Mark 1 where this is also seen.

many things. First, only humans are moral creatures before God.⁴⁸⁸ Second, only humans (as sinful) are in need of atonement. Third, animals are so distinct from humans that even though both are living beings and have life in the blood, the blood of animals is too dissimilar to affect atonement for humans. Fourth, Christ as incarnate man could only affect atonement. As we will see in the next chapter, this atonement is again shown to be tied to humans only due to human sin (and specifically through the line of Adam).

The breath of life in mankind, which shows the special royal and filial relationship of humans to God and the things that make man “like” God are continued in the Old Testament. These include covenantal relationship, moral obedience, the ruling and reigning over creation, the punishment for sin, and the judgment of man falling on those under their rule are all expanded and continued in the Old Testament. As we will see, these are all also continued and fulfilled in the New Testament.

⁴⁸⁸ As was seen in the last chapter on Genesis, if we therefore see something “moral” in animals, we should not assume that this is the same thing.

CHAPTER 4
ANALYSIS OF HUMANS AND ANIMALS
IN THE NEW TESTAMENT

In this chapter I will look at some major passages that are important to my thesis. These are not the only passages dealing with human–animal relations and distinctions. They are, however, some of the most heavily cited and therefore need to be addressed. This chapter will be split into the three divisions of the NT which contain these important passages.

Synoptic Gospels

In the Synoptic Gospels there are three sets of passages that contain helpful insight into my thesis. These passages are also often cited in the literature and therefore are important in the ongoing academic conversation pertaining to humans and animals. The passages in Matthew and Luke will be dealt with together since often they contain the same material.

Humans Are More Valuable than Animals (Matt 6, 10; Luke 12)

There are a few passages in Matthew and Luke where Jesus is clear that humans are more valuable to God than animals. These passages will all be dealt with together, and where the material is the same in Matthew and Luke, the passages will be combined. In Matthew 6:26, Jesus is teaching his disciples not to worry.¹ While this verse does touch on the relative worth of humans and animals to God, the overarching theme is God's loving

¹ Worry is the whole key of this section in verses 25–34, with the word occurring six times, Craig L. Blomberg, *Matthew*, NAC (Nashville: Broadman Press, 1992), 125; Donald A. Hagner, *Matthew 1-13*, WBC 33a (Dallas, TX: Word Books, 1993), 156.

care (for both humans and animals) and prohibitions (given to humans) against anxiety which fails to take this loving care into account.² Jesus states that the birds of the air neither sow nor reap nor gather into barns,³ and yet⁴ your heavenly Father feeds them.⁵ Before moving on to the end of this verse, it is important to note that even here we see both similarities and differences between humans and animals. First, God’s care for both. Everything in creation is under God’s providence and would not exist or survive apart from God’s provision.⁶ However, God is here called “your” loving father. He does not say “the birds’ loving father.” Moreover, at the beginning of the next verse, the second person

² David L. Turner, *Matthew*, BECNT (Grand Rapids: Baker Academic, 2008), 198.

³ Bauckham thinks that the point Jesus is making is that God’s creation is enough for all creatures if shared equitably. See Richard Bauckham, *Bible and Ecology: Rediscovering the Community of Creation*, Sarum Theological Lectures (Waco, TX: Baylor University Press, 2010), 75. Elsewhere he states that here and earlier in Matt 6 where Jesus compares humans to flowers that Jesus is discouraging abuse by over consumption that threatens other species. See Bauckham, “Modern Domination of Nature — Historical Origins and Biblical Critique,” in *Environmental Stewardship: Critical Perspectives — Past and Present*, ed. R. J. Berry (London: T&T Clark International, 2006), 48. However, this is neither the context of this passage or clear from what Matthew has recorded. Copeland goes further to suggest that the point is that what the birds eat requires cooperation (since someone else sowed the seeds) and therefore what this passage teaches is that non-cooperation can impede God’s providence. See Rebecca L Copeland, “Ecomimetic Interpretation: Ascertainment, Identification, and Dialogue in Matthew 6:25–34,” *Biblical Interpretation* 29, no. 1 (2021): 85–86. This is clearly not in view. There is nothing in Jesus’s statement here or the parallel passages that suggests that God’s care over any of his creatures can be impeded. Copeland goes on to suggest that since the birds eat the grain that someone else sowed, that perhaps this is a critique on private property rights. Again, there is no basis for this in the text. Moreover, as will be seen in 1 Cor 9 (which quotes Deut 25), there is clear teaching that the ox should not be muzzled while treading the grain. Other passages in the OT which prescribe rules for the poor to be allowed to collect after the fields have been harvested. There is no indication of a critique on private property rights, but instead the responsibilities that property owners have

⁴ The *καί* here is adversative, see BDF §432.

⁵ Again, the point is not that humans should look to the birds as an example, or that we should rely on storehouses while the birds do not. What the birds do is given here as a foil for what God does. It is meant to show God’s care and provision. See John Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, NIGTC (Grand Rapids: William B. Eerdmans, 2005), 310.

⁶ The birds are more “directly” dependent on God’s provision. But humans are no less dependent. See Bauckham, *Bible and Ecology*, 73; Bauckham, “Jesus and Animals I: What did he Teach?” In *Animals on the Agenda: Questions about Animals for Theology and Ethics*, ed. Andrew Linzey and Dorothy Yamamoto (Urbana: University of Illinois Press, 1998), 41. Bauckham also notes that there is nothing here which states that animals are to serve humans. See Bauckham, “Jesus and Animals I,” 46. However, since even in Gen 1 domesticated work animals are distinguished from other animals, neither is it true that the animals are independent of humans, either!

plural ὑμεῖς is emphatically fronted.⁷ Here Jesus is showing that there is also difference, which is further emphasized in the last part of the verse. Are you not much more⁸ valuable than them? The use of διαφέρω here means to be superior to, to differ to one's advantage, to be worth more.⁹ Jesus here has in background what was seen in chapter 2, that humans are the pinnacle of creation and made in God's image. It is on this basis that the answer to this question is an obvious "yes!"¹⁰ In addressing the anxiety of the people, Jesus is arguing from the lesser to the greater.¹¹ If God cares for the sparrows, which are sold so cheaply, how much more does he care for his people who are more valuable than

⁷ Leon Morris, *The Gospel according to Matthew*, PNTC (Grand Rapids: William B. Eerdmans, 1992), 158.

⁸ The μᾶλλον here heightens the comparative. See BDF §246. It brings the comparison to a higher degree. See BDAG, 614; Frederick William Danker, ed., *The Concise Greek–English Lexicon of the New Testament* (Chicago: The University of Chicago Press, 2009), 221.

⁹ BDAG, 239; Danker, *The Concise Greek–English Lexicon of the New Testament*, 94; Wesley G. Olmstead, *Matthew 1–14: A Handbook on the Greek Text*, BHGNT (Waco, TX: Baylor University Press, 2019), 134; Konrad Weiss, "διαφέρω κτλ.," *TDNT* 9:63; Martin M. Culy, Mikeal C. Parsons, and Joshua J. Stigall, *Luke: A Handbook on the Greek Text*, BHGNT (Waco, TX: Baylor University Press, 2010), 414. See also Herbert Weir Smyth, *Greek Grammar*, rev. by Gordon M. Messing (Cambridge, MA: Harvard University Press, 1956), §1430. It is used in this section and the next. It is also used in Rom 2:18 and Phil 1:10 to mean "the excellent things." LN sorts this usage under "having distinguishing characteristics," L&N §65.6. Not only that humans are more valuable, but that there is something that sets them apart. See also L&N §58.41.

¹⁰ Turner, *Matthew*, 199; Morris, *The Gospel according to Matthew*, 158; R. T. France, *The Gospel of Matthew*, NICNT (Grand Rapids: William B. Eerdmans, 2007), 268. France is even more strong—"A disciple is more valuable to God than a bird!" See France, *The Gospel According to Matthew: An Introduction and Commentary*, TNTC 1 (Leicester: Inter-Varsity Press, 1985), 140. Copeland is surely wrong when she suggests that since birds and people both eat food that is mediated by other creatures and since that God provides for both, that the answer of whether humans are more valuable is "no." See Copeland, "Ecomimetic Interpretation," 88. She ignores the grammar and misses the fact that the other creatures that help mediate the food (ox that plows, etc) are under the dominion of man as set forth in Gen 1–2.

¹¹ Augustine, *Commentary on the Lord's Sermon on the Mount with Seventeen Related Sermons*, trans. Denis J. Kavanagh, FC 11 (Washington, DC: Catholic University of America Press, 1951), 159.

property?¹² That God cares even for the birds is meant to invoke trust in his children.¹³ The assumption here is that human creation is more important to God than his non-human creation.¹⁴ The parallel passage in Luke 12:24 is very similar, but with ravens instead of birds.¹⁵ Ravens were not respected and considered unclean, and yet here God provides for them.¹⁶ In both Matthew and Luke, the point is not that we are to be idle (as if the birds were a model for our action), but to show that God provides even much more for humans.¹⁷ Instead of a rhetorical question, Luke states positively that humans are of more worth.¹⁸

Something similar can be seen in Matt 10:28–31 and the parallel passage in Luke 12:6–7. In Matthew 10:28, Jesus warns we should not fear the one who can destroy

¹² L. Oberlinner, “διαφέρω,” *EDNT* 1:315. Gilmour thinks that the point is not the comparative worth between humans and birds, but that God cares for all creatures. The problem here is that *people* value the birds so lowly. See Michael L. Gilmour, *Eden’s Other Residents: The Bible and Animals* (Eugene, OR: Cascade Books, 2014), 43–44. There is some truth to this, especially that God cares for all creatures. However, the parallel passage in Luke 12:24, as well as in Matt 10:31 (and its parallel in Luke 12:7), Jesus clearly teaches that humans are worth much more than the birds. Bauckham is also correct that human superiority is not used as a negative point about animals, or that God takes care of them “less” than humans. Not that animals have no value, but that humans are of more value. See Bauckham, “Jesus and Animals I,” 46–48.

¹³ France, *The Gospel of Matthew*, 267; Bauckham, *Bible and Ecology*, 75.

¹⁴ France, *The Gospel of Matthew*, 268; Blomberg, *Matthew*, 125. Jesus does not provide a full theodicy as to why animals die, or even why people die from hunger, France, *The Gospel of Matthew*, 268. Blomberg notes that campaigning for animal rights at the expense of human rights (especially the unborn) is a “perverse inversion,” Blomberg, *Matthew*, 125.

¹⁵ This is the only instance in the NT of ravens. See Darrell L. Bock, *Luke: 9:51–24:53*, BECNT (Grand Rapids: Baker Academic, 1996), 1160. Calvin thinks that Luke here is linking to Ps 67:9, John Calvin, *A Harmony of the Gospels: Matthew, Mark, and Luke, and the Epistles of James and Jude*, trans. A. W. Morrison and T. H. L. Parker, 3 vols. (Edinburgh: The Saint Andrews Press, 1972), 1:221.

¹⁶ Bock, *Luke: 9:51–24:53*, 1160; Joel B. Green, *The Gospel of Luke*, NICNT (Grand Rapids: William B. Eerdmans, 1997), 493; W. D. Davies and Dale C. Allison, *Matthew 1–7*, ICC (London: T&T Clark, 1991), 648.

¹⁷ Bock, *Luke: 9:51–24:53*, 1160–61; John Nolland, *Luke 9:21–18:34*, WBC 35B (Nashville: Thomas Nelson, 1993), 695.

¹⁸ I. Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text*, NIGTC (Exeter: The Paternoster Press, 1978), 527. A similar idea is in Luke 12:28, although not with respect to animals.

only the body, but the one that can destroy both body and soul in Gehenna.¹⁹ Though it is not explicit, in comparing humans to animals in this passage, Matthew records Jesus’s anthropological teaching on both body and soul in man.²⁰ Some sort of dualism²¹ is assumed here between body and soul (see also Matt 16:26), which describe the whole person.²² There is something more to man than simply his “animal existence.”²³ Humanity, made in the image of God, is more than just a body.²⁴

Matthew continues in verse 29 similar to what was seen in the previous passage. Two sparrows²⁵ are sold for a penny.²⁶ And not one of them will fall²⁷ apart²⁸ apart from your Father. Matthew again, when speaking of the birds, emphatically points out “your” Father.²⁹ One aspect of what is seen here is that compared to God, nothing is

¹⁹ The one who can destroy both here is God, not Satan. See O. Böcher, “γέννα,” *EDNT* 1:239.

²⁰ Both body and soul here constitute the whole man. ψυχή was used just before the previous passage in Matt 6:25 to mean the whole man. Here it is used to show that only God has ultimate power over both. See Moisés Silva, “ψυχή,” *NIDNTE* 4:730–32; Karl-Wolfgang Tröger, “ψυχή κτλ.,” *TDNT* 9:646. In is through the ψυχή that one is connected to God. See A. Sand, “ψυχη,” *EDNT* 3:500.

²¹ For an argument for holistic dualism, see John W. Cooper, *Body, Soul, and Life Everlasting: Biblical Anthropology and the Monism–Dualism Debate* (Grand Rapids: William B. Eerdmans, 1989). Such a view accords with both substance dualism and hylomorphism. What is excluded here is monism. I will further discuss theological conclusions on the soul in chapter 6.

²² Turner, *Matthew*, 279; Blomberg, *Matthew*, 177; Davies and Allison, *Matthew 1–7*, 206; Nolland, *The Gospel of Matthew*, 437; Morris, *The Gospel according to Matthew*, 263.

²³ France, *The Gospel According to Matthew*, 186.

²⁴ Hagner, *Matthew 1–13*, 285; Davies and Allison, *Matthew 1–7*, 206.

²⁵ στρουθίον is used here as an example of a worthless object of commerce. See *EDNT*, s.v. “στρουθίον”; Otto Bauernfeind, “στρουθίον,” *TDNT* 7:732; Turner, *Matthew*, 279.

²⁶ The genitive ἀσπατίου here is used with verbs of buying and selling to show the value of something. See BDF §179; Daniel. B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament with Scripture, Subject, and Greek Word Indexes* (Grand Rapids: Zondervan, 1996), 122.

²⁷ Bauckham thinks that “falling” here is not death, but being caught in a net by a hunter. See Bauckham, “Jesus and Animals I,” 43.

²⁸ ἀνευ + gen here is Attic, and only occurs here and in 1 Pet. An “improper preposition” in Hellenistic Greek. See BDF §216.

²⁹ Hagner, *Matthew 1–13*, 286.

too small or too great under God's care.³⁰ Moreover, like as the previous passage, God's care of the sparrow is used to show his greater care and value of humans.³¹ Matthew further shows God's greater care for humans by noting that even the hairs on their head are numbered; because of this,³² they are not to fear, because they³³ are worth more than many sparrows. The point is not that birds do not matter, since 10:29 rules that out. The point is, instead, that every one of God's people is more important than the birds which God looks so carefully after.³⁴

The parallel passage in Luke 12:6–7 is very similar.³⁵ Not one of these sparrows³⁶ is lost³⁷ before God. Like before, this verse also shows God's care for parts of creation that are not valued highly by people.³⁸ Like Matthew, Luke records Jesus's

³⁰ Herman Bavinck, *Reformed Dogmatics*, ed. John Bolt, trans. John Vriend, 4 vols. (Grand Rapids: Baker Academic, 2003–2008), 2:606. Most of the references in *ANF*, *NPNF*¹, and *NPNF*² which cite this verse do so to show God's meticulous providence.

³¹ John A. McLean, "Sparrow," *Eerdmans Dictionary of the Bible*, 1246; Calvin, *A Harmony of the Gospels*, 1:307.

³² The οὖν here gives the consequences of the previous verses. See Morris, *The Gospel according to Matthew*, 264.

³³ The 2pl ὑμεῖς is emphatic. See Hagner, *Matthew 1–13*, 286; Charles L. Quarles, *Matthew*, EGGNT (Nashville: B&H Academic, 2017), 106.

³⁴ W. D. Davies and Dale C. Allison, *Matthew 8–17*, ICC (London: T&T Clark, 1991), 210; France, *The Gospel of Matthew*, 405; John Chrysostom, *Hom. Matt. 34.2–3* (*NPNF*¹ 10:228–29).

³⁵ With the obvious exception of the small price difference of five sparrows for two pennies. This verse has a genitive of value as was in Matt 10:29. See Culy, Parsons, and Stigall, *Luke*, 414; Wallace, *Greek Grammar Beyond the Basics*, 122. The οὐχί at the beginning expects an affirmative answer. See Culy, Parsons, and Stigall, *Luke*, 414.

³⁶ στρουθίον is any small bird used for food. See Marshall, *The Gospel of Luke*, 514; Leon L. Morris, *Luke: An Introduction and Commentary*, TNTC 3 (Downers Grove, IL: IVP Academic, 1988), 228.

³⁷ ἐπιλανθάνομαι means "to neglect, overlook, to care nothing about," BDAG, 374. Danker uses "to disregard intentionally," Danker, *The Concise Greek–English Lexicon of the New Testament*, 143. This word is used in the same way in Heb 6:10 to show that God does not care about works of love; also in Heb 13:2 about showing hospitality. Green notes that God's knowledge and provision for the birds and people does not guarantee complete safety. The point is to contrast our limited knowledge with God's perfect knowledge. See Green, *The Gospel of Luke*, 483.

³⁸ Bock, *Luke: 9:51–24:53*, 1137.

teaching that indeed,³⁹ even the hairs on their head are numbered.⁴⁰ They are not to fear, as they are worth more⁴¹ than sparrows.⁴² God does not abandon the sparrows which are held in contempt by all but the very poor, and we are much more valuable than them, so he will not abandon us.⁴³

Yet Animals Are Still Valued by God (Matt 12; Luke 13, 14)

There are also, however, a few passages in Matthew and Luke where Jesus is clear that animals are still valued by God. These passages will all be dealt with together, and where the material is the same in Matthew and Luke, the passages will be combined. These passages are all in the context of Jesus's teaching on the Sabbath. In Luke 13:15, Jesus had just healed a woman in the synagogue, and she was rebuked for coming for

³⁹ ἀλλά here is adversative introducing a clause that runs counter to expectation. See Culy, Parsons, and Stigall, *Luke*, 414. This shows the contrast between the people and the birds.

⁴⁰ The agent of the passive verb here is God. The perfect intensifies the action. See Culy, Parsons, and Stigall, *Luke*, 414.

⁴¹ BDAG here prefers πολλῶν στρουθίων, which would be a more quantitative comparison, "you differ by far." BDAG cites *NA*²⁵ for the versional support. However, *NA*²⁸ does not have any versional support for this reading. See *NA*²⁸, 236.

⁴² Robert H. Stein, *Luke*, NAC 24 (Nashville: Broadman Press, 1992), 347. The contrast is made stronger by the many birds in v. 7 compared to the single bird in v. 6. See Marshall, *The Gospel of Luke*, 514. The "how much more" is individuated to even the hairs on the human head. See Nolland, *Luke 9:21–18:34*, 678.

⁴³ Nolland, *Luke 9:21–18:34*, 681; Cyril of Alexandria, *Commentary on the Gospel of Saint Luke*, trans. R. Payne Smith (Studion, 1983), *Homily* 87, 353.

healing on the Sabbath.⁴⁴ Jesus⁴⁵ responds by calling them hypocrites,⁴⁶ since anyone⁴⁷ would untie⁴⁸ their ox or donkey and lead it to water on the Sabbath.⁴⁹ Jesus is quite clear in his rebuke. The leaders are showing more compassion to animals than to humans. How is it that animals could be treated better on the Sabbath than a person? This is a reversal of the created order.⁵⁰ The Sabbath was made for man (Mark 2:27)!⁵¹

A similar passage in Matt 12:11–12 and its parallel in Luke 14:5 expands on this idea, and is explicit in the reason. Instead of leading an animal to water, Jesus states that if

⁴⁴ The ruler does not rebuke Jesus in 15:14, but the rebuke is still aimed at Jesus. See Morris, *Luke*, 241.

⁴⁵ Luke here uses *κύριος* for Jesus, showing that it is Jesus who is the correct interpreter of the law. See Marshall, *The Gospel of Luke*, 523, 548. Jesus has already been declared as Lord of the Sabbath in 6:5. See James R. Edwards, *The Gospel according to Luke*, PNTC (Grand Rapids: William B. Eerdmans, 2015), 396.

⁴⁶ The plural here is because the ruler of the synagogue is not alone in his thinking, and so this rebuke is for all those who agree with him. See Bock, *Luke: 9:51–24:53*, 1217–18; Stein, *Luke*, 374; Marshall, *The Gospel of Luke*, 558; Morris, *Luke*, 241. The singular in some manuscripts is secondary. See *NA²⁸*, 243; Marshall, *The Gospel of Luke*, 558.

⁴⁷ The question with *οὐ* here expects an answer of yes. See A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 3rd ed. (Cambridge, MA: The University Press, 1919), 917.

⁴⁸ Green here connects this to the untying of the bonds of Satan from this woman in her healing in 13:16. See Green, *The Gospel of Luke*, 524.

⁴⁹ The law that the leader is citing is Deut 5:13. But the action that Jesus is describing is pertinent to Deut 5:14. Why is it that the animal can be walked to water? Not because the need is life threatening! See Marshall, *The Gospel of Luke*, 524.

⁵⁰ Bock, *Luke: 9:51–24:53*, 1218; Stein, *Luke*, 347; Marshall, *The Gospel of Luke*, 558; Morris, *Luke*, 241; Calvin, *A Harmony of the Gospels*, 2:98; Edwards, *The Gospel according to Luke*, 396.

⁵¹ Though the topic of my thesis is not about the ethical treatment of animals, Jesus's teaching here is instructive in that it calls hypocritical the act of caring for animals more than people. Jesus uses this term when speaking of having an outward appearance of godliness without inward godliness in Matt 23:13–15, 23, 25, 27, 29; Luke 11:39.

a sheep falls into a pit,⁵² who would not pull it out?⁵³ And a man is more⁵⁴ valuable⁵⁵ than a sheep!⁵⁶ This is an assumption which needs no argument (because it is obvious to Jesus's hearers). Everyone would agree that humans are more important than animals.⁵⁷ Jesus here intensifies by stating which human (ἄνθρωπος) of you who has a sheep... and a human (ἄνθρωπος) is more valuable than a sheep! He is making clear that it is right to do good on the Sabbath for this reason. The healing of a human is more necessary than lifting the sheep out of a pit.⁵⁸ However, this does not mean that the sheep is not valued. It is also good to get the sheep out of the pit (Prov 12:10). Animals are not worthless, and are still

⁵² The ἔάν with a subjunctive is the protasis of the third class conditional of a hypothetical situation. See Olmstead, *Matthew 1–14*, 279; Quarles, *Matthew*, 126. The use of οὐχί implies the affirmative answer. See Olmstead, *Matthew 1–14*, 279; Nolland, *The Gospel of Matthew*, 488; Morris, *The Gospel according to Matthew*, 306.

⁵³ There is interesting rabbinic discussion about this topic. The Qumran community appears to be more strict than what is apparently common place among Jesus's hearers. CD 11 is consistent (though strict) in that it is not allowed to either help an animal or a human on the Sabbath. See Blomberg, *Matthew*, 198. Rabbinic literature on this is later than Qumran, and develops over time. First, one could feed the animal on the Sabbath, but only pull it out the next day. Later writings allowed one to put something in the hole to let the animal climb out on the Sabbath. Finally it was allowed to pull the animal out on the Sabbath. This was the common understanding by Jesus's time. See Davies and Allison, *Matthew 8–17*, 320; France, *The Gospel of Matthew*, 464–65. The hypocrisy that Jesus is condemning here is that they would bend the rules (or change them) for animals, but not for humans in need of healing! See France, *The Gospel According to Matthew*, 204–5. Bauckham notes that since the animal is not in danger of its life here, the action of relieving animal suffering is even valid on the Sabbath. Since the expected answer to the question is “yes,” it is not that Jesus is teaching compassion for animals here, but that using this common knowledge of compassion for animals to teach how to treat humans. See Bauckham, “Jesus and Animals I,” 37–38.

⁵⁴ πόσω here is a dative measure of difference. See Olmstead, *Matthew 1–14*, 279; Wallace, *Greek Grammar Beyond the Basics*, 1166–77.

⁵⁵ διαφέρω is used the same here as in the passages in the previous section. See Olmstead, *Matthew 1–14*, 280. This phrase is tied to the superiority of Gen 1:26–28 and Ps 8:5–8. There is dominion of kingly rule overtones. But the difference in value again shows that animals do still have value. See Bauckham, “Jesus and Animals I,” 45–46.

⁵⁶ Human life is more valuable than property, even than sheep. See Hagner, *Matthew 1–13*, 333–34; Oberlinner, *EDNT* 1:1:315. Moreover, here the notion includes that as a sheep is helpless to pull itself out of the pit, so the people (who as was seen in the previous chapter are often describes metaphorically as sheep) are helpless without their shepherd. See Moisés Silva, “πρόβατον,” *NIDNTTE* 4:136.

⁵⁷ France, *The Gospel of Matthew*, 465; Morris, *The Gospel according to Matthew*, 306–7; Davies and Allison, *Matthew 1–7*, 650; Davies and Allison, *Matthew 8–17*, 321.

⁵⁸ Turner, *Matthew*, 313.

valued. But the place of humanity in the creation account (and Ps 8) is reflected here.⁵⁹ The parallel passage in Luke 14:5 is similar. If a son or an ox⁶⁰ falls⁶¹ into a well, who would not⁶² immediately pull him up on the Sabbath?⁶³ The point is the same. Even though humans are more valuable than animals⁶⁴ (as also shown in the previous passages), the animal is still to be cared for and rescued from the well even on the Sabbath.⁶⁵

Jesus with the Wild Animals (Mark 1:12–13)

In the wilderness temptation recorded by Mark, there is an interesting statement about Jesus and the wild animals. There are various interpretations as to what this means, which will be looked at below, with special reference to the work of Richard Bauckham, who has written quite extensively on this passage.

⁵⁹ Nolland, *The Gospel of Matthew*, 488.

⁶⁰ Many manuscripts here replace υἱὸς ἢ βοῦς with ὄνος. A couple have “donkey or son,” one has “sheep,” and one has just “son.” See *NA*²⁸, 246. The change to donkey is probably an assimilation to Luke 13:15, which only has animals, so probably the two texts were made similar. The combination of ox in 13:15 and donkey here would have been familiar from OT texts. See Bock, *Luke: 9:51–24:53*, 1259; Marshall, *The Gospel of Luke*, 579–80; Edwards, *The Gospel according to Luke*, 417n15. The meaning of υἱὸς ἢ βοῦς here is probably, “a child, or even just an ox.” See Marshall, *The Gospel of Luke*, 580; Morris, *Luke*, 248–49; Wilhelm Schneemelcher, “υἱός κτλ.,” *TDNT* 8:364; Otto Michel, “ὄνος,” *TDNT* 5:287.

⁶¹ The future is sometimes found (as πεσεῖται here) where one would normally find a subjunctive. See Culy, Parsons, and Stigall, *Luke*, 477.

⁶² Like Luke 13:15, assumes a positive answer here. See Culy, Parsons, and Stigall, *Luke*, 477; Stein, *Luke*, 387. No one could object to this argument; everyone knew it was true. See Green, *The Gospel of Luke*, 548.

⁶³ As in the parallel passage, this directly contradicts *CD 11:13–14*. See something similar in *Miscellaneous Rules 6:5–6*. The people in Jesus’s time were less restrictive. See Bruce Chilton et al., eds., *A Comparative Handbook to the Gospels of Matthew and Luke: Comparisons with Pseudepigrapha, the Qumran Scrolls, and Rabbinic Literature* (Leiden: Brill, 2021), 203. For Mishnaic rules on the Sabbath, specifically about the value of saving human and animal life even on the Sabbath and the feeding and (some) care of animals, see Chilton et al., *A Comparative Handbook to the Gospels of Matthew and Luke*, 205–12.

⁶⁴ Calvin, *A Harmony of the Gospels*, 2:102; Bock, *Luke: 9:51–24:53*, 1258.

⁶⁵ Tertullian is similar to what has been seen in Calvin, in that God does take care of the oxen, but for the sake of men because the law was written for man. See Tertullian, *Marc. 5.7 (ANF 3:444)*. This is similar to what will be seen later in 1 Cor 9.

The wilderness temptation passage in Mark⁶⁶ begins with the Spirit immediately⁶⁷ compelling⁶⁸ Jesus into the wilderness. Part of the issue in interpreting this verse has to do with whether the wilderness here should be seen positively or negatively.⁶⁹ In the OT, desert themes include both refuge from oppression,⁷⁰ as well as that which threatens humans.⁷¹ Mark is likely using the desert here to link Jesus to OT prophets, especially the reference to being in the wilderness for 40 days (Moses and Elijah).⁷²

⁶⁶ This passage consists of four separate statements, each separated with *καί*. See Robert A. Guelich, *Mark 1–8:26*, WBC 34A (Nashville: Thomas Nelson, 1989), 37. It is noticeably shorter than in Matthew or Luke, though Allison thinks that there is an *Urtext* behind the three. See Dale C. Allison Jr, “Behind the Temptations of Jesus: Q 4:1–13 and Mark 1:12–13,” in *Authenticating the Activities of Jesus*, ed. Bruce Chilton and Craig A. Evans, New Testament Tools and Studies 28,2 (Leiden: Brill, 1999), 202.

⁶⁷ This is the first use is the historical present in Mark. See Robert H. Stein, *Mark*, BECNT (Grand Rapids: Baker Academic, 2008), 62; C. S. Mann, *Mark 1–8: A New Translation with Introduction and Commentary*, AB 27 (Garden City, NY: Doubleday & Company, 1986), 202; Joel Marcus, *Mark 1–8: A New Translation with Introduction and Commentary*, AB 27 (New Haven: Yale University Press, 2005), 167. This marks the beginning of a new paragraph. See Rodney J. Decker, *Mark 1–8: A Handbook on the Greek Text*, BHGNT (Waco, TX: Baylor University Press, 2014), 14–15. Its use highlights the activity of the Spirit. See Robert H. Gundry, *Mark: A Commentary on His Apology for the Cross* (Grand Rapids: William B. Eerdmans, 1993), 54.

⁶⁸ The use of *ἐκβάλλω* here is “odd.” See Stein, *Mark*, 63; R. T. France, *The Gospel of Mark: A Commentary on the Greek Text*, NIGTC (Grand Rapids: William B. Eerdmans, 2002), 84. Annen notes that when a person is the object, they are being forcefully cast out. But it is also used in John 10:4 to mean “to send.” See F. Annen, “*ἐκβάλλω*,” *EDNT* 1:405; Friedrich Hauck, “*ἐκβάλλω*,” *TDNT* 1:528; Moisés Silva, “*ἐκβάλλω*,” *NIDNTE* 2:131. The verb has a wide semantic range. See Decker, *Mark 1–8*, 14–15. Here it shows the divine necessity, not that Jesus was reluctant. See James A. Brooks, *Mark*, NAC (Nashville: Broadman Press, 1991), 44. It was the Spirit that came on Jesus at his baptism just two verses earlier (1:10) and now his mission must be in this direction. See C. E. B. Cranfield, *The Gospel According to Saint Mark: An Introduction and Commentary*, CGTC (Cambridge: Cambridge University Press, 1959), 56. *ἐκβάλλω* has a wide semantic range, see BDAG, 299. In Koine Greek, the semantic value shifted and here does not need to have the connotation of force. See Decker, *Mark 1–8*, 14–15, where he cites BDF §126.2, 126.2.2 for support. The parallel passage in Matt 4:1 also shows that this was not forceful, using *ἀνάγω*.

⁶⁹ 41 out of 48 occurrences of *ἔρημος* are in the Gospels and Acts. In John, it is used to link symbolically to Isa 40:3. Radl thinks that in Mark, it is used halfway between being near to God and symbolizing conflict with Satan. See W. Radl, “*ἔρημος*,” *EDNT* 2:51. See also Moisés Silva, “*ἔρημος*,” *NIDNTE* 2:273. Kittel thinks that Jesus here is seeking time with the Father, which Satan tries to disturb. See Gerhard Kittel, “*ἔρημος*,” *TDNT* 2:658.

⁷⁰ Gordon Brubacher, “Desert,” *Eerdmans Dictionary of the Bible*, 240.

⁷¹ Silva, *NIDNTE* 2:273.

⁷² Ulrich Mauser, *Christ in the Wilderness: The Wilderness Theme in the Second Gospel and its Basis in the Biblical Tradition*, SBT 39 (London: SCM Press Ltd, 1963), 98–99; William L. Lane, *The*

Whether the wilderness here has a positive or negative connotation is determined by the content of verse 13, where Jesus is tempted by Satan for 40 days,⁷³ is “with the wild beasts,” and where the angels minister to him.⁷⁴

Bauckham argues that these three statements in 1:13 show a progression: the temptation by Satan is negative, the ministering of the angels is friendly, and the wild animals are in between. He argues that this shows Jesus’s final work of peace between humans and the natural world.⁷⁵ While some commentators see the temptation of Jesus here as positive (since he was led by the Spirit to the temptation),⁷⁶ it is best to see this as negative since Satan is the one tempting.⁷⁷ It is instructive to note, however, that the focus here is not on the temptation, but on the wilderness.⁷⁸ This is important when seeing this

Gospel According to Mark: The English Text with Introduction, Exposition, and Notes, NLCNT (London: Marshall, Morgan & Scott, 1974), 60; France, *The Gospel of Mark*, 85; James R. Edwards, *The Gospel according to Mark*, PNTC (Grand Rapids: William B. Eerdmans, 2002), 40; Brooks, *Mark*, 44; Jason P Kees, “Where the Wild Animals Are: The Inauguration of the Last Days in Mark 1:12–13,” *Midwestern Journal of Theology* 18, no. 2 (2019): 81. France also argues that the link with the wilderness and the animals is stronger to the 40 years of testing in the desert of Israel. See France, *The Gospel of Mark*, 85. Christ here is shown as the true Israel.

⁷³ The participle *πειραζόμενος* here does not mean necessarily that Jesus was tempted the entire 40 days, but instead is telic, showing purpose. See Wallace, *Greek Grammar Beyond the Basics*, 635–37; Decker, *Mark 1–8*, 15; Gundry, *Mark*, 54

⁷⁴ The basic meaning of *διακονέω* was to wait on at a table, and then was expanded to a wider meaning of “to serve.” See Hermann W. Beyer, “*διακονέω*,” *TDNT* 2:84–85. This is why many commentators see this “ministering” as Jesus being fed by the angels.

⁷⁵ Richard J. Bauckham, “Jesus and the Wild Animals (Mark 1:13): A Christological Image for an Ecological Age,” in *Jesus of Nazareth: Lord and Christ: Essays on the Historical Jesus and New Testament Christology*, ed. Joel B. Green and Max Turner (Grand Rapids: William B. Eerdmans, 1994), 8; Bauckham, *Bible and Ecology*, 127; Bauckham, “Jesus and Animals II: What did he Practice?” In *Animals on the Agenda: Questions about Animals for Theology and Ethics*, ed. Andrew Linzey and Dorothy Yamamoto (Urbana: University of Illinois Press, 1998), 55; Bauckham, “Reading the Synoptic Gospels Ecologically,” in *Ecological Hermeneutics: Biblical, Historical and Theological Perspectives*, ed. David G. Horrell et al. (New York: T&T Clark, 2010), 79–80.

⁷⁶ France, *The Gospel of Mark*, 85.

⁷⁷ Stein, *Mark*, 64; Cranfield, *The Gospel According to Saint Mark*, 58. Stein lists a number of uses of *πειράζω* in the NT which are “positive,” however most of these are in Hebrews where Jesus is tempted as we are, or that we can trust God when tempted. But these are not really positive. The *outcome* is positive, however the temptation itself is not unambiguously positive in these verses.

⁷⁸ France, *The Gospel of Mark*, 85–86.

passage as a whole.⁷⁹

In the second stanza of verse 13, Bauckham argues that there is a friendly relationship between Jesus and the animals here. He bases this on an analysis of what *μέτα* means in this verse—what does it mean that Jesus was “with” the wild animals? Bauckham argues that especially in the Gospels *μέτα* has a positive sense of closeness or friendship.⁸⁰ He admits that one should not overstate this case, because it can mean purely physical proximity; however, it never by itself means hostile action.⁸¹ He concludes that the point of this text is to show that Jesus must leave the human sphere to establish his messianic relationship to these non humans (angels, wild animals, demonic forces).⁸² He is followed in this by some commentators⁸³ and others who desire an “ecothological” understanding of the Bible.⁸⁴ However, most commentators disagree for a number of reasons.

⁷⁹ Best argued in the first edition of his work that Mark is portraying Jesus here as having defeated Satan. Therefore when Jesus exorcises demons later in 3:22–30, it is in the context of having already defeated Satan. This text remained unchanged in the second edition of his work. See Ernest Best, *The Temptation and the Passion: The Markan Soteriology*, 2nd ed., SNTSMS 2 (Cambridge: Cambridge University Press, 1990), 15. However, he notes in the preface to the second edition that not many others have followed him in this conclusion. See Best, *The Temptation and the Passion*, xxii. For those who disagree with Best because Jesus is tempted throughout his entire ministry, see Lane, *The Gospel According to Mark*, 60–61; France, *The Gospel of Mark*, 85–86; Gundry, *Mark*, 57.

⁸⁰ Bauckham, *Bible and Ecology*, 127; Bauckham, “Jesus and the Wild Animals (Mark 1:13),” 5; Bauckham, “Jesus and Animals II,” 58; Bauckham, “Jesus, God, and Nature in the Gospels,” in *Creation in Crisis: Christian Perspectives on Sustainability*, ed. Robert S. White (London: SPCK, 2009), 214.

⁸¹ Bauckham, “Jesus and the Wild Animals (Mark 1:13),” 5.

⁸² Bauckham, “Jesus and the Wild Animals (Mark 1:13),” 8; Bauckham, “Jesus and Animals II,” 54–55. However, he does not develop his thought fully. Since the wild animals here (as in Gen 1) are distinguished from domesticated animals (part of the human-sphere), this would mean somehow that his preaching to humans would include domesticated animals, which is nowhere found in the Gospels.

⁸³ Guelich, *Mark 1–8:26*, 39; Mann, *Mark 1–8*, 203–4.

⁸⁴ Joshua M. Moritz, “Animals and the Image of God in the Bible and Beyond,” *Dialog: A Journal of Theology* 48, no. 2 (2009): 137; Nicola Hoggard Creagan, “The Salvation of Creatures,” in *God of Salvation: Soteriology in Theological Perspective*, ed. Ivor J. Davidson and Murray Rae (Burlington, VT: Ashgate, 2011), 78. Bauckham is explicit here, that the point is that Jesus does not use or dominate the animals for his own purpose, and that this is showing a reversal, that the real threat to is to wild animals from humans. See Bauckham, “Jesus and Animals II,” 59; Bauckham, *Bible and Ecology*, 128.

First, the basic understanding of *μέτα* has a merely locative sense.⁸⁵ While it *can* denote friendliness or relationship, the lexicons do not classify this instance this way.⁸⁶ Moreover, while Guelich notes BDF §227.2 as an example of *μέτα* as a peaceful relationship,⁸⁷ he ignores not only that BDF classifies this usage as merely locative in §227.1, but also that BDF §227.2 uses an example of hostile relationship (with *πολεμεῖν*)!⁸⁸ Therefore one should be reticent to make a determination of the meaning of this stanza, since *μέτα* could be used either in a positive, neutral, or negative fashion,⁸⁹ and since Mark does not elaborate.⁹⁰

Instead, the nature of the wilderness with the wild animals (*θηρίον*) is a better way to understand this verse. Bauckham says that while the usage of *θηρίον* here is seen as a threat to humanity, this does not mean that they are in conflict with Jesus.⁹¹ However, Bauckham is indeed correct that these wild animals are portrayed as at enmity with

⁸⁵ This is how it is used in Mark 14:54; 15:28//Luke 22:27; Luke 24:5.

⁸⁶ BDAG, 636; W. Radl, “*μέτα*,” *EDNT* 2:413; L&N 83.9; Walter Grundmann, “*σύν μετά*,” *TDNT* 7:771. Danker is even more explicit, listing this as “a connection between living entities without suggestion of closeness,” Danker, *The Concise Greek–English Lexicon of the New Testament*, 229. Robertson agrees, see Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 611. In the LXX, it is used with animals in the basic locative sense, such as in Gen 6:18–20; 8:1. See Grundmann, *TDNT* 7:772.

⁸⁷ Guelich, *Mark 1–8:26*, 39.

⁸⁸ France, *The Gospel of Mark*, 86; Edwards, *The Gospel according to Mark*, 41n38.

⁸⁹ Gibson suggests “subordination” rather than communion with the animals. See Jeffrey B. Gibson, “Jesus’ Wilderness Temptation According to Mark,” *JSNT* 16, no. 53 (1994): 2.

⁹⁰ Decker, *Mark 1–8*, 15. Decker also give examples within the book of Mark (Mark 10:30; 14:18, 20) where *μέτα* + *gen* is not friendly.

⁹¹ Bauckham, “Jesus and the Wild Animals (Mark 1:13),” 6, 9. This is somewhat true. It is incorrect to say that the animals show that the desert is a threat to humanity, but this tells us nothing about how Mark is intending to portray the animals here. Bauckham also states that the wilderness is different here than in Matthew and Luke, specifically discounting the connection of 40 days to either Moses or Elijah. He only links to Elijah being fed in 1 Kgs 19:4–8. However, he does not defend this statement, only says that they are not in Mark’s view. See Bauckham, “Jesus and the Wild Animals (Mark 1:13),” 7–8. However, the only basis for doing this would be because of how he thinks animals are being used, and as was just shown, basing this purely on the use of *μέτα* here is unsupported.

humans due to human sin.⁹² How, then, are the wild animals being portrayed? It is better to see the wild animals here (which then further explains the wilderness) as something hostile and threatening.⁹³ This is important because it clearly links to what was seen in the last chapter in the sections of Joel and Hosea. The wild animals there were a fulfillment of the covenantal curses placed on Israel for their failure to keep the covenant as seen in Leviticus 26:22. Wild animals inhabiting the houses of Israel (therefore turning it into wilderness) was seen as a common theme in Jeremiah 13–17. The wilderness is a place of curse, where man cannot live or cultivate; where the wild animals live.⁹⁴ Moreover, removal from harm from wild animals was a promise of the reversal of the covenantal curses!⁹⁵ Therefore what Jesus is doing here, by going into the wilderness to be tempted by Satan and being “with” the wild animals⁹⁶ is showing that he is the fulfillment of the promises of God to Israel to bring his people home! He is the promised True Israel and

⁹² Bauckham, “Jesus and the Wild Animals (Mark 1:13),” 10.

⁹³ This is the usual meaning of *θηριόν*. See A. Strobel, “*θηριόν*,” *EDNT* 2:148; Gibson, “Jesus’ Wilderness Temptation According to Mark,” 20; Stein, *Mark*, 64–65. This is also how the OT and Jewish intertestamental concept of wilderness views animals. See Brooks, *Mark*, 44; Lane, *The Gospel According to Mark*, 60–61; Guelich, *Mark 1–8:26*, 38; Stein, *Mark*, 63; Ambrose, *Exposition of the Christian Faith* 4.33 (*NPNF*² 10:247). The wilderness in the OT is described by wild animals (Num 21:6–9; Deut 8:15; Isa 34:9–15). See Mauser, *Christ in the Wilderness*, 37. Bauckham agrees, that this usually means four footed animals that are dangerous to humans. See Bauckham, “Jesus and Animals II,” 55–56. It is used here to show the desolation of the wilderness and threat to humanity. See Moisés Silva, “*θηριόν*,” *NIDNTTE* 2:453. Foerster clearly explains that either extreme of intending to see some divine conflict or some messianic peace with animals here is stretching the grammar too far. Anyone living in Judea would understand that the wilderness is a place not inhabited by men, where the wild animals are a threat. This is how this word is used in the LXX. See Werner Foerster, “*θηριόν*,” *TDNT* 3:133–34. There is also a possibility that what is mean here is similar to the wild animals in some Jewish literature are in league with demonic forces. See Cranfield, *The Gospel According to Saint Mark*, 59; France, *The Gospel of Mark*, 87; Gibson, “Jesus’ Wilderness Temptation According to Mark,” 21–23. However, this seems less likely than the common OT theme of wild animals and wilderness as a place of desolation. Others argue that since wild animals were used in the area to fight men, they should be viewed as threatening here. See Edwards, *The Gospel according to Mark*, 41; Decker, *Mark 1–8*, 16; Best, *The Temptation and the Passion*, 8 However, Jesus is not hurt or attacked by the animals, so this is unlikely. See Gundry, *Mark*, 62.

⁹⁴ Lane, *The Gospel According to Mark*, 61; John Chrysostom, *Hom. Matt.* 13.1 (*NPNF*¹ 10:77).

⁹⁵ France, *The Gospel of Mark*, 86.

⁹⁶ Jesus is going to the place of Israel’s curse. The fact that he is with them (and not that the animals are with him) and that he is not harmed is Mark’s point. See Gundry, *Mark*, 54–55; Mauser, *Christ in the Wilderness*, 100–101.

Son of God.⁹⁷ This is something that Bauckham ignores in his analysis on this passage.⁹⁸

There is also some confusion in the discussion on whether there is an Adam–Christ typology here. Most of the confusion results from the fact that commentators are discussing two different aspects of an Adam–Christ typology, rejecting one and ignoring the other.⁹⁹ One of these parallels is that Christ here is seen as returning to Adam in the garden before the fall, where Adam was at peace with the animals. This parallel is argued by some due to the Jewish tradition of Adam being fed by the angels in the garden.¹⁰⁰ This is also the typology that Bauckham sees, though he backs off later.¹⁰¹ But as was just seen, the best understanding of the wilderness and wild animals here is not that Christ and the animals were at peace with one another in either a return-to-Eden motif, or in a foreshadowing of Isaiah 65:25. Therefore this parallel (on its own) is rightly rejected.¹⁰²

However, there is a second Adam–Christ Typology that is at work here, and that is of Christ as the new Adam, who succeeds where Adam failed, who overcomes

⁹⁷ Gundry, *Mark*, 58–59.

⁹⁸ Bauckham instead skips straight to the eschatological peace of Isa 11:6–9 and 65:25. See Bauckham, “Jesus and the Wild Animals (Mark 1:13),” 15–16, 19–20; Bauckham, “Jesus and Animals II,” 57–58. However, this ignores *why* the peace with animals is necessary. It is because the animals were themselves part of the covenantal curse for disobedience (which itself looks back to the curse on the ground because of the sin of man in Gen 3).

⁹⁹ Kees notes that commentators reject the Adam–Christ parallel, but does not discuss the reason for doing so. See Kees, “Where the Wild Animals Are,” 82.

¹⁰⁰ Allison, “Behind the Temptations of Jesus,” 196–97; Marcus, *Mark 1–8*, 168–70; Guelich, *Mark 1–8:26*, 38–39. Gibson notes, however, that the angels and animals stand in opposition to one another in verse 13, and so therefore both cannot be a reference to Adam in the garden. See Gibson, “Jesus’ Wilderness Temptation According to Mark,” 20.

¹⁰¹ Bauckham, “Jesus and the Wild Animals (Mark 1:13),” 7, 19; Kees, “Where the Wild Animals Are,” 82.

¹⁰² Best, *The Temptation and the Passion*, 8; France, *The Gospel of Mark*, 86; Cranfield, *The Gospel According to Saint Mark*, 59–60; Gibson, “Jesus’ Wilderness Temptation According to Mark,” 19; Gundry, *Mark*, 58; Decker, *Mark 1–8*, 15. Gundry has an extensive section as to why this is not linked to Isa 11 or 65—that is Mt Zion, not wilderness; children place there, which is not true of the wilderness here. See Gundry, *Mark*, 61.

temptation and the wilderness exile (as Adam from the garden,¹⁰³ and also as Israel in exile in the wilderness for 40 years and exile from the land).¹⁰⁴ This typology takes the wilderness and the animals in a negative light, where Jesus goes to the place of covenantal curses that were due to Israel's obedience.¹⁰⁵ This parallel is then rightly linked to Paul's Christology of Jesus as the new Adam in Romans and 5 and 1 Corinthians 15.¹⁰⁶ This understanding of Christ here as the new Adam and true Israel makes better sense of the passage as a whole, as it understands Christ as inaugurating the eschatological kingdom by going to the place of covenantal curses to show that he will reverse the curse and bring his people in from exile.

Paul's Writings

This section will look at important sections from some of Paul's letters which deal with humans and non-human creation.

¹⁰³ Kees also links the Spirit in 1:12 to the Spirit in Gen 1:12. See Kees, "Where the Wild Animals Are," 84. Rosner also rightly links the serpent in Gen 3:1 to Satan here. See Brian S. Rosner, "Son of God at the Centre: Anthropology in Biblical-Theological Perspective," in *Anthropology and New Testament Theology*, ed. Jason Maston and Benjamin E. Reynolds (London: Bloomsbury, 2018), 233–34.

¹⁰⁴ Brandon D. Crowe, *The Last Adam: A Theology of the Obedient Life of Jesus in the Gospels* (Grand Rapids: Baker Academic, 2017), 23–28.

¹⁰⁵ Gibson argues that Adam Christology does not play a part in the rest of Mark's gospel, and therefore would be out of place here. See Gibson, "Jesus' Wilderness Temptation According to Mark," 20. See also Stein, *Mark*, 64–65. However, this is a very thin understanding of the Adam–Christ typology through the entire Bible. It is not simply seeing Christ as a new Adam, but understanding how *within and across* the OT, the covenants are unfolded. After the garden, redemption is tied to a new Adam in Noah, and then given further clarification through Abraham and therefore through Israel, and then in ultimate fruition in the true Israel, Christ. All these are tied back to Adam in Gen 1–3. See *KtC²*, 653. Kees is right in that there is an Adam–Christ typology, however, is too narrow in seeing only Christ inaugurating the last days. See Kees, "Where the Wild Animals Are," 84. He ignores the covenantal curses due to Israel's sin, which then links back to Adam. This is also the reason that those who reject Adam–Christ typology here in favor of links to Moses and Elijah fall into a false dichotomy.

¹⁰⁶ Allison, "Behind the Temptations of Jesus," 199.

Romans 8:18–23

This well known passage in Paul’s letter to the Romans contains helpful insight into creation (therefore non-human animals) and humans. This passage is a favorite among theologians who desire to see an “ecological” reading of the Bible.¹⁰⁷ It is also the climax of Paul’s argument in Romans 8, which means it is the climax of the section of Romans 6–8 as Paul presents salvation in strongly Adamic terms, linking back to 1:18ff.¹⁰⁸ Paul begins¹⁰⁹ this section in verse 18 by stating that he considers¹¹⁰ that¹¹¹ the

¹⁰⁷ Douglas J Moo, “Nature in the New Creation: New Testament Eschatology and the Environment,” *JETS* 49, no. 3 (September 2006): 459.

¹⁰⁸ James D. G. Dunn, *Romans 1–8*, WBC 38A (Dallas, TX: Word Books, 1988), 466–67. The section is properly divided as 18–30. See Thomas Vollmer, “A Theocentric Reading of Romans 8,18–30,” in *The Letter to the Romans*, ed. Udo Schnelle, BETL 226 (Leuven: Uitgeverij Peeters, 2009), 790. But I will look only at 18–23.

¹⁰⁹ The γάρ here shows that what follows continues the proclamation of vv. 1–17, that they are heirs because suffering is not inconsistent with being God’s children. See Richard N. Longenecker, *The Epistle to the Romans: A Commentary on the Greek Text*, NIGTC (Grand Rapids: William B. Eerdmans, 2016), 718; C. E. B. Cranfield, *Introduction and Commentary on Romans 1–8*, ICC (Greenwood, SC: The Attic Press, 1975), 408; BDAG, 189. Paul will begin every verse in this passage with γάρ, making its use illative. See Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 1191.

¹¹⁰ The use of λογίζομαι here is not simply his opinion, but his firm conviction and authoritative pronouncement. See Thomas R. Schreiner, *Romans*, 2nd ed., BECNT (Grand Rapids: Baker Academic, 2018), 425; Longenecker, *The Epistle to the Romans*, 718; Colin G. Kruse, *Paul’s Letter to the Romans*, PNTC (Grand Rapids: William B. Eerdmans, 2012), 319; Dunn, *Romans 1–8*, 467–68; Cranfield, *Introduction and Commentary on Romans 1–8*, 408; N. T. Wright, “The Letter to the Romans: Introduction, Commentary, and Reflections,” *NIB* 10:595; BDAG, 598.

¹¹¹ Verbs of believing (like λογίζομαι) take ὅτι. See BDF §397.2.

sufferings¹¹² of this present time¹¹³ are not worthy¹¹⁴ to be compared to¹¹⁵ the glory¹¹⁶ about¹¹⁷ to be revealed¹¹⁸ in us.¹¹⁹ The “thesis” of this verse is that the present sufferings of believers are inconsequential in light of our future glory, and verses 19–30 are the support given for this thesis.¹²⁰

¹¹² These sufferings here are of believers. See J. Kremer, “πάθημα,” *EDNT* 3:1. These sufferings are connected to v. 17, in that we suffer with Christ so that we might be glorified with him. The usage of *πάθημα* in this context is always believers (1 Cor 1:6; Col 1:24; 2 Tim 3:11) or Christ’s sufferings (Phil 3:10; 1 Pet 1:11). The sufferings connected to Christ are only every for humans, never non-human animals.

¹¹³ For Paul, *καιρός* is different than *χρόνος* in that *καιρός* is “eschatologically filled time.” See J. Baumgarten, “*καιρός*,” *EDNT* 2:232.

¹¹⁴ These things are not of equal weight. See Werner Foerster, “*ἄξιος*,” *TDNT* 1:379. They are not of comparable worth, of relative insignificance. See Longenecker, *The Epistle to the Romans*, 718; Cranfield, *Introduction and Commentary on Romans 1–8*, 408.

¹¹⁵ *πρός* here is “in accordance with,” similar to a dative. See BDF §239.8; Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 626. See also Danker, *The Concise Greek–English Lexicon of the New Testament*, 301; L&N 64.17.

¹¹⁶ Cranfield thinks that the *δοξά* here is a present glory that already belongs to believers (based on 8:30), but is not yet fully revealed to the world or us. See Cranfield, *Introduction and Commentary on Romans 1–8*, 409–19. However, most commentators think this is an eschatological glory that will be the inheritance of believers. See Schreiner, *Romans*², 425; Dunn, *Romans 1–8*, 468.

¹¹⁷ *μέλλω* most often in Koine Greek takes a present infinitive (instead of the future infinitive in Classical Greek, as seen in Acts). Only here in Rom 8:18 and in Gal 3:23 does it take an aorist inf (here the aor inf of *ἀποκαλύπτω*) for punctiliar action. See BDF §338; Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 878.

¹¹⁸ Contra Cranfield, *ἀποκαλύπτω* does not mean that the glory is hidden and later made manifest, but instead refers to a future eschatological event. This is strengthened by the use of *μέλλω*, as the same phrase with this meaning is found in 1 Pet 5:1. This future revealing is certain for believers. See Schreiner, *Romans*², 425; T. Holtz, “*ἀποκαλύπτω*,” *EDNT* 1:130.

¹¹⁹ *εἰς ἡμᾶς* means that this glory apprehends us and is bestowed on us. See Schreiner, *Romans*², 425.

¹²⁰ Schreiner, *Romans*², 425; Longenecker, *The Epistle to the Romans*, 719; Cranfield, *Introduction and Commentary on Romans 1–8*, 408–10; John Bolt, “The Relation Between Creation and Redemption in Romans 8:18–27,” *CTJ* 30, no. 1 (1995): 44.

Paul then continues that the eager expectation¹²¹ of the created thing¹²² awaits eagerly¹²³ the revelation of the sons of God.¹²⁴ One of the difficulties in interpreting this passage as a whole, and one of the aspects that is the most commented on, is the content and nature of “the created thing” (τῆς κτίσεως, from κτίσις) here and through 8:22. I will wait to discuss this aspect until after looking at the passage as a whole. This will give a more holistic view of how κτίσις is used in this passage before wading into this discussion. For the remainder of the analysis on this passage, I will simply use the translation “created thing.” Paul then continues in this line of thought in verse 20—for the created thing was

¹²¹ ἀποκαραδοκία is not found extant prior to Paul, and is only used later by Christian authors. It is probable that Paul coined this noun, which is used here and in Phil 1:20. The context here is that it is tied to the believer’s hope in v. 20. This hope is the basis for the created thing’s expectation. See H. Balz, “ἀποκαραδοκία,” *EDNT* 1:30; Gerhard Delling, “ἀποκαραδοκία,” *TDNT* 1:393. Luther interpreted this word in light of the next few verses, that due to the bondage the “eager expectation” has a negative connotation, like “anxious awaiting.” The early church, however, uniformly interpreted this word as positive. See E. Hoffmann, “ἀποκαραδοκία,” *NIDNTT* 2:244.

¹²² Paul’s usage of κτίσις here bridges his two uses in the book of Romans—that of the original creation as well as that of the new creation. See Moisés Silva, “κτίζω,” *NIDNTTE* 2:764.

¹²³ The verb ἀπεκδέχομαι is used here and in the same context in 8:23, 25. Paul also uses it in the same way in 1 Cor 1:7; Phil 3:20; Heb 9:28. See BDAG, 100; Danker, *The Concise Greek–English Lexicon of the New Testament*, 41; L&N 25.63. In these cases it has as its object the future, full eschatological manifestation of the sons of God. See M. E. Glasswell, “ἐκδέχομαι,” *EDNT* 1:407; K. Niederwimmer, “ἐλεύθερος,” *EDNT* 1:432; Moisés Silva, “ἐκδέχομαι,” *NIDNTTE* 2:132–33; Walter Grundmann, “ἐκ-, ἀπεκδέχομαι,” *TDNT* 2:56. This verb is not found to with a meaning of “awaiting” prior to the NT. Its usage as “expectation of the end” is a distinct Pauline usage. The expectation of κτίσις is the same as that of the believers. See Silva, *NIDNTTE* 2:132–33; Grundmann, *TDNT* 2:56.

¹²⁴ The sons of God here are the same as those from 8:14—believers (and therefore humans).

put into subjugation¹²⁵ in vanity¹²⁶ not voluntarily,¹²⁷ but because of¹²⁸ the one who subjected it in¹²⁹ hope.¹³⁰ The referent of what is meant by subjugation depends on how one interprets *κτίσις* here.¹³¹ However, all are in agreement that it is because of human sin.¹³² Though the NT rarely refers explicitly back to the fall of Adam, it is nevertheless the underpinning of the rest of the narrative of the unfolding of God’s redemption of

¹²⁵ The passive of *ὑποτάσσω* here is a divine passive; God is the actor who subjected *κτίσις*, not Adam. See Gerhard Delling, “ὑποτάσσω,” *TDNT* 8:41; R. Bergmeier, “ὑποτάσσω,” *EDNT* 3:408; Cranfield, *Introduction and Commentary on Romans 1–8*, 414; Longenecker, *The Epistle to the Romans*, 722; Moo, “Nature in the New Creation,” 460.

¹²⁶ *ματαιότης* is used in the LXX of Ecclesiastes to translate *לִבְיָהוּ*. In the NT it often means “without value or purpose.” See BDAG, 621; L&N i1.4, 65.37. Here Rom 8:20 is a commentary on Qoheleth, that this vanity has both a beginning and an end. See Otto Bauernfeind, “*ματαιότης*,” *TDNT* 4:523; *EDNT*, s.v. “*ματαιότης*.” This futility is similar to the bondage in v. 21 when taken together in the full meaning of both. See Dunn, *Romans 1–8*, 470. Origen take this “vanity” to mean having a physical body. Therefore this future hope is deliverance from having a body to be with Christ. See Origen, *Princ.* 1.7.5 (*ANF* 4:264); Origen, *Römerbriefkommentar: Siebtes und Actes Buch*, trans. Theresia Heither, vol. 4, *Fontes Christiani* 2 (Freiburg: Herder, 1994), 50–51. Schottroff says something similar for verse 21, that the subjection to decay is human life. See L. Schottroff, “ζῶ,” *EDNT* 2:105.

¹²⁷ The context here is what determines that *ὑποτάσσω* is not voluntary. See Moisés Silva, “τάσσω,” *NIDNTE* 4:462.

¹²⁸ *διά* + acc here described the one who subjected. See BDF §222.

¹²⁹ *ἐπί* + dat as here frequently gives the basis for the state of being with verbs of emotion. See BDF §235; BDAG, 364.

¹³⁰ This hope has a specific reference to God’s promises. See BDAG, 320. It could be referring to either the act of subjugation in v. 19, or the passive participle here in v. 20 of the one who subjected it. It is difficult to definitively choose either option. See Longenecker, *The Epistle to the Romans*, 722

¹³¹ For instance, if one see *κτίσις* as all creation, then Gen 3:17b–19 is usually in view (the cursing of the ground). See C. E. B. Cranfield, “Some Observations on Romans 8:19–21,” in *Reconciliation and Hope: New Testament Essays on Atonement and Eschatology Presented to L. L. Morris on his 60th Birthday*, ed. Robert Banks (Exeter: The Paternoster Press, 1974), 226. However, if *κτίσις* has something to do with humanity, then perhaps Rom 5:12 and therefore Gen 3:17a and the punishment on mankind is in view. *TDNT* contains both options. Delling thinks that *κτίσις* is anthropological, and therefore refers back to Rom 5:12. See Delling, *TDNT* 8:41. Foerster sees *κτίσις* as all creation, and therefore refers back to Gen 3:17b. See Werner Foerster, “κτίζω,” *TDNT* 3:1029.

¹³² John Chrysostom, *Hom. Rom.* 8:21 (*NPNF*¹ 11:445); Theodoret of Cyr, *Interpretation of the Letter to the Romans* (PG 82:136–37). Some past event is in view (due to the aorist), and something other than *κτίσις* by itself was the cause. This points back to the Adam’s sin in some way. See Longenecker, *The Epistle to the Romans*, 722; Dunn, *Romans 1–8*, 470. The “futility” means that the created thing has not fulfilled its purpose due to man’s sin. See Schreiner, *Romans*², 427; Douglas J. Moo, *The Epistle to the Romans*, 2nd ed., *NICNT* (Grand Rapids: William B. Eerdmans, 2018), 537.

people. It is behind the OT law, the continuing sin of humans, and his plan and execution of redemption in Christ. This is one of the few instances that *does* refer directly back.¹³³ Paul continues in verse 21 that¹³⁴ the created thing itself will be set free¹³⁵ from slavery¹³⁶ of corruption¹³⁷ into the liberty of the glory¹³⁸ of the sons of God. Like the previous verse, the freedom here that is envisioned¹³⁹ is linked both to the necessity of the freedom (due

¹³³ Bavinck, *Reformed Dogmatics*, 3:35. See also John Calvin, *The Epistles of Paul the Apostle to the Romans and to the Thessalonians*, trans. Ross MacKenzie (Grand Rapids: William B. Eerdmans, 1980), 173; Dunn, *Romans 1–8*, 470. God subjected all things to Adam, and this includes that the created thing was subjected to Adam in his fall. See Dunn, *Romans 1–8*, 471; Heinrich Schlier, “ἐλεύθερος,” *TDNT* 2:498.

¹³⁴ Some manuscripts have διότι instead of ὅτι. See *NA*²⁸, 496. These two are similar in meaning, with διότι coming from διά τοῦτο ὅτι. See BDAG, 251; Danker, *The Concise Greek–English Lexicon of the New Testament*, 98. There is, however, a slight change in meaning. With ὅτι, verse 21 would give the content of the hope from v. 20. With διότι, verse 21 would give the reason why the created thing was subjected—because it will be freed. Cranfield thinks that διότι is the harder reading, with ὅτι from haplography. See Cranfield, *Introduction and Commentary on Romans 1–8*, 415. Most commentators, however, think that ὅτι is original, with διότι coming from dittography with the last two letters of v. 20. See John D. Harvey, *Romans*, EGGNT (Nashville: B&H Academic, 2017), 204; Bruce M. Metzger, *A Textual Commentary on the Greek New Testament: A Companion Volume to the United Bible Societies’ Greek New Testament (Fourth Revised Edition)*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft, 2002), 456; Schreiner, *Romans*², 432; Longenecker, *The Epistle to the Romans*, 712.

¹³⁵ In the final liberation, the created thing which is now subjected to persishability will also be liberated. See Niederwimmer, *EDNT* 1:432.

¹³⁶ In the NT, δουλεία is only used as imagery for slavery to sin and death. See Danker, *The Concise Greek–English Lexicon of the New Testament*, 101; A. Weiser, “δουλεία,” *EDNT* 1:349.

¹³⁷ Most take φθορά here to mean decay and deterioration, not in a moral sense of corruption. See BDAG, 1055; Danker, *The Concise Greek–English Lexicon of the New Testament*, 372; L&N 23.205; 428 Harry Alan Hahne, *The Corruption and Redemption of Creation: Nature in Romans 8:19–22 and Jewish Apocalyptic Literature*, LNTS 336 (London: T&T Clark, 2006), 207; Schreiner, *Romans*²; Moo, “Nature in the New Creation,” 461. This corruption is tied to the “vanity” of the previous verse, and is a counterpart to the freedom of glory. See Günther Harder, “φθείρω κτλ.,” *TDNT* 9:104. This is similar to how Paul uses this in 1 Cor 15 when speaking of the physical body, which is important in some interpretations of κτίσις, as will be seen. This subjugation to mortality of the created thing is due to human sin, but it is also linked to the freedom from decay when humanity is redeemed. See Moisés Silva, “φθείρω,” *NIDNTTE* 4:602; Moo, *Romans*², 539; Longenecker, *The Epistle to the Romans*, 723.

¹³⁸ Wallace thinks that the genitive τῆς δόξης here is an attributive genitive, modifying glory (the glorious freedom). This breaks the genitive chain in this verse. See Wallace, *Greek Grammar Beyond the Basics*, 87–88. However, he is opposed by almost everyone else. The glory here is the glory of the children, keeping the genitive chain intact. See Harvey, *Romans*, 205; Schreiner, *Romans*², 428; Moo, *Romans*², 539. Robertson is not explicit, but does state that each genitive chain is intact. See Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 503. This glory is clearly tied to the new heavens and new earth. See Bavinck, *Reformed Dogmatics*, 4:719–20.

¹³⁹ It is important to note that this freedom does not imply annihilation, but the transformation. See

to man's sin) as well as to the liberation from corruption (because man is redeemed). This is a continuation of Paul's strong Adam motif.¹⁴⁰

In verse 22, Paul states that we know¹⁴¹ the whole creation¹⁴² groans and suffers¹⁴³ together¹⁴⁴ until now. This groaning and suffering, as was seen in the previous verse, are due to the sin of humans.¹⁴⁵ Contrary to many popular readings, the focus here

Moo, *Romans*², 540; Leon Morris, *The Epistle to the Romans*, PNTC (Grand Rapids: William B. Eerdmans, 1988), 323; Douglas J. Moo, "Eschatology and Environmental Ethics: On the Importance of Biblical Theology to Creation Care," in *Keeping God's Earth: The Global Environment in Biblical Perspective*, ed. Noah J. Toly and Daniel I. Block (Downers Grove, IL: IVP Academic, 2010), 35; Moo, "Nature in the New Creation," 462.

¹⁴⁰ Dunn, *Romans 1–8*, 471; Hahne, *The Corruption and Redemption of Creation*, 207; Schreiner, *Romans*², 428.

¹⁴¹ Paul's readers would agree about his statement here. See Longenecker, *The Epistle to the Romans*, 724.

¹⁴² As will be seen, the interpretation of *πᾶσα ἡ κτίσις* here depends on one's interpretation of *κτίσις* in this whole passage. It either means "all creation" or the whole created thing. Most are in agreement that the presence of the article means that it cannot mean "each created thing." See BDF §275.3; Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 772. But the referent of *κτίσις* still needs to be determined.

¹⁴³ These words (especially the *ὠδίνω* root) are tied especially in the LXX to the groaning and suffering of birth pains. See Georg Bertram, "*ὠδίνω*," *TDNT* 9:673; Moisés Silva, "*ὠδίνω*," *NIDNTTE* 4:740. In the NT, it often refers to eschatological birth pains of the end. See Silva, *NIDNTTE* 4:741. Fitzmyer says that we should be cautious and not dogmatic about this. See Joseph A. Fitzmyer, *Romans: A New Translation with Introduction and Commentary*, AB 33 (New York: Doubleday, 1992), 509. Hahne argues that the pains are not of a coming end, but instead of the coming new world. See Hahne, *The Corruption and Redemption of Creation*, 207. Schreiner seems to have changed his mind on this point. In the first edition of his commentary, he tentatively takes the view of the coming end. See Thomas R. Schreiner, *Romans*, BECNT (Grand Rapids: Baker Books, 1998), 437. In the second edition, however, he follows Hahne in rejecting this notion. See Schreiner, *Romans*², 429–30.

¹⁴⁴ The nature of the *συν* prefix on these verbs is disputed. The best and most common interpretation is that this denoted that this means together, and not with. In vv. 22–27 there are three groanings—creation, Christians, and the Spirit. So here it does not mean that creation is groaning "with" Christians, but that the whole *κτίσις* is groaning together in harmony. See Johannes Schneider, "*σπενάζω, σπενάγμός, συσπενάζω*," *TDNT* 7:600–602; *EDNT*, s.v. "*συνωδίνω*"; *EDNT*, s.v. "*συσπενάζω*"; Moo, *Romans*², 541. Again, Schreiner seems to have changed his mind. In the first edition of his commentary, he takes this view that it means *κτίσις* groaning in harmony together. See Schreiner, *Romans*, 437. In the second edition, he thinks that the *κτίσις* does groan with believers (through personification). See Schreiner, *Romans*², 429. See also James D. G. Dunn, "Spirit Speech: Reflections on Romans 8:12–27," in *Romans and the People of God: Essays in Honor of Gordon D. Fee on the Occasion of His 65th Birthday*, ed. Sven K. Soderlund and N. T. Wright (Grand Rapids: William B. Eerdmans, 1999), 87–88.

¹⁴⁵ The root *σπενάζω* is used in the LXX in Job 31:38–40 where Job is pointing back to Gen 3:17–19 and the connection between man's sin and nature's state. See Longenecker, *The Epistle to the Romans*, 725.

is not on creation. The center of Paul's vision is on the revelation of the sons of God.¹⁴⁶ This can be seen as Paul continues in verse 23 that not only¹⁴⁷ this, but that we who have the first fruit¹⁴⁸ of the Spirit ourselves also groan inwardly awaiting adoption, the redemption (or revelation) of our bodies.¹⁴⁹ The redemption of our bodies has an eschatological cast.¹⁵⁰ This groaning is tied to the Spirit's groaning in v. 26.¹⁵¹ As the Spirit is intimately connected to believers in 8:9, 16, and 27, this groaning of our bodies for the future eschatological redemption of our bodies is tied to the intercession of the Spirit for believers.¹⁵²

Now that this important passage has been overviewed as a whole, we can now turn to the referent of *κτίσις* to further see what Paul is teaching here. There have been a number of interpretations throughout history, but we will look at only two: one that is the

¹⁴⁶ Schreiner, *Romans*², 430. This will be important in some interpretations of the meaning of *κτίσις* as will be seen.

¹⁴⁷ The οὐ μόνον δέ, ἀλλὰ καὶ here is typically seen as an intensive, accentive contrast. See BDAG, 44; BDF §479; W. Radl, "ἀλλά," *EDNT* 1:61. For a view that this is contrastive but still linking two similar ideas in the discourse as the participants shift, see Gregory P. Fewster, *Creation Language in Romans 8: A Study in Monosemy*, *Linguistic Biblical Studies* 8 (Leiden: Brill, 2013), 132–43.

¹⁴⁸ This is the only figurative use of *ἀπαρχή* that does not mean people. The lexicons list as a possibility that this means something like "birth certificate," see BDAG, 98; Danker, *The Concise Greek–English Lexicon of the New Testament*, 40; L&N 57.161. However, no one has followed them in this. Most take this as a foretaste or pledge of things to come. See Harvey, *Romans*, 205; Eduard Schweizer, "πνεῦμα, πνευματικός," *TDNT* 6:422; Moisés Silva, "πνεῦμα," *NIDNTTE* 3:815–16; Silva, "ἀπαρχή," *NIDNTTE* 1:347; A. Sand, "ἀπαρχή," *EDNT* 1:153; *EDNT*, s.v. "υἰοθεσία"; Schreiner, *Romans*², 431; Longenecker, *The Epistle to the Romans*, 726–27; Cranfield, *Introduction and Commentary on Romans 1–8*, 418.

¹⁴⁹ This future is so glorious that believers long for it. See Schreiner, *Romans*², 430.

¹⁵⁰ This phrase is appositional to the adoption. See Schreiner, *Romans*², 431; Moo, *Romans*², 543. One must also remember that this is not a redemption *from* our bodies, but redemption *for* our bodies. See Friedrich Büchsel, "ἀπολύτρωσις," *TDNT* 4:352.

¹⁵¹ The nature of how this groaning is tied to the groaning of *κτίσις* depends on how one interprets this word, as will be seen.

¹⁵² Moisés Silva, "σπενάζω," *NIDNTTE* 4:367. This gift of the Spirit is both a present reality as well as a future hope. See Silva, "υἰός," *NIDNTTE* 4:530; Schweizer, *TDNT* 6:427; Silva, *NIDNTTE* 1:347.

most common, and one that is most recent.¹⁵³ With a few different interpretations in church history,¹⁵⁴ the most common option follows that of Cranfield that *κτίσις* here means

¹⁵³ Cranfield lists the following eight options: all mankind and angels; all mankind; unbelievers only; believers only; angels only; non human creation and angels; non human creation and humans; non human creation only. See Cranfield, *Introduction and Commentary on Romans 1–8*, 411. He then goes on with the following argument, see Cranfield, *Introduction and Commentary on Romans 1–8*, 411–12. Believers must be excluded due to the contrast to *κτίσις* in v. 23. The phrase “not willingly” seems to exclude all mankind in general, since otherwise it would include Adam as an unwilling participant. While *κόσμος* can mean unbelievers, *κτίσις* is not used this way, since it is always in reference to God. It is hard to see how it could be angels only, or angels and non-human creation. What does being subjected unwillingly mean for angels? The only option left that makes sense is non-human creation with common OT personification. Eastman thinks that the “we ourselves” in Rom 8:19 would only exclude Christians. Moreover, the “unwillingly” is tied to the “unwilling” exposure to God’s sovereignty that is rejected in Rom 1:18–32, and therefore thinks that *κτίσις* is unbelieving humanity. The verb *ᾤδίνω* is used in the LXX for Israel, and therefore should link this passage to what Paul continues to do in Rom 9 and therefore think primarily of unbelieving Israel and then the rest of unbelieving humanity. See Susan Grove Eastman, “Whose Apocalypse? The Identity of the Sons of God in Romans 8:19,” *JBL* 121, no. 2 (2002): 274–76. Cranfield does not talk about the most recent option of Michaels and Fewster below, since he wrote before it came up in the literature. See J. Ramsey Michaels, “The Redemption of our Body: The Riddle of Romans 8:19–22,” in *Romans and the People of God: Essays in Honor of Gordon D. Fee on the Occasion of His 65th Birthday*, ed. Sven K. Soderlund and N. T. Wright (Grand Rapids: William B. Eerdmans, 1999), 105.

¹⁵⁴ Tyra sees three trajectories of interpretation in this verse in the early church: Irenaeus thought it was all creation, Origen held that it was rational beings other than humans (angels), and Augustine thought it was humans. See Steven W. Tyra, “When Considering Creation, Simply Follow the Rule (of Faith): Patristic Exegesis of Romans 8:19–22 and the Theological Interpretation of Scripture,” *JTI* 8, no. 2 (2014): 251–73. For Irenaeus, see Irenaeus, *Haer.* 5.36.1–3 (*ANF* 1:566–67). See also Paul M. Blowers, “The Groaning and Longing of Creation: Varian Patterns of Patristic Interpretation of Romans 8:19–23,” *StPatr* 63 (2013): 47. Ambrose took a slightly narrower reading than Irenaeus, that *κτίσις* here is the sun and moon. See Ambrose, *Hex.* Day 4, Hom 8, 31; Ambrose, *Hexameron, Paradise, and Cain and Abel*, trans. John J. Savage, FC 42 (New York: Fathers of the Church, 1961), 155. Jerome used the example of the sun and moon, but appeared to follow Irenaeus that it was all creation. See Jerome, *The Homilies of Saint Jerome Volume I: 1–59 on the Psalms*, trans. Sister Marie Liguori Ewald, FC 48 (Washington, DC: The Catholic University of America Press, 1964), 417–18. For those that follow Irenaeus, the groaning of creation is personification. See Karl Staab, ed., *Pauluskommentare aus der Griechischen Kirche: aus Katenenhandschriften Gesammelt und Herausgegeben*, NTabh 15 (Münster: Aschendorffschen Verlagsbuchhandlung, 1933), 93–94; John Chrysostom, *Hom. Rom.* Hom. 8:19 (*NPNF*¹ 11:444); Cyril of Alexandria, *Explanation of the Letter to the Romans* (PG 74:821). Gregory of Nyssa seemed to follow Origen, arguing that angels are groaning because they are judging our perdition to be their own loss. See Gregory of Nyssa, *Against Eunomius* 4.3 (*NPNF*² 5:157–58). For Origen, see also Blowers, “The Groaning and Longing of Creation,” 49. Augustine is well known for arguing that *κτίσις* here is humans, due to the “we ourselves.” The sorrowing and sighing should not be implied to be rocks and trees, which is the error of the Manicheans, or angels which are immortal. The subjugation here is penal, so must be humans. See Saint Augustine, *Propositions from the Epistle to the Romans* 53.1–18; Paula Fredriksen Landes, *Augustine on Romans: Propositions from the Epistle to the Romans and an Unfinished Commentary on the Epistle to the Romans*, SBLTT 23 (Chico, CA: Scholars Press, 1982), 22–25; Augustine, *Enarrat. Ps.* 119.66 (*NPNF*¹ 8:571); Paul M. Blowers, *Drama of the Divine Economy: Creator and Creation in Early Christian Theology and Piety* (Oxford: Oxford University Press, 2012), 51, 217. However, for Augustine the rest of creation share in some small way, but only in the sense that humanity is a microcosm of the larger creation since man is man of body, soul, and spirit. But only the

the non-human creation.¹⁵⁵ This means that the language of groaning and sighing and awaiting eagerly in this passage is metaphorical through personification.¹⁵⁶ The futility

bodies of humans (specifically Christians) will be transformed. See Augustine, *Div. quaest. LXXXIII* Q 67.5 (PL 40:68); Augustine, *Eighty-Three Different Questions*, trans. David L Mosher, FC 70 (Washington, DC: The Catholic University of America Press, 1982), 153; Blowers, “The Groaning and Longing of Creation,” 51. Pseudo-Jerome argued that this is not irrational creation, but refers to Adam and Eve who are waiting for their adoption. The futility is therefore the transgression that Eve committed. See Hermann Josef Frede, ed., *Ein Neuer Paulustext und Kommentar: Die Texte*, vol. 2, VL 8 (Freiburg: Herder, 1974), 57–58. I cite this as Pseudo-Jerome because this is who Frede argues is the main source of this manuscript, and how it is cited by Frede. See Frede, ed., *Ein Neuer Paulustext und Kommentar: Untersuchungen*, vol. 1, VL 7 (Freiburg: Herder, 1973), 185ff. However, more recent scholars prefer to think of this as Pseudo-Constantius (the Tractate). See Theodore S. de Bruyn, “Constantius the ‘Tractator’: Author of an Anonymous Commentary on the Pauline Epistles?” *JTS* 43, no. 1 (1992): 38–54.

¹⁵⁵ Cranfield, “Some Observations on Romans 8:19–21,” 225; Hahne, *The Corruption and Redemption of Creation*, 176–81; Longenecker, *The Epistle to the Romans*, 719–21; Fitzmyer, *Romans*, 506; John Murray, *The Epistle to the Romans: The English Text with Introduction, Exposition and Notes*, 2 vols., NICNT (Grand Rapids: William B. Eerdmans, 1959), 302; Wright, “The Letter to the Romans,” 10:596; Morris, *The Epistle to the Romans*, 320–21; Kruse, *Paul’s Letter to the Romans*, 345; Dunn, *Romans 1–8*, 469–72; Schreiner, *Romans*², 426–27; Moo, *Romans*², 535–37; Brendan Byrne, “An Ecological Reading of Rom. 8.19–22: Possibilities and Hesitations,” in *Ecological Hermeneutics: Biblical, Historical and Theological Perspectives*, ed. David G. Horrell et al. (New York: T&T Clark, 2010), 88; William J. Dumbrell, *Covenant and Creation: An Old Testament Covenant Theology* (Crownhill, UK: Paternoster, 2013), 56; Vollmer, “A Theocentric Reading of Romans 8,18–30,” 794; Cheryl Hunt, David G. Horrell, and Christopher Southgate, “An Environmental Mantra? Ecological Interest in Romans 8:19–23 and a Modest Proposal for its Narrative Interpretation,” *JTS* 59, no. 2 (1 October 2008): 558, 565; Moo, “Nature in the New Creation,” 460; Jonathan Moo, “Romans 8.19–22 and Isaiah’s Cosmic Covenant,” *NTS* 54, no. 01 (January 2008): 75; Johan Christiaan Beker, “Vision of Hope for a Suffering World: Romans 8:17–30,” *PSBSup*, Hope for the Kingdom and Responsibility for the World, 3, 1994, 29; J. J. Johnson Leese, *Christ, Creation, and the Cosmic Goal of Redemption: A Study of Pauline Creation Theology as Read by Irenaeus and Applied to Ecotheology*, LNTS 580 (London: T&T Clark, 2018), 58; Sigve K. Tonstad, *The Letter to the Romans: Paul Among the Ecologists*, The Earth Bible Commentary Series 7 (Sheffield: Sheffield Phoenix Press, 2016), 242.

¹⁵⁶ Byrne, “An Ecological Reading of Rom. 8.19–22,” 88; Hahne, *The Corruption and Redemption of Creation*, 208; Jürgen Moltmann, *God in Creation: A New Theology of Creation and the Spirit of God*, trans. Margaret Kohl (San Francisco: Harper & Row, 1985), 69; Stelian Tofana, “The Relation between the Destiny of Humankind and that of Creation according to Romans 8,18–23,” in *Theologies of Creation in Early Judaism and Ancient Christianity: In Honour of Hans Klein*, ed. Tobias Nicklas and Korinna Zamfir, DCLS 6 (Berlin: De Gruyter, 2010), 341; Hahne, *The Corruption and Redemption of Creation*, 208–9; Calvin, *The Epistles of Paul the Apostle to the Romans and to the Thessalonians*, 172–73; Schreiner, *Romans*², 425; Robert H. Mounce, *Romans*, NAC 27 (Nashville: Broadman & Holman, 1995), 184; Moo, *Romans*², 536; Cranfield, “Some Observations on Romans 8:19–21,” 22; Cranfield, *Introduction and Commentary on Romans 1–8*, 412; Fitzmyer, *Romans*, 506; Murray, *The Epistle to the Romans*, 302; Longenecker, *The Epistle to the Romans*, 721–22; Kruse, *Paul’s Letter to the Romans*, 342–47; Wright, “The Letter to the Romans,” 10:596; Fitzmyer, *Romans*, 505. Santmire rightly notes that there is no “cosmic fall” in the sense that nature sinned; the curse is there because of man. However, still says that the soil is “innocent,” and implies that there was a moral choice, just that the land did not sin. See Paul Santmire, “Partnership with Nature according to the Scriptures: Beyond the Theology of Stewardship,” in

and corruption are therefore due to human sin which affected creation.¹⁵⁷ This means that in a sense, both man and creation have a common “fate” since the removal of the curse on the ground (which was due to human sin) is a direct result of Christ’s final work in dealing

Environmental Stewardship: Critical Perspectives — Past and Present, ed. R. J. Berry (London: T&T Clark International, 2006), 264.

¹⁵⁷ See Moo, “Romans 8.19–22 and Isaiah’s Cosmic Covenant,” 81–83; Moo, “Eschatology and Environmental Ethics,” 29; Geoffrey William Hugo Lampe, “New Testament Doctrine of Ktisis,” *Scottish Journal of Theology* 17, no. 4 (1964): 452–57; Byrne, “An Ecological Reading of Rom. 8.19–22,” 89; Tofana, “The Relation between the Destiny of Humankind and that of Creation according to Romans 8,18–23,” 339; Vollmer, “A Theocentric Reading of Romans 8,18–30,” 792; Hahne, *The Corruption and Redemption of Creation*, 207; Brendan Byrne, “Creation Groaning: An Earth Bible Reading of Romans 8.18–22,” in *Readings from the Perspective of Earth*, ed. Norman C. Habel (Sheffield: Sheffield Academic Press, 2000), 195; Mounce, *Romans*, 184; F. F. Bruce, *Romans: An Introduction and Commentary*, TNTC 6 (Downers Grove, IL: IVP Academic, 1985), 170; Kruse, *Paul’s Letter to the Romans*, 342–47; Wright, “The Letter to the Romans,” 10:596; Fitzmyer, *Romans*, 505; Cranfield, “Some Observations on Romans 8:19–21,” 227; Cranfield, *Introduction and Commentary on Romans 1–8*, 413–14; Calvin, *The Epistles of Paul the Apostle to the Romans and to the Thessalonians*, 173–74. This most likely refers back to Gen 3:15ff, but also to the history of humanity as a whole. Therefore the state of “fallen” creation is not the same as man’s. Man disobeyed. The natural world is a victim of humanity’s disobedience. See Kruse, *Paul’s Letter to the Romans*, 345–48; Wright, “The Letter to the Romans,” 10:596; Hahne, *The Corruption and Redemption of Creation*, 207. Braaten argues that the groaning and sighing are not a hendiadys, but two ideas. See Laurie J Braaten, “The Groaning Creation: The Biblical Background for Romans 8:22,” *Biblical Research* 50 (2005): 22. This article was later expanded in Braaten, “All Creation Groans: Romans 8:22 in Light of the Biblical Sources,” *Horizons in Biblical Theology* 28, no. 2 (2006): 131–59. These ideas are linked to mourning and therefore are not expecting a positive outcome. This links back to Hos 4 and Jer 12 where the earth “mourns” because of the effects of human sin. See Braaten, “The Groaning Creation,” 26–31; Braaten, “All Creation Groans,” 139–44. This was seen in my previous chapter on these passages. Horst argues something similar, that the corruption is only human sin, but wants to remove any physical effect of this corruption on nature, because he does not want to tie this directly to Adam. See William Horst, “Creation’s Slavery to (Human) Corruption: A Moral Interpretation of Romans 8:20–22,” *PSCF* 73, no. 2 (2021): 79–90. Braaten also concludes that therefore the ground in Genesis 3 was not cursed, but Adam’s labor was cursed and therefore what happens to the ground is part of man’s curse. See Braaten, “The Groaning Creation,” 22; Braaten, “All Creation Groans,” 125. However, this appears to be a distinction without a difference. Very few commentators think that the curse in Gen 3:15–17 is because of creation’s sin. Yes, it is true that what happens to the ground (and therefore the rest of creation) is due to man’s sin. But this is just what commentators mean when they refer to the “curse” on the ground. Both agree that that what happened to creation is part of God’s judgment on man, and what is being spoken of here in Rom 8 is that creation will be released from the judgment and effects of human sin. See Braaten, “All Creation Groans,” 154. It is unclear how his conclusion is different. Braaten does think that the “all flesh” in Joel 3 includes non-human creation and therefore they will experience God’s Spirit (though he is unclear as to what this means to him). See Braaten, “The Groaning Creation,” 37; Braaten, “All Creation Groans,” 151–52. As I showed, the context around this passage in Joel 3 is that “all flesh” is all humans. Bauckham thinks that the bondage here is ecological disaster that is caused by humans, similar to Joel 1–2 and Hos 4. See Bauckham, *Bible and Ecology*, 97–99. See also Byrne, “Creation Groaning,” 199; Tonstad, *The Letter to the Romans*, 255. This is not in the context of Paul here. There are some who *do* in fact argue that creation was cursed due to its own sin. See Elizabeth A. Johnson, *Ask the Beasts: Darwin and the God of Love* (London: Bloomsbury, 2014), 184–86; Hunt, Horrell, and Southgate, “An Environmental Mantra?” 569; Joshua M. Moritz, “The Search for Adam Revisited: Evolution, Biblical Literalism, and the Question of Human Uniqueness,” *Theology & Science* 9, no. 4 (2011): 372; Moritz, “Are Hominins Special? Human

with human sin in the revelation of the sons of God.¹⁵⁸ Moreover, since man was set to rule over creation as a servant-king in Yahweh's place, this is similar to how the rest of the OT shows that the kingdom is punished when the king sins, the household is punished when its head sins, etc.

Another more recent interpretation¹⁵⁹ is that of Michaels and Fewster. Michaels

Origins as the Image and Likeness of God," *Theology and Science* 18, no. 4 (2020): 544. Moritz argues that this is the most straightforward reading of Gen 3, that an animal had already sinned before humans. He argues that it was only later interpretations that linked this serpent to Satan, and that Gen 3 teaches that this was simply an animal. I already showed in a previous chapter how Gen 3 itself is giving clues that this the snake was not simply another animal. Moreover, the argument that Moritz makes that it was only later interpreters that linked the serpent to Satan ignores a canonical reading of Scripture, since both Paul and John link the serpent to Satan in Rom 16:20 and Rev 12:9. See Roy E. Ciampa, "Genesis 1–3 and Paul's Theology of Adam's Dominion in Romans 5–6," in *From Creation to New Creation: Biblical Theology and Exegesis*, ed. Daniel M. Gurtner and Benjamin L. Gladd, Essays in Honor of G. K. Beale (Peabody, MA: Hendrickson, 2013), 111n23.

¹⁵⁸ Moo, "Romans 8.19–22 and Isaiah's Cosmic Covenant," 88–89; Moo, "Eschatology and Environmental Ethics," 30; Beker, "Vision of Hope for a Suffering World," 29; Ciampa, "Genesis 1–3 and Paul's Theology of Adam's Dominion in Romans 5–6," 111; Vollmer, "A Theocentric Reading of Romans 8,18–30," 795; David L. Bartlett, "Creation Waits with Eager Longing," in *God Who Creates: Essays in Honor of W. Sibley Towner*, ed. William P. Brown and S. Dean McBride Jr. (Grand Rapids: William B. Eerdmans, 2000), 244; Hahne, *The Corruption and Redemption of Creation*, 208; Daniel I. Block, "To Serve and to Keep: Toward a Biblical Understanding of Humanity's Responsibility in the Face of the Biodiversity Crisis," in *Keeping God's Earth: The Global Environment in Biblical Perspective*, ed. Noah J. Toly and Daniel I. Block (Downers Grove, IL: IVP Academic, 2010), 120; Byrne, "Creation Groaning," 197; Moltmann, *God in Creation*, 69; Irenaeus, *Haer.* 5.32.1 (*ANF* 1:561); Cyril of Alexandria, *Explanation of the Letter to the Romans* (PG 74:821); Karl Barth, *Church Dogmatics*, ed. G. W. Bromley and T. F. Torrance, trans. G. W. Bromley et al., 4 vols. in 12 (Edinburgh: T&T Clark, 1957–1988), III/3 279–82; trans. of *Kirchliche Dogmatik* [in German] (Zürich: Evangelischer Verlag, 1932–1967); Mounce, *Romans*, 184; Bruce, *Romans*, 170; Dunn, *Romans 1–8*, 469; Graham A. Cole, *The God Who Became Human: A Biblical Theology of Incarnation*, NSBT 30 (Downers Grove, IL: InterVarsity Press, 2013), 127. Bolt links this to the fall, but then also says that an independent hope for creation is required for Paul's argument and for God's redemptive purpose. See Bolt, "The Relation Between Creation and Redemption in Romans 8:18–27," 51. However, it is clear that Paul here is linking the removal of the bondage futility in creation only with the revealing of the sons of God. So it is unclear where Bolt sees an "independent" hope for creation. Calvin wisely notes that we do not know what this future state for plants and animals will look like. We know that it does not mean that they shall partake in the same glory as believers. But whether they will be immortal? We should not ask such questions. See Calvin, *The Epistles of Paul the Apostle to the Romans and to the Thessalonians*, 173–74. Moo ties this correctly to the bodies of believers in 8:23, which when renewed will also need a renewed environment for such bodies. See Moo, "Nature in the New Creation," 462–69.

¹⁵⁹ Though I will not deal with it in detail, Schafer also makes a different argument. However, she seems to be alone in her interpretation, as there is no discussion of this option in the literature, which she admits. See A. Rahel Schafer, "'You, YHWH, Save Humans and Animals': God's Response to the Vocalized Needs of Non-human Animals as Portrayed in the Old Testament" (PhD diss., Wheaton College, 2015), 213n44. She first links Rom 8 to Rom 1, that there is some knowledge of God that can be known through non-human creation. See a similar argument in John R. Levison, "Adam and Even in Romans 1:18–25 and the Greek *Life of Adam and Eve*," in *The Pseudopigrapha and Christian Origins: Essays from*

proposed it first, however, it is more thoroughly defended and supported in Fewster.¹⁶⁰

Fewster uses discourse analysis and a monosemic approach from cognitive linguistics to look at the lexical and metaphorical understanding of *κτίσις* in this passage. It has an anthropological focus throughout.¹⁶¹ The basic argument is that *κτίσις* here is part of a semantic chain in this passage that links together the ideas of redemption, adoption, and

the Studiorum Novi Testamenti Societas, ed. Gerbern S. Oegema and James H. Charlesworth (New York: T&T Clark, 2008), 92–101; the same material appears in John R. Levison, “Adam and Eve in Romans 1.18–25 and the Greek Life of Adam and Eve,” *New Testament Studies* 50, no. 4 (2004): 519–34. Schafer then states, “It seems possible, at least, that a significant knowledge of truth and righteousness is possible through the creatures/creation. Thus, it appears that God has made evident the personal relationship he desires to have with all his creatures.” See Schafer, ““You, YHWH, Save Humans and Animals,”” 213. This, however, is flawed logic. Paul’s point is that there exists a knowledge of God that God has made known through non-human creation *to humans*. If God makes something known *to humans* through non-human creation, this does not therefore either imply or conclude that God is making evident a personal relationship with this non-human creation (animate or inanimate). God’s anger in Rom 1 is clearly kindled against the unrighteousness *of men*. Schafer therefore concludes that *κτίσις* here means non-human animals only, linking to Deut 4. This would have an odd meaning in Rom 8:39 where it would mean that Paul is teaching that nothing else in all of non-human animals would keep us from the love of God in Christ Jesus. Nowhere else in the NT does *κτίσις* mean only non-human animals. It is either always humans (Mark 10:6; 16:15; 2 Cor 5:17; Gal 6:15; 1 Pet 2:13) or all of God’s creation (Mark 13:19; Col 1:15, 23; Heb 4:13; 9:11; 2 Pet 3:4; Rev 3:13). She therefore connects this passage to her thesis that was seen in the previous chapter in Joel and Hosea that non-human animals are (non-metaphorically, non-personification) vocalizing their needs to God. Therefore she links the hope of non-human animals to the hope of believers. See Schafer, ““You, YHWH, Save Humans and Animals,”” 217. This would mean either that non-human animals have the same eschatological hope of the Spirit as believers, which Paul is clearly not teaching here; or it is the hope of the removal of the curse of sin, in which case it is unclear why Paul would be here separating out only non-human animals from the rest of creation. Either is very unlikely. She seems to imply something of both, that non-human animals partake of the freedom that otherwise would only belong to the children of God, and therefore non-human animals are placed in a similar category as humans. See Schafer, ““You, YHWH, Save Humans and Animals,”” 219–20. Again, however, the evidence that Paul here means non-human animals to the exclusion of the rest of creation is flimsy and not well supported. She then thinks that non-human animals are “waiting eagerly” (non-metaphorically) to be delivered with humanity, and that the groaning of the Spirit in 8:26 is linked to the knowledge of God’s desire for relationships that is gained from creation. See Schafer, ““You, YHWH, Save Humans and Animals,”” 220–21. The two assumptions that this is based on (that *κτίσις* means non-human animals, and that the knowledge gained from creation in Rom 1 means God’s desire for relationship with non-human animals) are not well supported, and so this conclusion is also unlikely. Her final conclusion is that therefore the common words of condemnation and redemption apply to both humans and non-humans (implying that they refer to them in the same or similar ways). See Schafer, ““You, YHWH, Save Humans and Animals,”” 221. However, if *κτίσις* means all non-human creation (more likely than non-human animals), then her argument would mean that these words apply similarly to humans and everything else, something that is clearly not true in the writings of Paul or the rest of the NT and Bible.

¹⁶⁰ Michaels, “The Redemption of our Body”; Fewster, *Creation Language in Romans* 8.

¹⁶¹ Fewster, *Creation Language in Romans* 8, 169–72.

expectation. The goal of this passage is not made clear until verse 23.¹⁶² Since in 8:23 *σώματος* is placed in the semantic chain where one would expect *κτίσις*, this is where Paul is disambiguating what he means by *κτίσις*.¹⁶³ The semantic chain only makes sense if Paul includes *σώματος* in 8:23 as an explanation of *κτίσις*.¹⁶⁴ The focus is shifting in 8:22–23, as Paul moves from talking about the status of believers and their relationship to this *κτίσις*, but the verb remains the same. Paul is therefore connecting the experience between “we” and *κτίσις*. It is only the perspective that shifts (from outside to the participant).¹⁶⁵ Therefore interpretations that argue that there is a distinction only due to the “but we ourselves” are not valid.¹⁶⁶ Human concerns permeate this passage, as commentators regularly admit.¹⁶⁷ It is true that the verbs of groaning, being enslaved, and expecting are personification. But these verbs always have a human bent to them, and here they are personified in the believer’s body.¹⁶⁸ This links the thought of this entire passage.¹⁶⁹ Paul

¹⁶² Fewster, *Creation Language in Romans* 8, 149.

¹⁶³ Fewster, *Creation Language in Romans* 8, 161.

¹⁶⁴ Fewster, *Creation Language in Romans* 8, 130–42. Fewster shows in a previous chapter where the range of *κτίσις* in Greek literature includes the body. See Fewster, *Creation Language in Romans* 8, 149. Hahne also has an analysis of *κτίσις*, which is well cited in the literature. However, Fewster critiques him, in that in his analysis the evidence he uses as support does not contain any of the lexical, semantic, or syntactical features of Rom 8:15–25. See Fewster, *Creation Language in Romans* 8, 149–50

¹⁶⁵ Fewster, *Creation Language in Romans* 8, 141–43.

¹⁶⁶ See Fewster, *Creation Language in Romans* 8, 141–43. He also has a very long section showing that *οὐ μόνον δέ, ἀλλὰ καὶ* here and elsewhere is not simply showing contrast, but shows continuity with distinction. Therefore arguments which say any aspect of believers must be excluded because of this clause are faulty. See Fewster, *Creation Language in Romans* 8, 135–42. This is an argument that Moo makes, see Moo, “Romans 8.19–22 and Isaiah’s Cosmic Covenant,” 76.

¹⁶⁷ Fewster, *Creation Language in Romans* 8, 150; Lampe, “New Testament Doctrine of Ktisis,” 449–50; Longenecker, *The Epistle to the Romans*, 721–22.

¹⁶⁸ Fewster, *Creation Language in Romans* 8, 159; Michaels, “The Redemption of our Body,” 109.

¹⁶⁹ Michaels does say that he cannot reconcile the *πᾶσα* in v. 22 with the body. Therefore he does think in this instance that it means all creation. See Michaels, “The Redemption of our Body,” 109 Fewster, however, argues that this does not change referent, but as the perspective shifts in vv. 22–23, this enables Paul to speak of common suffering among believers. See Fewster, *Creation Language in Romans* 8, 158.

is making the same point here as in 1 Corinthians 15—the resurrection will be bodily.¹⁷⁰ This redemption of the body links to how Paul can move from the “body of death” in Rom 7:24 to being able to use the body as a metaphor for the church in Romans 16.¹⁷¹

This option solves many problems with the common conclusion that it means non-human creation.¹⁷² The biggest objections to this view are that it has not been evaluated in the literature,¹⁷³ and that this is a different way for *κτίσις* to be used.¹⁷⁴ Such a view would, however, deal a “death blow” to those ecological readings which use this verse in an ecological hermeneutic.¹⁷⁵ This does not mean, of course, that there is no cosmological focus in other texts, such as Colossians 1:15–23 (as will be seen shortly). However, it should give pause when considering emphasis and focus, especially where

¹⁷⁰ Michaels, “The Redemption of our Body,” 102–4. Pate appears to say something similar. He argues that what is behind the “groaning” in 8:22 is clearly Gen 1–3, the fall, and Eve’s groaning in childbirth. Therefore what is in view in the “creation groaning” is the curse of death brought on humans by sin. See C. Marvin Pate, *Adam Christology as the Exegetical & Theological Substructure of 2 Corinthians 4:7–5:21* (New York: University Press of America, 1991), 117–18.

¹⁷¹ Fewster, *Creation Language in Romans 8*, 164.

¹⁷² Such as why Paul suddenly switches focus from believers to all creation and then back again, or why he is using verbs that he clearly uses to mean believers here for non-human creation, which then requires substantial caveats as to what is meant by these verbs; limits for which Paul does not himself set. See Michaels, “The Redemption of our Body,” 108–9.

¹⁷³ Longenecker does give this as one option, citing Michaels, but does not cite Fewster. Longenecker says that Cranfield evaluated them all, see Longenecker, *The Epistle to the Romans*, 720. This option, however, is not in Cranfield. It seems that Longenecker bundles this view with the option that *κτίσις* means believers, which is not correct. Schreiner makes the same mistake, saying that Fewster is simply an extension of the idea that believers can be included in *κτίσις*. This, however, is decidedly *not* Fewster’s thesis. Schreiner also states that Moo’s article refutes Michaels. See Schreiner, *Romans*², 426–27. However, Moo also misrepresents this view. Moo states that because Michaels splits *κτίσις* in vv. 18–20 from the usage with *πᾶσα* in v. 22, that this leads him to say that *κτίσις* is the bodies of believers in vv. 19–21. See Moo, “Romans 8.19–22 and Isaiah’s Cosmic Covenant,” 76. However, this is not Michaels’s argument. Michaels *first* came to the conclusion that *κτίσις* in vv. 19–21 is the bodies of believers; it was this conclusion that then forced him to conclude that *κτίσις* in v. 22 must be something different, because he could not reconcile the use of *πᾶσα* (a problem which Fewster thinks he solved anyways). Therefore Moo also does not actually deal with the argument set forth.

¹⁷⁴ Though Fewster notes that when one looks at the semantic features of this passage with those passages with similar semantic features, this option is no longer different.

¹⁷⁵ Fewster, *Creation Language in Romans 8*, 172.

Romans 8 is used to draw out such a focus in other texts.¹⁷⁶ Moreover, there is still a case for the created order as a whole. As man is a servant–king over creation, so when his body is redeemed this representative of the created order as a whole.¹⁷⁷

In conclusion, though the view set forth by Fewster and Michaels makes more cohesive sense of the text, since it is such a minority position, one should be reticent to adopt it as certain. The flip side, however, is that since it has not been sufficiently dealt with in the literature, a conclusion that *κτίσις* *must surely* mean non-human creation cannot either be so easily assumed. In either case, this passage has a thoroughly anthropological focus as the goal of redemption, and the one who brings it about is only God. Therefore this passage cannot be used as an “call to ecological action” on the part of humans.¹⁷⁸ Likewise one should be hesitant (for other reasons in this text and Paul’s writings) of linking God’s purpose in redemption in a similar way between humans and animals. This of course does not mean that creation has no value or that God does not have a plan for creation.¹⁷⁹ However the correct focus must be maintained.

1 Corinthians 9:8–11, 14

This passage in Paul’s first letter to the Corinthians has an interesting connection to the passages in the HB which speak of humane treatment of animals.

Though my thesis is not dealing with the ethical implications of human–animal

¹⁷⁶ Fewster, *Creation Language in Romans 8*, 172.

¹⁷⁷ Michaels, “The Redemption of our Body,” 112; Lampe, “New Testament Doctrine of Ktisis,” 455–56.

¹⁷⁸ Vollmer, “A Theocentric Reading of Romans 8,18–30,” 795; Hunt, Horrell, and Southgate, “An Environmental Mantra?” 572–73; Lampe, “New Testament Doctrine of Ktisis,” 455. Contra Sigve Tonstad, “Creation Groaning in Labor Pains,” in *Exploring Ecological Hermeneutics*, ed. Normal C. Habel and Peter Trudinger, Society of Biblical Literature Symposium Series 46 (Atlanta: Society of Biblical Literature, 2008), 148. Also contra Sideris who thinks that what redemption here means, is that humans have created ecological disasters. Therefore the less nature has been touched by humans, the less “redemption” it needs. See Lisa H. Sideris, *Environmental Ethics, Ecological Theology, and Natural Selection*, Columbia Series in Science and Religion (New York: Columbia University Press, 2003), 197.

¹⁷⁹ Hunt, Horrell, and Southgate, “An Environmental Mantra?” 575.

distinctions, Paul’s use of this passage is insightful and helpful.

Paul is writing in this section about the rights of an apostle to earn a living from their work. He continues in this line of thought in verse 8 that he is not speaking here merely¹⁸⁰ in human terms,¹⁸¹ but that the law also teaches these things.¹⁸² In the next verse Paul will refer back to Deuteronomy 25:4 to appeal to the law to show that his example here is supported by divine authority.¹⁸³ For it is written in the law of Moses, writes Paul, to not muzzle¹⁸⁴ the ox while it is threshing. Is there not¹⁸⁵ care¹⁸⁶ for oxen to

¹⁸⁰ Two rhetorical questions are introduced here. The first is introduced by μή, expecting a negative answer. See BDF §427.2; P. Lampe, “μή,” *EDNT* 2:422; Joseph A. Fitzmyer, *1 Corinthians: A New Translation with Introduction and Commentary*, AB 32 (New Haven: Yale University Press, 2008), 361. Following the ἤ is the second, introduced by οὐ, which expects an affirmative answer. See Timothy A. Brookins and Bruce W. Longenecker, *1 Corinthians 1–9: A Handbook on the Greek Text*, BHGNT (Waco, TX: Baylor University Press, 2016), 209; Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 917. This is confirmed by the use of γάρ in the next verse. See BDF §452.2; Brookins and Longenecker, *1 Corinthians 1–9*, 210.

¹⁸¹ Speaking in human terms here would not only be insufficient, but incorrect. See A. Sand, “ἄνθρωπος,” *EDNT* 1:103. Here is it in contrast to God’s law. See Brookins and Longenecker, *1 Corinthians 1–9*, 209; L&N 89.8.

¹⁸² ταῦτα here refers back to the material earnings in vv. 4–7. See Brookins and Longenecker, *1 Corinthians 1–9*, 210.

¹⁸³ Thomas R. Schreiner, *1 Corinthians: An Introduction and Commentary*, TNTC 7 (Downers Grove, IL: IVP Academic, 2018), 184.

¹⁸⁴ The future of κημόω here has an imperitival force. See Brookins and Longenecker, *1 Corinthians 1–9*, 210. There is a lot of versional support for the reading of φιμώσεις instead of κημώσεις here, which is what is found in the LXX of Deut 25:4. However, κημώσεις is the harder reading. See *NA*²⁸, 534.

¹⁸⁵ The μή here expects a negative answer. See Brookins and Longenecker, *1 Corinthians 1–9*, 210; Gordon D. Fee, *The First Epistle to the Corinthians*, Revised edition, NICNT (Grand Rapids: William B. Eerdmans, 1997), 449.

¹⁸⁶ μέλει (third person present sing of μέλω) here is a gnomic present, expressing a timeless trust. See Wallace, *Greek Grammar Beyond the Basics*, 523–24. μέλω is used 10x in the NT, and 9x is it used impersonal, as here. See L&N 30.39; Brookins and Longenecker, *1 Corinthians 1–9*, 210. This is also the only instance where it is not followed by περί+gen, instead here followed by a dative. See *EDNT*, s.v. “μέλει.” Robertson calls this a dative of advantage. See Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 541.

God?¹⁸⁷ Or¹⁸⁸ does it not by all accounts¹⁸⁹ speak on our account?¹⁹⁰ Therefore,¹⁹¹ on our account¹⁹² it is written that the one plowing ought to plow in hope, and the one threshing (ought to thresh) in hope of partaking (in the yield). If we sowed spiritual things in you,¹⁹³ Paul continues, is it too great¹⁹⁴ if we reap material things from you? Paul then concludes in verse 14 that that the Lord commanded those proclaiming the Gospel to live out of the Gospel.¹⁹⁵

¹⁸⁷ The awkward rendering in English here is used to show the grammatical structure.

¹⁸⁸ The disjunctive ἢ gives the alternative answer to the rhetorical question in v. 9. See Brookins and Longenecker, *1 Corinthians 1–9*, 211.

¹⁸⁹ The πάντως here is usually not translated as “entirely,” implying that the passage in Deut has no literal meaning. Usually translated as “by all means” or “by all accounts.” See Brookins and Longenecker, *1 Corinthians 1–9*, 211. See also the discussion in the note below about Paul’s use of this OT passage.

¹⁹⁰ δι’ ἡμᾶς is fronted for affect, in contrast to the oxen of the previous verse. It is causal in a telic sense, giving the goal. See Brookins and Longenecker, *1 Corinthians 1–9*, 211.

¹⁹¹ This shows that the answer to the previous rhetorical question was an implied “yes.” See BDF §452.1; Brookins and Longenecker, *1 Corinthians 1–9*, 211.

¹⁹² The two uses of διὰ+acc here denote “for the sake of” with a certain final element. See Albrecht Oepke, “διὰ,” *TDNT* 2:69. The immediate referent here is Paul and the apostles. It should not be enlarged to mean “for humans in general.” It is the same “us” that is in vv. 4–6 and in v. 11, specifically Paul and Barnabas, but also probably the other apostolic ministers. See Richard B. Hays, *First Corinthians*, Interpretation: A Bible Commentary for Teaching and Preaching (Louisville: John Knox Press, 1997), 151; Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989), 165–66; Anthony C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text*, NIGTC (Grand Rapids: William B. Eerdmans, 2000), 687. Ciampa and Rosner, however, thinks that Paul here expands to other ministers, and therefore can also have in mind other spiritual laborers. See Roy E. Ciampa and Brian S. Rosner, *The First Letter to the Corinthians*, PNTC (Grand Rapids: William B. Eerdmans, 2010), 406.

¹⁹³ The εἰ here introduces the protasis of a first class conditional that is indicative of reality. Everyone admits that Paul and Barnabas have sown spiritual things among them! See BDF §372; Brookins and Longenecker, *1 Corinthians 1–9*, 212.

¹⁹⁴ That the μέγα is fronted before the εἰ here marks it for emphasis. See Brookins and Longenecker, *1 Corinthians 1–9*, 212.

¹⁹⁵ There is some discussion about this verse, which is linked to Matt 10:10//Luke 10:4–8 where Jesus commands his disciples to take no provisions with them but to receive from those they minister to. See David Garland, *1 Corinthians*, BECNT (Grand Rapids: Baker Academic, 2003), 414; Brookins and Longenecker, *1 Corinthians 1–9*, 214. Since Paul here ends up saying that he is not receiving from the Corinthians, is he “disobeying” this command? Most likely, the “command” (proverb as applied by Jesus) was written for the sake of gospel workers, but not given to the workers. See Fee, *The First Epistle to the Corinthians*, 457; Ciampa and Rosner, *The First Letter to the Corinthians*, 413; Archibald Robertson and

One issue that I will not go into detail here is Paul's use of the OT in his argument here.¹⁹⁶ However, Paul's point is nevertheless clear. Paul appears to make an argument from the lesser to the greater, that if God is concerned for animals, he is even

Alfred Plummer, *A Critical and Exegetical Commentary on the First Epistle of St Paul to the Corinthians*, 2nd ed., ICC (Edinburgh: T & T Clark Ltd., 1914), 187; Fitzmyer, *1 Corinthians*, 366.

¹⁹⁶ Is Paul ignoring the literal meaning of Deut 25:4 here? Some think that this is the case, and therefore Paul cannot be a model for our hermeneutics, since the original meaning was not Paul's concern. See William F. Orr and James Arthur Walther, *1 Corinthians: A New Translation: Introduction with a Study of the Life of Paul, Notes, and Commentary*, AB 32 (Garden City, NY: Doubleday, 1976), 238; James W. Aageson, *Written Also for Our Sake: Paul and the Art of Biblical Interpretation* (Louisville: Westminster/John Knox Press, 1993), 47–48; Morna D. Hooker, *From Adam to Christ: Essays on Paul* (Cambridge: Cambridge University Press, 1990), 153. Augustine and Luther thought that since the law was written for man, that these instructions could only be for man. But that of course God's providential care extends to oxen and other animals. See Augustine, *Enarrat. Ps. 146.5* (NPNF¹ 8:663); Gillian Clark, "The Fathers and the Animals: The Rule of Reason?" In *Animals on the Agenda: Questions about Animals for Theology and Ethics*, ed. Andrew Linzey and Dorothy Yamamoto (Urbana: University of Illinois Press, 1998), 72; David Instone Brewer, "1 Corinthians 9:9–11: A Literal Interpretation of 'Do Not Muzzle the Ox,'" *NTS* 38, no. 4 (October 1992): 558. See also John Chrysostom, *Hom. 2 Cor. 15.3* (NPNF¹ 12:352); Bavinck, *Reformed Dogmatics*, 2:606. Kaiser expands on this using Hirsch, that the "meaning" is for the oxen owners, and the "significance" for Paul is based on this. See Walter C. Kaiser Jr., "Current Crisis in Exegesis and the Apostolic Use of Deuteronomy 25:4 in 1 Corinthians 9:8–10," *JETS* 21, no. 1 (March 1978): 13–17. Arndt does not like this explanation, because Paul does not say that the words were written for oxen. See W. Arndt, "The Meaning of 1 Cor 9.9, 10," *CTM* 3, no. 5 (1932): 331. Instead, Paul is inspired, and so therefore can allegorize or use typology in a way that we cannot, and we can be confident that Paul's use was intended by God. See Arndt, "The Meaning of 1 Cor 9.9, 10," 335. However, this means that Paul was not dependent on the original meaning of the text. See Kaiser, "Current Crisis in Exegesis and the Apostolic Use of Deuteronomy 25:4 in 1 Corinthians 9:8–10," 12. Other early interpreters took this as evidence of Paul using allegory. See Origen, *Cels. II.3* (ANF 4:429–30). Some modern [262]SmitEstBib2000dictionaries also list this instance under allegory. See William R. Goodman Jr., "Allegory," *Eerdmans Dictionary of the Bible*, 44; Friedrich Büchsel, "ἀλληγορέω," *TDNT* 1:263. Others argue that what Paul is teaching is that these commands for the oxen apply to people, just like other commands for hospitality and compassion apply not only for people, but also for our treatment of animals. See Gilmour, *Eden's Other Residents*, 35. For a survey of interpretations, see Jan Verbruggen, "Of Muzzles and Oxen: Deuteronomy 25:4 and 1 Corinthians 9:9," *JETS* 49, no. 4 (December 2006): 707–10. A better way to see this is to look at the context of this passage. Hays and Verbruggen have shown that the context of Deut 24–25 is about concern for the welfare of people. Therefore if this verse is mainly concerned with animals, then it is jarringly out of place. See Hays, *First Corinthians*, 151; Verbruggen, "Of Muzzles and Oxen," 702. Verbruggen has also shown that the only way it would make sense that someone would even want to muzzle the ox, is if the ox did not belong to them. And therefore this is speaking about a rented ox, and therefore makes sense in this context about relationships (primarily economic) with neighbors (the one who owns the ox). See Verbruggen, "Of Muzzles and Oxen," 701–5. See also Canon A. Phillips, "Animals and the Torah," *The Expository Times* 106, no. 9 (1 June 1995): 261. This is also how the rabbinic writings interpreted this verse. See Leon Morris, *1 Corinthians: An Introduction and Commentary*, TNTC 7 (Downers Grove, IL: IVP Academic, 1985), 133–34; Brewer, "1 Corinthians 9:9–11: A Literal Interpretation of 'Do Not Muzzle the Ox,'" 554. Most commentators now agree with this understanding. See Thiselton, *The First Epistle to the Corinthians*, 686; Ciampa and Rosner, *The First Letter to the Corinthians*, 405; Schreiner, *1 Corinthians*, 185. Others want to have more of a middle ground, seeing the original meaning as to the care of oxen, but that "oxen" refer to all sorts of laborers in application, and that the physical realities also therefore apply to the physical realities that Paul is talking about. See Schreiner, *1*

more concerned for those (humans) who serve him.¹⁹⁷ In following the consensus, that the original context of Deuteronomy 25:4 has to do with relationships between people (the one who rented an ox and the one who owns the ox), then the primary referent is that this was written “primarily” for humans. However, this does not mean that God is not concerned for oxen (something that was also seen in the passages in Matthew and Luke earlier). However, what was true for oxen, is even more true for humans. The ox should be allowed to eat because of the responsibility that you have to your neighbor. Moreover, the apostles should earn physically from their spiritual service to the Corinthians.

1 Corinthians 15:42–49

This second passage in Paul’s first letter to the Corinthians is important as Paul links the work of Christ to Adam. This is helpful because, as was seen in chapter 2, Adam is foundational in our understanding of the human–animal distinction. This section will also look at some parts of Romans 5:12–21, as the role of Adam is also dealt with there.¹⁹⁸

At the outset, I will proceed under the view that Paul here sees Adam as a

Corinthians, 185–86; Brewer, “1 Corinthians 9:9–11: A Literal Interpretation of ‘Do Not Muzzle the Ox,’” 560–63; Garland, *1 Corinthians*, 410; Joop F. M. Smit, “‘You Shall Not Muzzle a Threshing Ox’: Paul’s Use of the Law of Moses in 1 Cor 9,8–12,” *EstBib* 58, no. 2 (2000): 262. Fee also wants to see a middle ground, that Paul is not disregarding the original meaning, but that he is simply speaking of the application in his own time, not what it meant originally. See Fee, *The First Epistle to the Corinthians*, 451. Most of these interpretations, then, take πάντως here not to mean “entirely,” but “on every account.” Not that God is concerned exclusively with humans, but that humans in some sense are the primary referent. See Thiselton, *The First Epistle to the Corinthians*, 686–87; Ciampa and Rosner, *The First Letter to the Corinthians*, 406; Robertson and Plummer, *A Critical and Exegetical Commentary on the First Epistle of St Paul to the Corinthians*, 183–84; John Calvin, *Commentary on the Epistles of Paul the Apostle to the Corinthians*, trans. John Pringle, 2 vols. (Grand Rapids: William B. Eerdmans, 1980), 1:294; Verbruggen, “Of Muzzles and Oxen,” 701–2; G. M. Lee, “Studies in Texts: I Corinthians 9:9–10,” *Theology* 71, no. 573 (1 March 1968): 122–23. If the primary purpose is man’s relationship to his neighbor, then Paul’s question about it written for our sake makes sense. See Verbruggen, “Of Muzzles and Oxen,” 710.

¹⁹⁷ Garland, *1 Corinthians*, 409–11; Mark Taylor, *1 Corinthians*, NAC 28 (Nashville: B&H, 2014), 214; Ciampa and Rosner, *The First Letter to the Corinthians*, 404. Contra Fee, *The First Epistle to the Corinthians*, 451.

¹⁹⁸ Robin Scroggs, *The Last Adam: A Study in Pauline Anthropology* (Philadelphia: Fortress Press, 1966), 82–83.

historical figure.¹⁹⁹ In Romans 5 and in 1 Corinthians 15:22–28, Paul clearly links our current state to Adam as our head, and then Christ as the head of our state as believers.²⁰⁰ Paul here explicitly links Adam to Christ as two heads, which is the foundation of this section. In verse 42, in the resurrection of the dead,²⁰¹ the thing sown²⁰² is perishable,²⁰³ the thing raised is imperishable.²⁰⁴ The background of this verse and passage is the fall, the state of humanity in Adam, and therefore the state of humanity in general.²⁰⁵ Paul is

¹⁹⁹ Eckhard J. Schnabel, *Der erste Brief des Paulus an die Korinther*, 2nd ed., Historisch Theologische Auslegung (Witten: SCM R. Brockhaus, 2010), 922. I do not agree with Barth that this is not a historical Adam in Rom 5 or here in 1 Cor 15, but that it is Adam in non-historic relation to Christ. See Karl Barth, *The Epistle to the Romans*, trans. Edwyn C. Hoskyns (London: Oxford University Press, 1933), 170. Barth argued that the sin that entered through Adam was timed and transcendental, and Adam here simply means the natural, earthly man. By doing what Adam did, men die. But we cannot see the causal relationship. See Barth, *The Epistle to the Romans*, 171–72. If we adopt this interpretation, then we must abandon exegesis. Moreover, Paul’s emphasis here on the one man (especially in 1 Cor 15) goes directly against Barth’s emphasis on repetition. See Murray, *The Epistle to the Romans*, 1:386. Paul here, and especially in Rom 1, is referring back to Gen 1 and the fall. See Hooker, *From Adam to Christ*, 79. Paul’s whole argument in Rom 5 falls apart if Adam is not a real figure. See Thomas R. Schreiner, “Original Sin and Original Death: Romans 5:12-19,” in *Adam, the Fall, and Original Sin: Theological, Biblical, and Scientific Perspectives*, ed. Hans Madueme and Michael Reeves (Grand Rapids: Baker Academic, 2014), 271–88.

²⁰⁰ Ciampa notes that what Paul is doing in these two passages is showing that Adam and Christ are both royal figures over their dominions, a point that commentators do not develop. See Ciampa, “Genesis 1–3 and Paul’s Theology of Adam’s Dominion in Romans 5–6,” 114. Contra Muddiman, who thinks that Paul does not teach that Adam’s offspring inherited his guilt, and this only came in later Latin versions. See John Muddiman, “A New Testament Doctrine of Creation?” In *Animals on the Agenda: Questions about Animals for Theology and Ethics*, ed. Andrew Linzey and Dorothy Yamamoto (Urbana: University of Illinois Press, 1998), 27. For a rebuttal of such an argument, see Schreiner, “Original Sin and Original Death.”

²⁰¹ In 1 Cor 15, most of the uses of νεκρός refer to the concept of death, and therefore is without the article. Here, it refers to the collective dead, and therefore has the article. See BDF §254.2.

²⁰² The impersonal passive ptes here are not common in the NT or Greek generally. See BDF §130.1. Robertson notes that the implied verbs for these ptes are gnomic present. See Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 866.

²⁰³ φθορά here is negative, and most likely is used similar to Rom 8:21 and means “decay”, instead of simply meaning “mortal.” See T. Holtz, “φθορά,” *EDNT* 3:422; Thiselton, *The First Epistle to the Corinthians*, 1272; Ciampa and Rosner, *The First Letter to the Corinthians*, 812; Morris, *1 Corinthians*, 216; Schreiner, *1 Corinthians*, 321.

²⁰⁴ ἀφθαρσία here is the opposite of φθορά, the state of not being subject to decay which leads to death. See L&N 23.127.

²⁰⁵ Bavinck, *Reformed Dogmatics*, 3:35; Garland, *1 Corinthians*, 733; Ciampa and Rosner, *The First Letter to the Corinthians*, 811.

making the point that the resurrection will not simply be a “fixed and improved” current body, but that they will be totally different. It will be a total transformation.²⁰⁶ It will be completely free of all consequences of sin.²⁰⁷ Paul then continues in verse 43 with two more comparisons: it is sown in dishonor, raised in glory; sown in weakness, raised in power.²⁰⁸ Again, these comparisons are showing the transformed state of our resurrected bodies. In verse 44 Paul then compares the animating power of the bodies.²⁰⁹ It is sown as a natural²¹⁰ body, raised as a spiritual body. Since²¹¹ there is a natural body, so there will be a spiritual body.²¹² Our future bodies will be Spirit-empowered, animated by God’s

²⁰⁶ Garland, *1 Corinthians*, 734; Schreiner, *1 Corinthians*, 321; Taylor, *1 Corinthians*, 405–6. Nothing about us now is imperishable; nothing about us in our resurrected state will be perishable. It will be a new existence. The perishable cannot inherit the imperishable. See Silva, *NIDNTTE* 4:601; Harder, *TDNT* 9:104. This also has implications on how one reads *κτίσις* in Rom 8:18–23. If this is non-human creation, in what sense will it be freed from decay? Believers will have an entirely new transformed existence, patterned after Christ as our life giving Spirit. These new bodies will indeed need a new environment. In what way will the current non-human creation be “transformed”? It does not appear that the Bible gives us a clear answer. Moo, however, thinks that Rom 8 (linking to Isa 24–27) is teaching that the non-human creation will also be transformed in some way. He therefore has to read 2 Pet 3:12 and Rev 20 not as complete destruction and replacement, but as judgment. See Moo, “Nature in the New Creation,” 463–69.

²⁰⁷ Bavinck, *Reformed Dogmatics*, 4:721.

²⁰⁸ ἐν + the adjectives here gives the state or characteristic. See Timothy A. Brookins and Bruce W. Longenecker, *1 Corinthians 10–16: A Handbook on the Greek Text*, BHGNT (Waco, TX: Baylor University Press, 2016), 174.

²⁰⁹ Ciampa and Rosner, *The First Letter to the Corinthians*, 811.

²¹⁰ ψυχικός here is from ψυχή, which is what is used to translate *נִשְׁמָה* in the LXX. This is translated with *anima* in Latin, and therefore ψυχικός here is translated with *animale* in many Latin writers. This leads many of them to have to explain that it is not that the body has become a soul. Though it is *animale*, it is not *anima*. See Augustine, *Enchir.* 91 (*NPNF*¹ 3:266); Jerome, *Jo. Hier.* 23, 27 (*NPNF*² 6:435, 37); Irenaeus, *A Treatise on Faith and the Creed* 7 (*ANF* 1:326); Irenaeus, *Haer.* 5.7 (*ANF* 1:533).

²¹¹ εἰ here introduces the firm basis of the protasis that the apodasis is based on; therefore “since” is a better translation than “if.” See Brookins and Longenecker, *1 Corinthians 10–16*, 175.

²¹² It is most likely that ψυχικός and πνευματικός here do not mean “physical” and “non-physical,” but instead are contrasting between two types of existence—that of Adam, and that of our future, heavenly, Spirit-empowered bodies. See Silva, *NIDNTTE* 4:731–32; Silva, “σῶμα,” *NIDNTTE* 4:440–41; Brookins and Longenecker, *1 Corinthians 10–16*, 174; Taylor, *1 Corinthians*, 406–7; Thiselton, *The First Epistle to the Corinthians*, 1277–78. This, however, is against most of the lexicons, which take these to refer to physical and non-physical. See A. Sand, “ψυχικός,” *EDNT* 3:503; L&N 79.2, 3; BDAG, 1100; Eduard Schweizer, “ψυχικός,” *TDNT* 9:662. Danker even says that this is the only instance where it means physical. See Danker, *The Concise Greek–English Lexicon of the New Testament*, 388. The use of σῶμα here shows that the heavenly existence is physical. See Silva, *NIDNTTE* 4:441; Eduard Schweizer, “σῶμα κτλ.,”

Spirit, belonging wholly to God.²¹³ It is not that our current bodies are sinful, but that they are not suited for the world to come.²¹⁴

Then in verses 45 and following, Paul gives the ground for his argument from Scripture.²¹⁵ The first man, Adam, became a living soul (or being);²¹⁶ the last Adam a life-giving²¹⁷ spirit. He is here referring to Genesis 2:7 (LXX).²¹⁸ Adam here is the head of all humans, and his life (composed of both body and הַיְהוּדָה in totality) is the basis for our

TDNT 7:1060–62. $\psi\upsilon\chi\iota\kappa\acute{o}\varsigma$ here is referring back to Gen 2:7, and therefore not that Adam was physical, but that he was הַיְהוּדָה as earthly man. He was both body and spirit, not separately two. See Ciampa and Rosner, *The First Letter to the Corinthians*, 817; Silva, *NIDNTE* 4:440–41.

²¹³ Silva, *NIDNTE* 3:816; Schweizer, *TDNT* 6:421; Taylor, *1 Corinthians*, 406–7; Fee, *The First Epistle to the Corinthians*, 869; Schreiner, *1 Corinthians*, 322; Robertson and Plummer, *A Critical and Exegetical Commentary on the First Epistle of St Paul to the Corinthians*, 371; Thiselton, *The First Epistle to the Corinthians*, 1277–78; Ciampa and Rosner, *The First Letter to the Corinthians*, 817; Sarah Harding, *Paul's Eschatological Anthropology: The Dynamics of Human Transformation* (Minneapolis: Fortress Press, 2015), 386.

²¹⁴ See Morris, *1 Corinthians*, 217; Schweizer, *TDNT* 9:662; Bavinck, *Reformed Dogmatics*, 3:55. This also shows the already/not-yet of Paul's eschatology. Believers are given the Spirit, but do not get the body Spirit-empowered body until the age to come. See Schreiner, *1 Corinthians*, 322; Silva, *NIDNTE* 3:816.

²¹⁵ The $\kappa\alpha\iota$ in $\sigma\acute{\upsilon}\tau\omega\varsigma \kappa\alpha\iota$ is not exegetical, but is concluding the simile that was begun in vv. 42–44. See Brookins and Longenecker, *1 Corinthians 10–16*, 172.

²¹⁶ As was shown in my Genesis chapter, the word for הַיְהוּדָה in Gen 2:7 is translated with $\pi\nu\omicron\lambda\acute{\alpha}$ in the LXX. The word for שָׁנָה in Gen 2:7 is translated in the LXX with $\psi\upsilon\chi\acute{\eta}$. Therefore Paul here is not directly referring to the הַיְהוּדָה (or breath of life) here, but the fact that Adam was a living being, which combines the הַיְהוּדָה with his body to for the totality of life in Adam. Ciampa and Rosner do link the usage of Gen 2:7 here to Ezek 34, as I did in my section on the Breath of Life in my chapter on Genesis. However, Ciampa and Rosner do not note the difference in these passages between הַיְהוּדָה and הַיְהוּדָה , which is a critical distinction. See Ciampa and Rosner, *The First Letter to the Corinthians*, 820.

²¹⁷ $\zeta\omega\sigma\pi\omicron\iota\acute{\epsilon}\omega$ transcends the merely physical here. It is used only in a soteriological sense, and the subject is always either God or Christ. See L. Schottroff, “ $\zeta\omega\sigma\pi\omicron\iota\acute{\epsilon}\omega$,” *EDNT* 2:110; Danker, *The Concise Greek–English Lexicon of the New Testament*, 162; BDAG, 432.

²¹⁸ The LXX translates אָדָם with $\delta \acute{\alpha}\nu\theta\pi\omega\pi\omicron\varsigma$. Symmachus and Theodotion have $\delta \text{'Αδὰμ}$ $\acute{\alpha}\nu\theta\pi\omega\pi\omicron\varsigma$. See John William Wevers, ed., *Genesis, Septuaginta: Vetus Testamentum Graecum, Auctoritate, Academiae Scientiarum Gottingensis editum* 1 (Göttingen: Vandenhoeck & Ruprecht, 1974), 84. Paul here adds 'Αδὰμ after $\delta \acute{\alpha}\nu\theta\pi\omega\pi\omicron\varsigma$, reversing this, while adding $\pi\rho\acute{\omega}\tau\omicron\varsigma$. See *NA*²⁸, 550–51. See also Ciampa and Rosner, *The First Letter to the Corinthians*, 818–19. This is not a different *Vorlage*, but an interpretive decision by Paul in linking to the last Adam. See Gert J. Steyn, “The Text Form of the Torah Quotations Common to the *Corpus Philonicum* and Paul's Corinthian Correspondence,” in *The Scriptures of Israel in Jewish and Christian Tradition: Essays in Honour of Maarten J. J. Menken*, ed. Bart J. Koet, Steve Moyise, and Joseph Verheyden, *NovTSup* 148 (Leiden: Brill, 2013), 202–7.

life.²¹⁹ Though Paul’s use of *ψυχή* here is not referring directly to the *נְשָׁמָה* (breath of life) in Adam,²²⁰ it does refer indirectly, since in Genesis 2:7 man only becomes *ψυχή* (or *ψυχήν ζῶσαν* from *נִפְשׁוֹת*) when he has both body and *נְשָׁמָה*. Therefore Paul here is paralleling the life-giving aspect of Christ with the life-giving aspect that made man a living being in Genesis 2:7.²²¹ Therefore Paul is not contrasting the *נְשָׁמָה* of man with the future body, but the entire earthly existence (that man is *נִפְשׁוֹת* in totality)²²² with his future existence. Just as Adam gave our earthly existence to all humans (Gen 5:3), so all who are in Christ will receive bodies appropriate for the age to come in life-giving spirit.²²³

Christ and Adam are two types, and two heads.²²⁴ The two heads are referred to again in verse 46, that the natural was first, and then the spiritual.²²⁵ Paul continues in

²¹⁹ Robertson and Plummer, *A Critical and Exegetical Commentary on the First Epistle of St Paul to the Corinthians*, 373.

²²⁰ See footnote 216. Warne thinks that Paul is not making a distinction between *πνεῦμα* and *ψυχή* like Philo did. See Graham J. Warne, *Hebrew Perspectives on the Human Person in the Hellenistic Era: Philo and Paul*, Mellen Biblical Press Series 35 (Lewiston, NY: Mellen Biblical Press, 1995), 173. Van Kooten, however, thinks that Paul is following the Stoics in this case. See George H. van Kooten, *Paul’s Anthropology in Context: The Image of God, Assimilation to God, and Tripartite Man in Ancient Judaism, Ancient Philosophy and Early Christianity*, WUNT 232 (Tübingen: Mohr Siebeck, 2008), 300, 310–11. I follow Warne’s argument in this.

²²¹ Leese, *Christ, Creation, and the Cosmic Goal of Redemption*, 123–24; Fee, *The First Epistle to the Corinthians*, 874; Jan Lambrecht, “Paul’s Christological Use of Scripture in 1 Cor 15: 20-28,” *NTS* 28, no. 4 (October 1982): 513; Scroggs, *The Last Adam*, 97.

²²² Sand, *EDNT* 3:500; Silva, *NIDNTTE* 4:728; Nicholas A. Meyer, *Adam’s Dust and Adam’s Glory in the Hodayot and the Letters of Paul: Rethinking Anthropogony and Theology*, *NovTSup* 168 (Leiden: Brill, 2016), 129.

²²³ Garland, *1 Corinthians*, 735; Taylor, *1 Corinthians*, 408; David Lincicum, “Genesis in Paul,” in *Genesis in the New Testament*, ed. Maarten J. J. Menken and Steve Moyise, *LNTS* 466 (London: Bloomsbury, 2012), 105. As has already been mentioned, the basis for our resurrection bodies is our connection to Christ. The transformation from one covenant head (Adam) to the other (Christ) is the link to our new bodies. Since the NT is clear that this does not occur for animals, the Bible does not tell us on what basis non-human creation will be (if?) transformed in the new creation. But there is no basis to assume that it will have the same foundational principle of Christ’s life-giving spirit as we have.

²²⁴ David H. Wenkel and John B. Song, “The Image of God and the Cosmos: A Response to the Individualist Critique of Penal Substitutionary Atonement,” *RTR* 71, no. 1 (April 2012): 11.

²²⁵ Orr and Walther think that *σῶμα* here is implied. See Orr and Walther, *1 Corinthians*, 347. However, it is better to think of the entire existence under these two heads as what is being referred to. It is more than simply the new body, but the entire future existence. See Fee, *The First Epistle to the Corinthians*,

verse 47 that the first man (was) from²²⁶ the earth, made of dust;²²⁷ the second man from heaven.²²⁸ Notice that the Adam–Christ typology here is not post-lapsarian; Paul is using pre-Fall references here to describe this typology.²²⁹ The first Adam influenced all humanity; Christians will take the form of Christ in the resurrection.²³⁰ Paul continues this line of thought in verses 48 and 49. Just as the earthly one, so also the earthen ones; just as the heavenly one, thus also the heavenly ones. Just as we bore the image of the earthly one, so also we will²³¹ also bear the image of the heavenly one. The image language

875; Ciampa and Rosner, *The First Letter to the Corinthians*, 821; Robertson and Plummer, *A Critical and Exegetical Commentary on the First Epistle of St Paul to the Corinthians*, 373.

²²⁶ Even the prepositions here refer back to Gen 2. The point is not the origin of the bodies, but contrast between our earthly bodies and our heavenly bodies. See Fee, *The First Epistle to the Corinthians*, 877; Schreiner, *1 Corinthians*, 323.

²²⁷ *χοϊκός* appears to have been coined by Paul. It is not used in the LXX, and is rare outside the NT. Only used in this passage. See BDAG, 1086; H. Balz, “*χοϊκός*,” *EDNT* 3:469; Eduard Schweizer, “*χοϊκός*,” *TDNT* 9:478.

²²⁸ This is not necessarily talking about Christ’s pre-existence, but the eschatological age to come that is the basis for our resurrection and the source of our existence. See Helmut Traub, “*οὐρανός*,” *TDNT* 5:529; Brookins and Longenecker, *1 Corinthians 10–16*, 176–77. The point is the sharp contrast between the two heads. See Moisés Silva, “*χοῦς*,” *NIDNTTE* 4:680.

²²⁹ Bavinck, *Reformed Dogmatics*, 2:391. Bavinck (and possible *TDNT*) also link this Jesus’s use of himself as the “Son of Man.” See Bavinck, *Reformed Dogmatics*, 3:249–50; Schweizer, *TDNT* 9:477–78. Messianic expectations in Jewish literature also always included a relationship between Adam and the Messiah. See Scroggs, *The Last Adam*, 56–57.

²³⁰ Garland, *1 Corinthians*, 737; Thiselton, *The First Epistle to the Corinthians*, 1282; Leese, *Christ, Creation, and the Cosmic Goal of Redemption*, 126; Robertson and Plummer, *A Critical and Exegetical Commentary on the First Epistle of St Paul to the Corinthians*, 374; Meyer, *Adam’s Dust and Adam’s Glory in the Hodayot and the Letters of Paul*, 131; Augustine, *Trin. XIV.18 (NPNF¹ 3:196–97)*.

²³¹ There is substantial textual support for a hortatory subjunctive here. See *NA*²⁸, 551. The Latin uses a subjunctive (*portemus*), and therefore many early church fathers read this as a subjunctive. See Tertullian, *Marc. 5.10 (ANF 3:451)*; *NPNF*² 8:xl; *ANF* 5:536, 495. Some commentators agree with this reading, arguing that the hortatory subjunctive is the harder reading, and therefore there is no reason why a scribe would change from a future to a subjunctive. See Taylor, *1 Corinthians*, 410; Fee, *The First Epistle to the Corinthians*, 879. In pronunciation, however, there was very little difference between an omicron and an omega. Therefore the accidental change could have happen in either direction, so the orthography is not an argument one way or the other. See *BECNT*, 738; Thiselton, *The First Epistle to the Corinthians*, 1289; Brookins and Longenecker, *1 Corinthians 10–16*, 178–79. Only the internal evidence can decide, and the internal evidence is overwhelming for the future. It is didactic, not ethical. The whole thrust of the argument is sequential, focusing on the not-yet. See Garland, *1 Corinthians*, 738; Metzger, *A Textual Commentary on the Greek New Testament*, 502; Brookins and Longenecker, *1 Corinthians 10–16*, 178–79; Ciampa and Rosner, *The First Letter to the Corinthians*, 824n310; Morris, *1 Corinthians*, 220; Leese, *Christ, Creation*,

(εἰκῶν) also shows the link back to Adam in Genesis 1:26–27; 5:1, 3; 9:6.²³²

The resurrection body is based on this Adam–Christ typology. The whole existence of Adam is contrasted here to the whole of Christ. Adam was “earthly,” dependent on the earth. In the new age we will be animated by and dependent on the Spirit.²³³ This is something that is only true of (human) believers. Christ is not here contrasted to creation in general (either *κτίσις* or *κόσμος*), but to Adam and therefore humans. The headship of Christ and Adam is foundational not only to salvation and eschatology, but also to the entire unfolding of the story of redemption.²³⁴ This structure is crucial to seeing how the Bible distinguishes humans from the rest of creation—not only by sin (as has been seen in the previous two chapters on Genesis and the rest of the OT), but also in salvation and the eschatological future.

Colossians 1:15–23

This famous Christological passage in Paul’s letter to the Colossians deals with the cosmic²³⁵ implications of Christ’s work.²³⁶ I will begin my analysis with verse 15, but

and the Cosmic Goal of Redemption, 117. Therefore the future reading is to be preferred.

²³² Lambrecht, “Paul’s Christological Use of Scripture in 1 Cor 15,” 513. Outside of Rom 1:23, *εἰκῶν* is only used to refer either to the image of God in man, or to Christ as the true image. See Moisés Silva, “*εἰκῶν*,” *NIDNTTE* 2:105; Gerhard Kittel, “*εἰκῶν*,” *TDNT* 2:396.

²³³ Bavinck, *Reformed Dogmatics*, 2:564; Fee, *The First Epistle to the Corinthians*, 873–74; Morris, *I Corinthians*, 218.

²³⁴ *KtC*², 670–712.

²³⁵ For a defense of the traditional understanding of the “Cosmic Christ” in this passage as fitting in Paul’s larger theology of Christ as pre-existent, see Larry R Helyer, “Cosmic Christology and Col 1:15–20,” *JETS* 37, no. 2 (June 1994): 235–46.

²³⁶ For an overview of the different options for the structure of the hymn, and an argument that that no single reconstruction of an original hymn is convincing, and instead it is better to speak of parallels in the stanzas, see Peter T. O’Brien, *Colossians, Philemon*, WBC 44 (Waco, TX: Word Books, 1982), 32–36. See also P. T. O’Brien, “Col 1:20 and the Reconciliation of All Things,” *RTR* 33, no. 2 (May 1974): 46–50. Though many try too hard to see connections to rabbinic writings here, there are indeed close parallels to OT passages on creation. See O’Brien, *Colossians, Philemon*, 38–40. Wright argues that Paul here is reflecting on Gen 1 (and Prov 8:22) and the climax of man as in the image of God and his dominion over creation in Gen 1:26 and 2:15–20. This gives an ABBA structure of four meanings of *בְּרִאשִׁית* as firstborn, supreme, head, and beginning. See Nicholas Thomas Wright, “Poetry and Theology in Colossians 1:15–20,” *NTS* 36,

will extend to verse 23 (whereas most stop at v. 20) because these last three verses tie in Christ's work of reconciliation to his redemption of (human) believers. The whole section from verse 12 through to 23 moves from redemption to creation and back again. Christ is lord over creation (vv. 15–17) and he is lord over new creation (vv. 18–20).²³⁷

Verse 15 begins in that Christ is²³⁸ the image²³⁹ of the invisible God, the

no. 3 (July 1990): 455–58. See also his discussion in N. T. Wright, *The Climax of the Covenant: Christ and the Law in Pauline Theology* (Minneapolis: Fortress Press, 1991), 101–13. This loose chiasm of two couplets centers on Christ as supreme over all things (v. 17) and head over the church (v. 18ab). Moreover, the use of εἰκὼν links to humanity in Gen 1. Humans were made vice-regents over creation, and the seed of the woman who fulfills Israel's role is Lord over creation. See Wright, *The Climax of the Covenant*, 113.

²³⁷ Wright, *The Climax of the Covenant*, 109.

²³⁸ The ἐστίν here is gnomic. See G. K. Beale, *Colossians and Philemon*, BECNT (Grand Rapids: Baker Academic, 2019), 81–82; Lane G. Tipton, “Christology in Colossians 1:15–20 and Hebrews 1:1–4: An Exercise in Biblico-Systematic Theology,” in *Resurrection and Eschatology: Theology in Service of the Church: Essays in Honor of Richard B. Gaffin Jr.* Ed. Lane G. Tipton and Jeffrey C. Waddington (Philipsburg, NJ: P&R, 2008), 187.

²³⁹ The use of εἰκὼν shows substantial participation and share in reality. This is illumination of the inner core and essence. See Hermann Kleinknecht, “εἰκὼν,” *TDNT* 2:389. This image bearing is eternity past and future. See Beale, *Colossians and Philemon*, 81. Contra Trainor who thinks that this image bearing is revelatory, and gives a panentheistic sensitivity to the rest of this passage. See Michael Trainor, “The Cosmic Christology of Colossians 1:15–20 in the Light of Contemporary Ecological Issues,” *ABR* 53 (2005): 64–65.

firstborn²⁴⁰ over all²⁴¹ creation.²⁴² Jesus here as the image, which links to his sonship,²⁴³ is very clearly referring back to Genesis 1:27 where humans were created in the image of God, which denoted sonship and royalty.²⁴⁴ Just as has been seen in the previous passages, Christ's incarnation and work are tied to his sonship (as the perfect image of the invisible God), and our human image bearing is based on this.²⁴⁵ This is key, because though some

²⁴⁰ πρωτότοκος here is in apposition to εἰκών. See Constantine R. Cambell, *Colossians and Philemon: A Handbook on the Greek Text*, BHGNT (Waco, TX: Baylor University Press, 2013), 10. It has to do with a special relationship, preeminence in rank, as can be seen by its usage in Ps 88:28 LXX (89:27 Eng). See Moisés Silva, “πρωτότοκος,” *NIDNTTE* 4:178; Beale, *Colossians and Philemon*, 87; Bavinck, *Reformed Dogmatics*, 2:276. When used of Christ, means a unique supremacy and a title of honor. See Silva, *NIDNTTE* 4:178–79; Wilhelm Michaelis, “πρῶτος κτλ.,” *TDNT* 6:878–79. This word also links back to the unfolding narrative of redemption, as it is used to denote authority in the Israelite family, and Israel is also called God's firstborn son as a corporate Adam figure (who is God's son in Gen 5:1–4). See Beale, *Colossians and Philemon*, 86; Markus Barth and Helmut Blanke, *Colossians: A New Translation with Introduction and Commentary*, AB 34B (New York: Doubleday, 1994), 195; Bruce T. Clark, *Completing Christ's Afflictions: Christ, Paul, and the Reconciliation of All Things*, WUNT2 383 (Tübingen: Mohr Siebeck, 2015), 87.

²⁴¹ Normally, when πᾶς is modifying an anarthrous noun, it is collective (all creation) and not distributive (every created thing). However, BDF lists this as an exception, also in v. 23 (there because of the article (τῆ) that follows. See BDF §275.3. See also BDAG, 782; Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 772. However, Beale thinks that v. 23 does not mean “among every creature” so here should be “all creation.” See Beale, *Colossians and Philemon*, 86. The genitive πάσης here is genitive of subordination. Since in v. 16, Jesus is creator of all, this is not a partitive genitive. It instead notes his authority and preeminence over all creation. See Cambell, *Colossians and Philemon*, 10–11. See also Wallace, *Greek Grammar Beyond the Basics*, 104, 128; Beale, *Colossians and Philemon*, 91; J. William Johnston, *The Use of Πᾶς in the New Testament*, Studies in Biblical Greek 11 (New York: Peter Lang, 2004), 176; G. Petzke, “κτίζω,” *EDNT* 2:325; H. Langkammer, “πρωτότοκος,” *EDNT* 3:189.

²⁴² Unlike Rom 8:19–21, there is less controversy as to the meaning of κτίσις here. Here, Paul is showing Christ's preeminence over all things (animate and inanimate), and as we shall see in the next verse, with special reference to heavenly principalities. See John Calvin, *The Epistles of Paul the Apostle to the Galatians, Ephesians, Philippians, and Colossians*, trans. T. H. L. Parker (Grand Rapids: William B. Eerdmans, 1965), 308; Beale, *Colossians and Philemon*, 86; Douglas J. Moo, *The Letters to the Colossians and to Philemon*, PNTC (Grand Rapids: William B. Eerdmans, 2008), 120; Johnston, *The Use of Πᾶς in the New Testament*, 178; Barth and Blanke, *Colossians*, 197; Helyer, “Cosmic Christology and Col 1:15–20,” 235; Moo, “Nature in the New Creation,” 470–71; Robert A. Peterson, “‘To Reconcile to Himself All Things’: Colossians 1:20,” *Presbyterian* 36, no. 1 (2010): 38–40.

²⁴³ Stephen J. Wellum, “Jesus as Lord and Son: Two Complementary Truths of Biblical Christology,” *CTR* 13, no. 1 (2015): 36–40.

²⁴⁴ Kittel, *TDNT* 2:395; David H. Johnson, “The Image of God in Colossians,” *Didaskalia* 3, no. 2 (1992): 9–11; Wenkel and Song, “The Image of God and the Cosmos,” 8–10.

²⁴⁵ Bavinck, *Reformed Dogmatics*, 2:533. This same reference back to Adam in Gen 1:27 is also in 1 Cor 11:7, which is linked to Christ as Son in 1:13, as Adam was God's son in Gen 5:1–4. Col 3:10 likewise points back to Gen 1:26–28, as does Rom 8:29. Here it is speaking of Christ not in his humanity,

try to ignore this,²⁴⁶ humanity's image bearing is a mere reflection of Christ's archetypal image bearing; because man bears the image of God, the Son could become incarnate as a man.²⁴⁷ Christ's incarnation as the last Adam was in conformity to his pre-incarnate archetypal image, which was necessary to accomplish redemption for humanity.²⁴⁸

Paul continues this in verse 16, that²⁴⁹ in him²⁵⁰ all things in heaven and on earth were created, the things visible and the things invisible, whether²⁵¹ thrones²⁵² or

but in his pre-incarnate image-bearing. He is the perfect ectypal image of his own pre-incarnate archetypal image. He has reflected from eternity what Adam and all humans *should* have reflected in an ectypal way, but failed to do so. Paul is not arguing that Christ is a second Adam because of his work from 1 Cor 15 or Rom 5. Adam is not Christ's type; Adam was patterned after Christ. See Beale, *Colossians and Philemon*, 80–85. See also Moo, *The Letters to the Colossians and to Philemon*, 117–19.

²⁴⁶ As will be seen in the next chapter, there are those who want to argue for a variety of reasons that Christ did not simply incarnate as *man* or *human*, but as *creation* (either from $\sigma\acute{\alpha}\rho\kappa\acute{\iota}$ in John 1, or due to his “cosmic” reconciling work in Rom 8 and here in Col 1). However, even though this ignores explicit teaching throughout the Bible, it also ignores the narrative structure of the unfolding of redemption as Christ fulfills the failures of Adam and the many other “Adams” who came after.

²⁴⁷ F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, NICNT (Grand Rapids: William B. Eerdmans, 1984), 58; N. T. Wright, *Colossians and Philemon: An Introduction and Commentary*, TNTC 12 (Downers Grove, IL: IVP Academic, 1986), 74–75.

²⁴⁸ Beale, *Colossians and Philemon*, 90; Tipton, “Christology in Colossians 1:15–20 and Hebrews 1:1–4,” 193–94. The three descriptors of Jesus in vv. 15–17 as image, firstborn, and before all things are three ways of describing Christ as the archetypal Adam. See Beale, *Colossians and Philemon*, 88; Tipton, “Christology in Colossians 1:15–20 and Hebrews 1:1–4,” 193. Christ is the template that Adam was made by, and Adam was our template. See Scot McKnight, *The Letter to the Colossians*, NICNT (Grand Rapids: William B. Eerdmans, 2018), 146–49. Christ gives the fullest sense to our image bearing. See Leese, *Christ, Creation, and the Cosmic Goal of Redemption*, 112; Robert McL. Wilson, *A Critical and Exegetical Commentary on Colossians and Philemon*, ICC (London: Bloomsbury, 2014), 130.

²⁴⁹ The $\delta\tau\iota$ here is a marker of cause; this is the reason that Christ is preeminent over creation. See L&N 89.33.

²⁵⁰ Three different prepositions are used in this verse to describe Christ's role and relation to the $\tau\acute{\alpha}$ $\pi\acute{\alpha}\nu\tau\alpha$. Here, $\acute{\epsilon}\nu$ $\alpha\upsilon\tau\acute{\omega}$ shows the sphere and agent of creation. See L&N 90.5; Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 583; Beale, *Colossians and Philemon*, 92; Richard R. Melick Jr., *Philippians, Colossians, Philemon*, NAC 32 (Nashville: Broadman Press, 1991), 217–18; Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 61–62; Wright, *Colossians and Philemon*, 75. Cambell thinks that the usage is locative; God is the agent, and created in the domain of Christ. See Cambell, *Colossians and Philemon*, 11. The point is to designate Christ as outside the cosmos. See L. Weiss, “ $\acute{\alpha}\rho\chi\acute{\eta}$,” *EDNT* 1:160.

²⁵¹ This $\acute{\epsilon}\tau\epsilon$ chain is expegetical, describing the things visible and invisible on heaven and earth. See Cambell, *Colossians and Philemon*, 12.

²⁵² This use of $\theta\rho\acute{\omicron}\nu\omicron\varsigma$ to refer to angelic powers is not found elsewhere in the NT. See D. Sanger,

dominions or rulers or authorities; all things have been made²⁵³ through him²⁵⁴ and for him.²⁵⁵ As in verse 15, the τὰ πάντα here refers to every animate and inanimate thing in the universe.²⁵⁶ However, there is a specific focus due to the four descriptors of all the “all things” that is given. These descriptors are referring to invisible heavenly sovereignties and the things on the earth that are representations of them. This focus in this passage on these things is to show that Christ has defeated them.²⁵⁷ It is important to keep this specific focus in mind throughout this passage. The sentence continues in verse 17 that he (Christ)

“θρόνος,” *EDNT* 2:156. See also *BDAG*, 460.

²⁵³ The use of the perfect here shows the continuing effect. See *BDF* §342.1; Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 896. This is seen in the following verse.

²⁵⁴ The second prepositional phrase, δι’ αὐτοῦ means that all things have been made “in reference” to Christ. See Moo, *The Letters to the Colossians and to Philemon*, 120–21.

²⁵⁵ The final prepositional phrase, εἰς αὐτὸν here indicates that Christ is the goal of creation. See Melick, *Philippians, Colossians, Philemon*, 218; W. Elliger, “εἰς,” *EDNT* 1:398.

²⁵⁶ Beale, *Colossians and Philemon*, 93; Moo, *The Letters to the Colossians and to Philemon*, 121; Wright, *Colossians and Philemon*, 75–76; James D. G. Dunn, *The Epistles to the Colossians and to Philemon: A Commentary on the Greek Text*, NIGTC (Grand Rapids: William B. Eerdmans, 1996), 90; Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 654. Paul here is rightly pushing back against any view of dualism of God and the world. See Muddiman, “A New Testament Doctrine of Creation?” 28–29.

²⁵⁷ Beale, *Colossians and Philemon*, 93–94; Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 63–64; Moo, *The Letters to the Colossians and to Philemon*, 121–23; Calvin, *The Epistles of Paul the Apostle to the Galatians, Ephesians, Philippians, and Colossians*, 309; Melick, *Philippians, Colossians, Philemon*, 219–20; Cambell, *Colossians and Philemon*, 12; Bavinck, *Reformed Dogmatics*, 452–54; J. Kremer, “ὄραω,” *EDNT* 2:526; *L&N* 12.44, 37.52.

is before²⁵⁸ all things, and all things hold together²⁵⁹ in him.²⁶⁰ Beale rightly sees the connection between “before all things” with “firstborn.” This links together these three verses, connected to Genesis 1–3 of Adam and that sonship includes primacy of rank.²⁶¹

Paul continues this thought in verse 18,²⁶² that Christ is the head²⁶³ of the body²⁶⁴ —the church,²⁶⁵ he is the beginning, the firstborn from the dead,²⁶⁶ in order

²⁵⁸ Though a temporal view of *πρὸ πάντων* here would head off any notion of Christ being part of creation, Cambell thinks that since this passage is about Christ’s supremacy, this most likely is referring to importance and rank. See Cambell, *Colossians and Philemon*, 13. BDAG does list this as temporal. See BDAG, 864. See also Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 622; Bo Reicke, “*πρὸ*,” *TDNT* 6:687; W. Radl, “*πρὸ*,” *EDNT* 3:150. BDAG does list the usage of *πρὸ* with the meaning of rank, but only lists Jas 5:12 and 1 Pet 4:8. L&N has both these options, but does not list this verse in either. See L&N 65.54, 67.17. Wallace charts a middle ground, that Paul is being intentionally ambiguous and giving it a double meaning of time and rank. See Wallace, *Greek Grammar Beyond the Basics*, 379.

²⁵⁹ This is the continued effect of the completed perfective action from the previous verse. See BDF §340. *TDNT* and *EDNT* prefer to see *συνίστημι* here as “to exist,” rather than “hold together.” See Wilhelm Kasch, “*συνίστημι*,” *TDNT* 7:897; A. Kretzer, “*συνίστημι*,” *EDNT* 3:307. See also BDAG, 973.

²⁶⁰ Cambell also uses a locative sense for *ἐν αὐτῷ* here, as in verse 16. See Cambell, *Colossians and Philemon*, 13. L&N thinks it is difficult to say what this relationship means. See L&N 63.6.

²⁶¹ Beale, *Colossians and Philemon*, 95–96.

²⁶² As shown above, I follow Wright that this is the beginning of the second part of the poem showing that Christ is Lord of the New Creation.

²⁶³ *κεφαλή* here expresses authority. See Danker, *The Concise Greek–English Lexicon of the New Testament*, 200; Beale, *Colossians and Philemon*, 102; Moo, *The Letters to the Colossians and to Philemon*, 127–28.

²⁶⁴ *τοῦ σώματος* here is genitive of subordination, that the body (the church) is under Christ’s dominion. See Cambell, *Colossians and Philemon*, 14; Wallace, *Greek Grammar Beyond the Basics*, 103.

²⁶⁵ *ἐκκλησία* here includes all believers, as in 1:24 and 3:1. See Cambell, *Colossians and Philemon*, 14–15.

²⁶⁶ *νεκρός* here again links these passages back to Gen 1–3. Death infected humanity because of sin, and depicts the consequences of human sin. See Melick, *Philippians, Colossians, Philemon*, 222. Therefore Christ’s work in redemption, which is here linked to his preeminence over all things, is tied to his conquering of human sin. See Gregory of Nyssa, *Against Eunomius* 2.8, 4.3 (*NPNF*² 5:112–13, 158). Dabelstein says that the point of *νεκρός* here is that both the living and the dead—so all people—are under Christ’s kingdom. See R. Dabelstein, “*νεκρός*,” *EDNT* 2:459–51.

that²⁶⁷ in all things²⁶⁸ he might²⁶⁹ have the first place. One crucial thing to notice here is that Christ's supremacy over *all things* here is tied to his being the firstborn from *the dead*. Paul will explain in verses 21–22 that this is redemption of (human) believers. Therefore his preeminence over the new creation, is linked to his work of incarnation (through his body of flesh) and the cross (through death). For in him, as verse 19 continues, all the fullness (of deity)²⁷⁰ was pleased to dwell. The Son is preeminent *because* the fullness of deity dwells in him.²⁷¹

Paul then continues in verse 20, through him to reconcile all things to himself,²⁷² making peace through the blood of the cross, whether things upon the earth or things in²⁷³ heaven. The things in heaven and earth are most likely referring back to verse 16. Therefore the τὰ πάντα here does refer to all creation, it has a special reference to the

²⁶⁷ The ἵνα here could be either purpose or result: Christ was the firstborn of the dead *so that* he would be first place; or Christ was the firstborn of the dead *with the result* that he is first place. But in Greco–Roman thought, when the divine will is concerned, these are identical. See BDAG, 477; Cambell, *Colossians and Philemon*, 15.

²⁶⁸ Calvin thinks that whether this means “over all creatures” or “in everything” does not matter, because both mean that all things are subjected to Christ. See Calvin, *The Epistles of Paul the Apostle to the Galatians, Ephesians, Philippians, and Colossians*, 311.

²⁶⁹ The use of γίνομαι with the present participle of πρωτεύω shows the beginning of a state or condition. See BDF §354. The aorist subjunctive of γίνομαι shows the durative aspect, that is continues. See Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 889–90. This shows how even though Christ is the eternal Son, the agent of creation, that he *becomes* Lord due to his work as redeemer. See Wellum, “Jesus as Lord and Son,” 36.

²⁷⁰ Cambell thinks that πᾶν τὸ πλήρωμα here is the subject of εὐδόκασεν. This is because in Col 2:9, this phrase implies the fullness of God in its own right. See Cambell, *Colossians and Philemon*, 16. See also G. Schneider, “θεότης,” *EDNT* 2:142.

²⁷¹ McKnight, *The Letter to the Colossians*, 160.

²⁷² Moo thinks that that the εἰς αὐτόν refers back to Christ in v. 19, since this passage has a Christological focus. See Moo, *The Letters to the Colossians and to Philemon*, 133–34. However, it is better to see this as in Eph 2:15–17, that this work of reconciliation is always to God through Christ. Therefore the δι’ αὐτοῦ is referring to Christ, but it is to God. See Beale, *Colossians and Philemon*, 111n94; Cambell, *Colossians and Philemon*, 16; Elliger, *EDNT* 1:398.

²⁷³ The ἐν here is showing the things in heaven are portrayed as opposite to the things ἐπι the earth. See W. Elliger, “ἐν,” *EDNT* 1:447–49.

angelic beings as well as to humans on earth.²⁷⁴ The extent to which this applies to the rest of creation depends on how one interprets ἀποκατάσσω (to reconcile) and εἰρηνοποιέω (to make peace). If these words refer specifically to the application of Christ's redemption on the cross for sin, then it is limited to humans.²⁷⁵ However, it is not necessary to follow this line. As has been seen so far, the effect of human sin has disturbed all of creation.

Therefore the entire creation must be reconciled through Christ's work in dealing with human sin. All of creation was touched by human sin, and God's work will set everything right.²⁷⁶ This reconciliation, however, is one-sided—the creation does not take part in itself, but it is something God does.²⁷⁷ Beale rightly notes that this is still connected to Christ's role as the new Adam, as the true Israel (who was the corporate Adam). The break between Creator and creation is because of the sin of humans, as 1:14 and 1:21 make clear.²⁷⁸ This is the reversal of the covenantal curses that were so prevalent in the

²⁷⁴ Beale, *Colossians and Philemon*, 111–12; Peterson, “‘To Reconcile to Himself All Things,’” 43–46; L&N 40.1.

²⁷⁵ Bavinck and Calvin limit the work of reconciliation here to rational beings. Bavinck limits it to humans, since in order for Christ to redeem fallen angels, he would have had to take on their nature. See Bavinck, *Reformed Dogmatics*, 3:455–56. What this reconciliation means for fallen angels and non-believers, is that they will be rightly judged. See Bavinck, *Reformed Dogmatics*, 3:472–73. Calvin includes unfallen angels with men, since they do not possess the perfect righteousness of God and therefore still need a peacemaker. See Calvin, *The Epistles of Paul the Apostle to the Galatians, Ephesians, Philippians, and Colossians*, 312.

²⁷⁶ Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 61; Dunn, *The Epistles to the Colossians and to Philemon*, 102–4; O'Brien, *Colossians, Philemon*, 53; Colin E. Gunton, “Atonement and the Project of Creation: An Interpretation of Colossians 1:15–23,” *Dialog* 35, no. 1 (1996): 39; Janusz Kręciđło, “The Reconciliation of the World Through the Blood of Christ's Cross as the Completion of the Work of Creation (Col 1:15–20),” *Verbum Vitae* 39, no. 4 (2021): 1150; Clark, *Completing Christ's Afflictions*, 93. However, this does not imply universal salvation. See O'Brien, “Col 1:20 and the Reconciliation of All Things,” 50–53; McKnight, *The Letter to the Colossians*, 166–67; Moo, “Nature in the New Creation,” 472. This also does not mean that we should instead embrace a Stoic pantheistic cosmology, contra Vicky Balabanksi, “Critiquing Anthropocentric Cosmology: Retrieving a Stoic ‘Permeation Cosmology’ in Colossians 1:15–20,” in *Exploring Ecological Hermeneutics*, ed. Normal C. Habel and Peter Trudinger, Society of Biblical Literature Symposium Series 46 (Atlanta: Society of Biblical Literature, 2008), 151–59.

²⁷⁷ This is based upon the traditional reading of *πᾶσις* in Rom 8:19–21 as all creation that was subjected unwillingly. See Melick, *Philippians, Colossians, Philemon*, 225–26; Wright, *Colossians and Philemon*, 81; Moo, *The Letters to the Colossians and to Philemon*, 136.

²⁷⁸ Beale, *Colossians and Philemon*, 110–12.

previous chapter and are now being removed in the new creation.²⁷⁹ In this case, it is “not that Christ suffered and died for irrational creatures (animals),” but that human sin has disturbed all creation.²⁸⁰ Therefore, this verse is really less about ecology and more about ecclesiology.²⁸¹ This part of the poem is about Christ as Lord over New Creation, specifically the church. Christ’s work in dealing with human sin is not at odds with his work in subjugating cosmic powers. But Christ’s work as *Christus Victor* needs the explanatory power of his work in dealing with human sin at the cross. The rest of the cosmos are reconciled *because* humans are redeemed.²⁸²

Though many commentators stop at verse 20 when discussing Christ’s work in cosmic reconciliation, it is the next three verses that make the above analysis clear. As Paul continues in verses 21 and 22, *you* (2pl)²⁸³ who were formerly alienated²⁸⁴ and

²⁷⁹ Beale also rightly ties this reconciliation to the new creation in reference back to Gen 1–3. As Christ is the incarnate tabernacle presence of God, in the new creation he will mediate the presence of God to all creation, as Adam in the garden was supposed to do. This new creation will be the fulfillment of the promises of peace between humans and animals (a reversal of the covenantal curses). See Beale, *Colossians and Philemon*, 110–12. Kręcidło also sees this work of reconciliation as the complement of Christ’s work in creation. However, he seems to blur the distinction in the beneficiaries of this reconciliation. See Kręcidło, “The Reconciliation of the World Through the Blood of Christ’s Cross as the Completion of the Work of Creation (Col 1:15–20),” 1150–53.

²⁸⁰ Bavinck, *Reformed Dogmatics*, 3:472–73.

²⁸¹ McKnight, *The Letter to the Colossians*, 162.

²⁸² Wenkel and Song, “The Image of God and the Cosmos,” 16–18. Contra Schneider, who thinks that penal substitution is not valid in any case. He argues that what is going on is that Christ was not substituting for humanity in his death, but instead was representing the *scapegoat and sacrificial animals themselves*. Therefore all creature will be resurrected in cosmic universalism. See John R. Schneider, *Animal Suffering and the Darwinian Problem of Evil* (Cambridge: Cambridge University Press, 2020), 225–46. I have already shown in a previous chapter how this is a wrong reading of Lev 16, and it does not make sense of what Paul is doing here either. For a defense of substitution, see Simon J. Gathercole, “The Cross and Substitutionary Atonement,” *SBJT* 11, no. 2 (2007): 64–73; Gathercole, *Defending Substitution: An Essay on Atonement in Paul*, Acadia Studies in Bible and Theology (Grand Rapids: Baker Academic, 2015).

²⁸³ Everything that follows in v. 21 is describing ὑμᾶς, and is the object of the reconciliation in v. 22. See Cambell, *Colossians and Philemon*, 17.

²⁸⁴ The two participles of εἰμί and ἀπαλλοτριόμαι (ἄντας ἀπηλλοτριωμένους) are periphrasis (a long way of saying something) and show the persistent state that we were in. See BDF §352; Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 910, 1117. Cambell thinks, however, that this would require a finite form of εἰμί and therefore ἀπηλλοτριωμένους is a predicate ptc. See Cambell, *Colossians and Philemon*, 18. ἀπαλλοτριόμαι, used here and in Eph 2:12 and 4:18, shows a

enemies in²⁸⁵ mind, doing evil deeds, he has now²⁸⁶ reconciled in the body of his flesh²⁸⁷ through death to present you (2pl) holy and without blemish²⁸⁸ and above reproach²⁸⁹ in his presence. There are clear OT allusions here that are fulfilled in Christ— Christ as the true Israel has gone through exile and has now brought his people back to the Father.²⁹⁰ The purpose of this reconciliation was to present believers as holy in his presence.²⁹¹ Therefore this is the underlying foundation of the reconciliation of all things in verse 20.

Paul then explicitly ties this to the Gospel in verse 23, if you (2pl) continue in the faith, having been firmly established²⁹² and steadfast, and not as ones shifting from the

severed relationship. See BDAG, 96; Danker, *The Concise Greek–English Lexicon of the New Testament*, 39. In these places, it is important to note that it is referring to humans only.

²⁸⁵ The ἐν here shows how something is recognized. See BDAG, 329. Therefore the evil deeds reveal the hostility of mind. See Cambell, *Colossians and Philemon*, 18.

²⁸⁶ νυνί here is temporal, contrasting to ποτέ in the previous verse. See Cambell, *Colossians and Philemon*, 18. Contra L&N 91.4.

²⁸⁷ As will be seen, some take σάρξ here (and in John) to mean that Christ took on generic flesh, that of humans or non-human animals. However, as Paul makes clear, not all σάρξ is the same (1 Cor 15:39). Paul here is saying that Christ was truly a man, with a body like we have. See Ceslas Spicq, “σάρξ,” *TLNT* 3:236; Eduard Schweizer, “σάρξ,” *TDNT* 7:136; Tertullian, *Marc.* 5.19 (*ANF* 3:471); Jerome, *Jo. Hier.* 27 (*NPNF*² 6:438); Wallace, *Greek Grammar Beyond the Basics*, 87; Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 496; Calvin, *The Epistles of Paul the Apostle to the Galatians, Ephesians, Philippians, and Colossians*, 314.

²⁸⁸ ἄμωμος has both a concrete and a metaphorical usage in the NT. Concretely, it refers back to the animal sacrifices in the Torah. This is how it is used when referring to Christ in Heb 9:14 and 1 Pet 1:19. The metaphorical usage is tied to this, here in the remaining 6 uses it refers to God’s people. This metaphorical sense can also be seen in the two concrete uses, as Christ was also morally without blemish. See Moisés Silva, “ἄμωμος,” *NIDNTE* 1:272–73; F. Hauck, “ἄμωμος,” *TDNT* 4:831; *EDNT* 1:73; Beale, *Colossians and Philemon*, 115. It is therefore the church who made ἄμωμος by Christ. See H. Währisch, “ἀνεγκλήτος,” *EDNT* 1:96; Melick, *Philippians, Colossians, Philemon*, 231. The concrete usage for animals in the Torah is then shown to be a type pointing to Christ; as we will see in the next section, however, they were only a shadow of the true form.

²⁸⁹ These two words ἀμώμους and ἀνεγκλήτους have a judicial category with reference to God. See Walter Grundmann, “ἀνεγκλήτος,” *TDNT* 1:357.

²⁹⁰ Beale, *Colossians and Philemon*, 113–14.

²⁹¹ Cambell, *Colossians and Philemon*, 19.

²⁹² θεμελιόω here shows the firm foundation and inner life that God establishes in believers. See BDAG, 449; L&N 31.94. It is used here and in Eph 3:17 and 1 Pet 5:10, also referring to (human) believers.

hope of the gospel which you (2pl) have heard, of which has been proclaimed in all creation under heaven, of which I, Paul, am a servant. The question that has the most import to my thesis, is what is the nature and meaning of the Gospel being proclaimed ἐν πάσῃ κτίσει? The traditional interpretation takes this to mean that the Gospel has gone out to the whole world.²⁹³ This would mean that κτίσις here means all humans, with a similar interpretation of Mark 16:15.²⁹⁴ This is also how Paul sees this reconciliation in 2 Corinthians 5:19. Some, however, take κτίσις here to mean all creation, linking back to verse 16 and the heavenly powers. This proclamation would then be the announcement that Christ has subjugated these powers, as well as that he has redeemed his believing church.²⁹⁵ This does have the advantage of tying back to verse 16.²⁹⁶ Though I think the traditional interpretation more likely, what is clear in both interpretations, is that the work of Christ in dealing with human sin, which is the basis for the believer's hope and what is

²⁹³ Since the heavens cover the earth, “under the heavens” means the whole earth. See BDAG, 738; L&N 1.43; U. Schoenborn, “οὐρανός,” *EDNT* 2:543. This also goes with the usage of κηρύσσω here and in Matt 24:14; 26:13; Mark 13:10 and 14:9 of proclaiming the gospel to all nations of the world. See BDAG, 543; O. Merk, “κηρύσσω,” *EDNT* 2:288.

²⁹⁴ BDAG, 573; Foerster, *TDNT* 3:1028–32; Moisés Silva, “πᾶς,” *NIDNTTE* 3:662; E. Schweizer, “σῶμα,” *EDNT* 3:319; John Chrysostom, *Hom. Matt. 75.2* (*NPNF*¹ 10:434); Douglas J. Moo, *The Epistle to the Romans*, NICNT (Grand Rapids: William B. Eerdmans, 1996), 514; Calvin, *The Epistles of Paul the Apostle to the Galatians, Ephesians, Philippians, and Colossians*, 316; Melick, *Philippians, Colossians, Philemon*, 234–35; Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 79. κτίσις is often used in rabbinic writings to mean the human race. See Foerster, *TDNT* 3:1028. This would be tied to 1:6 (though κόσμος is used there), and might have a hyperbolic sense at the human level, but real in terms of God's action. See McKnight, *The Letter to the Colossians*, 180; Dunn, *The Epistles to the Colossians and to Philemon*, 111–12; Wright, *Colossians and Philemon*, 88–89; O'Brien, *Colossians, Philemon*, 70–71. Beale takes a more middle ground, that κτίσις means all of animate and inanimate creation, but that it is the whole creation under heaven (*i.e.* on earth) and therefore refers to the gospel going to all humanity, including the Gentiles. See Beale, *Colossians and Philemon*, 132. Sencerz wrongly thinks that here and in Mark 16:15, that what is being taught is that animals have a spiritual life and can attain spiritual salvation. See Stefan Sencerz, “Moral Status of Animals: Arguments From Having a Soul Revisited,” *Journal of Animal Ethics* 12, no. 1 (1 April 2022): 20–21. This requires a very flat reading of κτίσις, as well as ignoring the fact that Paul here links this to the church.

²⁹⁵ Cambell, *Colossians and Philemon*, 20. See also Moo, *The Letters to the Colossians and to Philemon*, 146. This means that “reconcile” here means more something like “pacify.” This pacification is what is meant by “making peace.” See Moo, “Nature in the New Creation,” 472–73.

²⁹⁶ Though it must ignore the “under heaven,” since it would then include the heavenly principalities.

proclaimed in the Gospel, is the basis not only for the putting right of all other things, but it shows that all other things were not right *because* of human sin. The undoing of the curse in Genesis 3 (which was in place because of man’s headship as vice–regent over creation) by the new Adam also removes the covenantal curses, as Christ is also the true Israel.

Letters

This section will look at two passages from the remaining letters in the NT.

Hebrews 9:11–10:4

This section of the book of Hebrews is crucial because it ties Christ’s work to the OT sacrifices, specifically the Day of Atonement, which was analyzed in the section on Leviticus 16:3–30 beginning on page 132. I will only highlight certain sections of this overall passage. The overall thrust of this passage is comparing Christ’s work to that of the old covenant, and showing that Christ’s work was superior in every way. The writer of Hebrews in verse 11, after describing the old covenantal procedures that were inadequate and could only deal with external purification, then contrasts this to Christ’s work.²⁹⁷ When Christ arrived as a high priest of the good things to come, through the great and perfect tent not made with human hands²⁹⁸ —that is, not of this creation²⁹⁹ —he entered once for all³⁰⁰ into the sanctuary, not through the blood of goats and calves,³⁰¹ but rather

²⁹⁷ William L. Lane, *Hebrews 1–8*, WBC (Nashville: Thomas Nelson, 1991), 233–34.

²⁹⁸ χειροποίητος is always used as the antithesis of what God’s hands make. See Eduard Lohse, “χείρ κτλ.,” *TDNT* 9:436.

²⁹⁹ The use of κτίσις here is different than in Rom 8 and Col 1. Here it is contrasting to the old covenant from the heavenly sphere. See BDAG, 573; Silva, *NIDNTTE* 2:765. This is more in line with the comparisons that were seen in 1 Cor 15:42–49. Here κτίσις probably does have a slightly negative connotation. See Foerster, *TDNT* 3:1021; Petzke, *EDNT* 2:325.

³⁰⁰ ἐφάπαξ excludes both the necessity and the possibility of repetition. See Gustav Stählin, “ἄπαξ, ἐφάπαξ,” *TDNT* 1:383. The endless repetition of animal sacrifice in the old covenant did not remove sin; it only purified externally. See Werner Foerster, “ἱερός κτλ.,” *TDNT* 3:278; John Chrysostom, *Hom. Heb.* 17.5 (*NPNF*¹ 14:448).

³⁰¹ τράγων καὶ μόσχων is a generic plural. See David L. Allen, *Hebrews*, NAC 35 (Nashville: Broadman Press, 2010), 471; F. F. Bruce, *The Epistle to the Hebrews*, NICNT (Grand Rapids, Michigan:

through his own blood, obtaining and eternal redemption.³⁰² The author has already said that the old covenant sacrifice itself was unable to purge sin (9:9). Now he is also contrasting between the passive sacrifice of the animals and the active obedience of Christ (9:13).³⁰³ Here the writer is making many comparisons, and showing that in the most important sense, the two sacrifices were categorically different.³⁰⁴ The author continues in verse 13 that if³⁰⁵ the blood of goats and bulls and the sprinkling of the ashes of a heifer on one having been defiled³⁰⁶ sanctify the cleansing³⁰⁷ of the flesh,³⁰⁸ how much more will

William B. Eerdmans, 1990), 213. The author is not concerned with the cultic minutiae, but with the principle of the old covenant sacrifice itself. See Paul Ellingworth, *The Epistle to the Hebrews: A Commentary on the Greek Text*, NIGTC (Grand Rapids: William B. Eerdmans, 1993), 452; O. Michel, “μόσχος,” *TDNT* 4:761. But this is clearly linked to the bull in Lev 16:6. See Moisés Silva, “λυτρώω,” *NIDNTE* 3:185; *EDNT*, s.v. “μόσχος.” For an analysis of the connections between this passage and the Day of Atonement in Lev 16 and Isa 1, see Justin H. Duff, “The Blood of Goats and Calves...and Bulls? An Allusion to Isaiah 1:11 LXX in Hebrews 10:4,” *JBL* 137, no. 3 (2018): 765–83.

³⁰² λύτρωσις here is not referring to a ransom, but is similar to the redemption of Israel by God’s grace in Ps 110:9 and 129:7. It is used in the same way here as σωτηρία. See Friedrich Büchsel, “λύτρωσις,” *TDNT* 4:351. This saving event surpasses all that came before it, because it also involves the redemption of the transgressions under the old covenant. See Staab, *Pauluskommentare aus der Griechischen Kirche*, 467; K. Kertelge, “λύτρον,” *EDNT* 2:364–66.

³⁰³ Lane, *Hebrews 1–8*, 238.

³⁰⁴ Even the language of the comparison between the blood of Jesus and the blood of the animals is metaphorical. See Johannes Behn, “αἷμα, αἱματεχυσία,” *TDNT* 1:175. The blood of the animals was inefficacious. See John Calvin, *Commentaries on the Epistle to the Hebrews*, trans. John Owen (Grand Rapids: William B. Eerdmans, 1949), 201.

³⁰⁵ εἰ with an unaugmented tense introduces a first class conditional. Therefore the truth of this statement is assumed. See BDF §372.1; Wallace, *Greek Grammar Beyond the Basics*, 690. The author is therefore assuming that his readers *know* that the old covenant could only purify outwardly.

³⁰⁶ The combination of the red heifer sacrifice for those who are defiled from Num 19 with the bull and goats shows that it is the entirety of the OT sacrificial system that were merely external and a symbolic removal of defilement. See Lane, *Hebrews 1–8*, 239; Bruce, *The Epistle to the Hebrews*, 214–17; Gareth Lee Cockerill, *The Epistle to the Hebrews*, NICNT (Grand Rapids, Michigan: William B. Eerdmans, 2012), 397; George Wesley Buchanan, *To the Hebrews: Translation, Comment, and Conclusions*, AB 36 (New York: Doubleday, 1972), 148; Ellingworth, *The Epistle to the Hebrews*, 454.

³⁰⁷ The cleansing of the flesh in the old covenant was only a shadow. See H. Thyen, “καθαρός,” *EDNT* 2:218. This is made explicit at the beginning of Heb 10.

³⁰⁸ σάρξ here is the external, physical body. The old covenant sacrifices could only make one outwardly clean. See Schweizer, *TDNT* 7:141–42; Moisés Silva, “σάρξ,” *NIDNTE* 4:260; A. Sand, “σάρξ,” *EDNT* 3:229; Spicq, *TLNT* 3:236n28. See also F. G. Untergassmair, “κοινός,” *EDNT* 2:302.

the blood of Christ, which he himself offered to God, unblemished, through the eternal Spirit, purify our conscience from the works³⁰⁹ of death to serve the living God? The author here is clearly tying Christ's redemptive work (which is the fulfillment of the shadow and type seen in Lev 16) to that of human evil works. And the fact that this purifies conscience refers back to the knowledge of right and wrong in Genesis 3! Moreover, the sacrifices of animals could only point to the true need of inward purification for the evil deeds.³¹⁰ Christ's work did what the OT sacrifices could not—purgation of conscience and removal of sin.³¹¹

The author continues in verses 19–22 that Moses took the blood of calves [and goats] with water and scarlet wool and hyssop and he sprinkled both the book itself and the people,³¹² saying, “This is the blood of the covenant which God commanded you (2pl).”³¹³ And likewise he sprinkled both the tent and also all the vessels of the priestly service with the blood, and according to the law nearly everything is cleansed with blood, and without the shedding of blood there is no forgiveness³¹⁴ of sins. This verse also clearly refers back to Leviticus 17:11,³¹⁵ which was examined in the section on **שְׁחִיטָה** of animals in

³⁰⁹ ἔργον here are the evil human deeds which exhibit moral character. See BDAG, 390.

³¹⁰ Cockerill, *The Epistle to the Hebrews*, 397.

³¹¹ Lane, *Hebrews 1–8*, 240; Bruce, *The Epistle to the Hebrews*, 216–17.

³¹² The author is probably thinking of Lev 14 and Num 19. See Lane, *Hebrews 1–8*, 244; Ellingworth, *The Epistle to the Hebrews*, 468; Donald Guthrie, *Hebrews: An Introduction and Commentary*, TNTC 15 (Downers Grove, IL: IVP Academic, 1983), 195. The differences here from the Day of Atonement in Lev 16 are probably because in the author's mind, all the yearly sacrifices are bound up in Day of Atonement. Allen, *Hebrews*, 483.

³¹³ This is clearly linked to Matt 26:28, which also includes ἄφεσις from v. 22.

³¹⁴ ἄφεσις occurs 17x in the NT, referring to the divine forgiveness of sins. See H. Leroy, “ἀφίημι,” *EDNT* 1:181–83. The only time it does not refer to forgiveness is in Luke 4:18 where it is quoting the LXX. All other instances refer to Christ's work. See Moisés Silva, “ἀφίημι,” *NIDNTTE* 1:448. It is also usually found with ἁμαρτιῶν, either explicitly or elliptically, showing that the forgiveness is tied to sin. See Rudolf Bultmann, “ἀφίημι κτλ.,” *TDNT* 1:511. Here it covers both the objective and subjective benefits of Christ's blood for the believer. See Lane, *Hebrews 1–8*, 246–47.

³¹⁵ Moisés Silva, “ἀίμα,” *NIDNTTE* 1:169; Guthrie, *Hebrews*, 197.

the Torah beginning on page 79.³¹⁶ This is important because it also shows how the use of **שֶׁנֶפֶשׁ** there in Leviticus 17 is here clarified that the blood and life of the animal was only a shadow and type, and unable to truly be substituted for human life.³¹⁷ Forgiveness is tied to satisfaction; animal sacrifice was not sufficient for this satisfaction.³¹⁸

The author then continues in verse 25ff, that in contrast to the old covenant, Christ did not offer himself often, as the high priest enters³¹⁹ the holy place each year with another's³²⁰ blood, since³²¹ it would have then been necessary for him to suffer repeatedly from the foundation of the world; but now he has been made manifest once at the completion of the ages to put away sin³²² through the sacrifice of himself. And just as men are appointed to die once and then comes judgment, thus also Christ, having been offered once to bear the sins of many,³²³ will be seen a second time without relation to sin to those waiting for him for salvation. Again, the author of Hebrews is here making clear that the OT sacrificial system was but a copy and shadow; it could cleanse ritually, but could not

³¹⁶ This verse is transitioning from the old covenant to the new. This shedding of blood for forgiveness refers to both covenants. See Ellingworth, *The Epistle to the Hebrews*, 471–72. It is linking back to Lev 17 for the old covenant, but showing that it was not a true substitution.

³¹⁷ *αἵματεκχυσία* means the shedding of blood in the sacrificial system. This is necessary for *ἄφεσις*. However, it could not be actualized in the OT system. See Behn, *TDNT* 1:176–77.

³¹⁸ Bavinck, *Reformed Dogmatics*, 3:372, 76; Allen, *Hebrews*, 484.

³¹⁹ The present of *εἰσέρχομαι* either means that it was repeated, or it is a gnomic present. See Ellingworth, *The Epistle to the Hebrews*, 482.

³²⁰ The use of *ἄλλότριος* here is instructive. It is not simply that it is another's blood, but that it is strange or foreign blood to the one offering it. This is how it is used in John 10:5 and Heb 11:9. See BDAG, 47; Friedrich Büchsel, “*ἄλλότριος*,” *TDNT* 1:265; Moisés Silva, “*ἄλλος*,” *NIDNTE* 1:254; Cockerill, *The Epistle to the Hebrews*, 421. It is used in the LXX to translate **נְכַרִּי** in Gen 31:15 and **נְכַרִּי** in Gen 35:2 when speaking of foreign gods.

³²¹ *ἐπεὶ* here introduces a second class condition, contrary to reality. See Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 887, 920.

³²² The putting away of sin here is tied to the death that is required of men in the following verse. The judgment on sin is explicitly linked to humans.

³²³ *πολύς* here is to contrast between the one sacrifice of Christ that benefits the many. See Ellingworth, *The Epistle to the Hebrews*, 487.

provide access to God.³²⁴ Only in Christ was sin decisively dealt with.³²⁵

The author of Hebrews then really drives this home starting in chapter 10. For the law has but a shadow of the true things to come, and not the form³²⁶ of the things, and is not able, by the same yearly sacrifices offered perpetually, to make perfect³²⁷ those who draw near. Otherwise,³²⁸ would they not have ceased to be offered, since the worshippers, having once been cleansed of sin, would have no consciousness of sins? But yet in these (sacrifices), there is a reminder of sins every year.³²⁹ Since the old covenant was a shadow and not the true form, the sacrifices could not effect atonement and forgiveness of sins. They were meant to be a constant reminder of human sinfulness and the need to true removal.³³⁰ The law was a foreshadowing of Christ's work.³³¹

Verse 4 is the clincher—for it is impossible³³² for the blood of bulls and goats to

³²⁴ Lane, *Hebrews 1–8*, 252; Allen, *Hebrews*, 489; Theodoret of Cyr, *Interpretation of the Letter to the Hebrews* 10 (PG 82:748).

³²⁵ Bruce, *The Epistle to the Hebrews*, 230.

³²⁶ Kuhli notes that εἰκῶν was undergoing change in Hellenistic Greek. Normally σκιά and εἰκῶν were used synonymously, referring to appearance. But here εἰκῶν is referring to the thing itself. See H. Kuhli, “εἰκῶν,” *EDNT* 2:388.

³²⁷ The use of τελειῶ here follows the LXX usage, where it means to make someone in the position able to stand before God. See Gerhard Dellling, “τελειῶ,” *TDNT* 8:82.

³²⁸ ἐπεὶ here introduces a contrary to fact clause. See BDF §360.2; Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 1026.

³²⁹ No matter how many times the shadow is repeated, it is still a shadow and not the real thing. See Allen, *Hebrews*, 492–93. Only in the new covenant is there no remembrance anymore. See Bruce, *The Epistle to the Hebrews*, 237.

³³⁰ Bruce, *The Epistle to the Hebrews*, 236; Cockerill, *The Epistle to the Hebrews*, 429; Siegfried Schulz, “σκιά,” *TDNT* 7:398; Moisés Silva, “σκιά,” *NIDNTTE* 4:311; O. Hofius, “σκιά,” *EDNT* 3:252–54; H. Hübner, “τελειῶ,” *EDNT* 3:344–45; Johannes Behm, “ἀνάμνησις, ὑπόμνησις,” *TDNT* 1:348–49; H. Patsch, “ἀνάμνησις,” *EDNT* 1:85–86.

³³¹ Lane, *Hebrews 1–8*, 260; Bruce, *The Epistle to the Hebrews*, 235; Cockerill, *The Epistle to the Hebrews*, 428–30.

³³² ἀδύνατον here refers back to the οὐδέποτε δύναται in verse 1. See Lane, *Hebrews 1–8*, 261. See also G. Friedrich, “ἀδύνατος,” *EDNT* 1:33.

take away³³³ sins. Due to the nature of the old covenant system as a shadow and type, there is no relation between the blood of animals and the removal of human sins.³³⁴ The OT sacrifices could only make one ceremonially clean, but they were ineffective against sin because they contained nothing more than animal blood. The blood of animals cannot purge the human heart of disobedience.³³⁵

This important and instructive passage from the book of Hebrews sheds light on much of what was seen in the previous two chapters. Yes, there is similarity between humans and animals as they are both *נִפְשׁ חַיָּה*. There is enough similarity that animals could be used in sacrifices to represent in some way the life of the human in substitution. But as is shown here, this was merely a foreshadowing and type. The animal could never truly represent humans, and the blood of animals cannot truly substitute for human life.³³⁶ Therefore the life that is in the blood in Leviticus 17:11 has both similarity and difference. It is so different that Christ had to come as a man to substitute for sinful humans, since animals are unable to do this.³³⁷ Therefore the theme continues—between humans and animals there is similarity and yet profound difference.

³³³ The use of *ἀφαορέω* here refers back to this constant problem throughout the OT, as seen in Exod 34:7; Num 21:7; Josh 5:9; Jer 11:5.

³³⁴ Calvin, *Commentaries on the Epistle to the Hebrews*, 224; Cockerill, *The Epistle to the Hebrews*, 432; Guthrie, *Hebrews*, 204–5. Allen also rightly notes that there is no relation between man and animals that would allow for the blood of animals to atone for humans! See Allen, *Hebrews*, 494.

³³⁵ Bruce, *The Epistle to the Hebrews*, 238; Ellingworth, *The Epistle to the Hebrews*, 498; Cockerill, *The Epistle to the Hebrews*, 432–33; Buchanan, *To the Hebrews*, 164; Amy L. B. Peeler, “The Eschatological Son: Christological Anthropology in Hebrews,” in *Anthropology and New Testament Theology*, ed. Jason Maston and Benjamin E. Reynolds (London: Bloomsbury, 2018), 171.

³³⁶ Contra Sherwood who thinks that the point of the sacrifice was to break down barriers between humans and animals. See Yvonne Sherwood, “Curring up Life: Sacrifice as a Device for Clarifying—and Tormenting—Fundamental Distinctions between Human, Animal, and Divine,” in *The Bible and Posthumanism*, ed. Jennifer L. Koosed, *Semeia Studies* 74 (Atlanta: Society of Biblical Literature, 2014), 290–91.

³³⁷ This also refers back to Gen 2 where the animals were not suitable for man.

2 Peter 2:12 (Jude 10)

In this verse in Peter's second letter, which has shared material in Jude 10, Peter describes the destiny of false teachers in terms of the destiny of wild animals. Though most commentators view that Jude was primary,³³⁸ Peter's application contains more import to the content of my thesis and therefore will be dealt with in more detail.

Peter here is referring to false teachers, and what their end outcome will be. He says that these, like irrational living creatures, having been born in accordance with nature for capture and destruction, blaspheming in things that they do not know, will be destroyed³³⁹ in their destruction. The parallel passage in Jude 10 is similar, that these blaspheme in what they do not know, just as irrational animals understand instinctively, and that they will be destroyed in these things. These animals³⁴⁰ are called irrational, or unreasoning.³⁴¹ This was a common understanding of animals not only in Greek thought,

³³⁸ Richard J. Bauckham, *Jude, 2 Peter*, WBC (Waco, TX: Word Books, 1983), 141–43; Gene L. Green, *Jude & 2 Peter*, BECNT (Grand Rapids: Baker Academic, 2008), 159–61; Peter H. Davids, *The Letters of 2 Peter and Jude*, PNTC (Grand Rapids: William B. Eerdmans, 2006), 136–42. Green thinks that both Jude and Peter used a common source. See Michael Green, *2 Peter and Jude: An Introduction and Commentary*, 2nd ed., TNTC 18 (Downers Grove, IL: IVP Academic, 1987), 61.

³³⁹ In some manuscripts *καὶ φθαρῆσονται* is replaced with *καταφθείρω*. See *NA*²⁸, 711. This word is used in Lev 26:39 LXX to refer to punishment from sin. Davids notes that in Hellenistic Greek, *κατα*-prefix verbs are preferred, and so the copyist probably wrote a more familiar word when seeing the *καί*. See Peter H. Davids, *2 Peter and Jude: A Handbook on the Greek Text*, BHGNT (Waco, TX: Baylor University Press, 2011), 79.

³⁴⁰ *ζῷον* is never used in the NT to refer to humans. Always means a wild or domesticated animal. See BDAG, 431; L&N 4.2; G. Petzke, “*ζῷον*,” *EDNT* 2:109. In Gen 1:24, the ptc of *ζάω* is used for the animals. In Greek literature, *ζῷον* could be used for humans or animals, but was always distinguished by either *ἄλογα ζῷα* for animals and *λογικά ζῷα* for humans. See Rudolf Bultmann, “*ζῷον*,” *TDNT* 2:873.

³⁴¹ *ἄλογος* both here and in Jude 10 refers to the lack of reasoning capacity in non-human animals. See BDAG, 48; Danker, *The Concise Greek–English Lexicon of the New Testament*, 18; L&N 30.12. Kittel notes that in Greek literature, the phrase *ζῷα ἄλογα* could mean either irrationality, or inability to speak, and that it is difficult to determine which is in view here. See Gerhard Kittel, “*ἄλογος*,” *TDNT* 4:141. However, the focus here, as noted by the comparison to *ἄγνοεω*, is on their lack of a rational nature. This is how Jewish literature and Philo use this term, especially in comparison to humans, who *do* have a rational nature. See Moisés Silva, “*λόγος*,” *NIDNTTE* 3:156–59. The fathers often referred to this *ζῷα ἄλογα* as more than just intellect, but the lack of ability to make sense of the world and make choices with respect to God. See Clark, “The Fathers and the Animals,” 68.

but also in the early church.³⁴² This lack of rationality in animals is compared to the lack of knowledge of these false teachers.³⁴³ These animals are also by nature³⁴⁴ born³⁴⁵ for capture³⁴⁶ and destruction, and in a similar way, the false teachers will be destroyed³⁴⁷ in their³⁴⁸ destruction. There is a play on words here with ἄλογος of the animals and the ἄγνοέω of the people, and then that they both will receive φθορά.³⁴⁹ The animals are this

³⁴² Terrance Callan, “Comparison of Humans to Animals in 2 Peter 2,10b–22,” *Biblica* 1, 2009, 102; Irenaeus, *Haer.* 4.37.4 (*ANF* 1:519); Gregory of Nyssa, *On the Making of Man* 8.4 (*NPNF*² 5:391); Gregory of Nyssa, *Against Eunomius* 7.1 (*NPNF*² 5:194); Augustine, *Gen. litt.* 11.29.37; Augustine, *Civ.* 1.20 (*NPNF*¹ 2:14–15); Thomas Aquinas, *Summa Theologia* I–II.12.5; Kris Hiuser, *Animals, Theology and the Incarnation* (London: SCM Research, 2017), 69; Green, *Jude & 2 Peter*, 275; John Calvin, *Commentaries on the Catholic Epistles*, trans. John Owen (Grand Rapids: William B. Eerdmans, 1948), 468. The difference between rationality and irrationality was the distinction between man and animals.

³⁴³ ἄγνοεω here is paralleled to ἄλογος, with the connotation here of a lack of capacity to understand. See BDAG, 13; L&N 32.7; T. Holtz, “φθείρω,” *EDNT* 3:422–23. This word is used in Mark 9:22//Luke 9:45 where the disciples did not understand Jesus’s words about his own death.

³⁴⁴ φυσικός here and in Jude 10 is used to show that the natural destiny of these animals is to be caught (either by predators or humans). This is the very order of things. See BDAG, 1069; Danker, *The Concise Greek–English Lexicon of the New Testament*, 378; *EDNT*, s.v. “φυσικός.”

³⁴⁵ This is the only place in the NT that γεννάω is used for animal offspring. See BDAG, 194; Danker, *The Concise Greek–English Lexicon of the New Testament*, 78.

³⁴⁶ This is the only place that ἄλωσις is used in the NT, but typically means capture for food. See BDAG, 49; *EDNT*, s.v. “ἄλωσις.” The use of both ἄλωσις and φθορά means “captured to be killed,” showing purpose. See Davids, *2 Peter and Jude*, 78. This is also a common thread of the nature of wild animals in Greek philosophical thought. See Bauckham, *Jude, 2 Peter*, 263; Green, *Jude & 2 Peter*, 275–76.

³⁴⁷ φθείρω means to inflict punishment by destroying. See BDAG, 1054. It is used for this sense in punishment also in 1 Cor 3:17b and Jer 13:9 LXX.

³⁴⁸ Bauckham thinks that ἀπτῶν here is referring back to earlier in this chapter, that the false teachers will have the same destruction as rebellious angels. See Bauckham, *Jude, 2 Peter*, 263–64. However, very few follow him in this. Green thinks that the ἀπτῶν refers to the animals, that the false teachers will share in the destruction as the beasts. See Green, *Jude & 2 Peter*, 276. Schreiner does agree about ἀπτῶν, but not with the timing. Here Peter is thinking of the final judgment for the false teachers. Therefore the destinies of the animals and false teachers are similar, but not the same. The animals will not be judged. See Thomas R. Schreiner, *1, 2 Peter; Jude*, NAC 37 (Nashville: Broadman & Holman, 2003), 350. See also Green, *2 Peter and Jude*, 120; Davids, *2 Peter and Jude*, 78.

³⁴⁹ φθορά is used twice in 2 Pet 2:12 and with two different meanings. For the animals, it is used similar to what was seen in Rom 8:21 and 1 Cor 15:42 having to do with decay and the breakdown of organic matter. See BDAG, 1055; Danker, *The Concise Greek–English Lexicon of the New Testament*, 372; L&N 20.38. The second usage for the false teachers has to do with total destruction in punishment, as it is used in Gal 6:8. See BDAG, 1055; Harder, *TDNT* 9:102–3. It is not that animals will be judged, but noting that both are destroyed. See Schreiner, *1, 2 Peter; Jude*, 350. This language of judgment is also in 2 Pet 3:6 in speaking of the final judgment as a cosmic event. See Bauckham, *Jude, 2 Peter*, 298–99. Moo

way by nature, but the false teachers lack reason and will be destroyed because of a moral inability.³⁵⁰ Since they are being led by desires, instead of reason, they are acting just like irrational animals.³⁵¹ In Jude 10, the comparison is more direct, that the false teachers do these things by instinct.³⁵² Also in Jude 10, the focus is on the false teachers immoral behavior, and in 2 Peter the focus is on their final destruction.³⁵³

In this passage, Peter is showing again that there similarities and differences between humans and animals. Animals are portrayed as unreasoning,³⁵⁴ moreover, sinful human beings who follow their evil desires are compared similarly. Peter is clear there that the animals are not acting in an evil way; instead, they live their lives “by instinct.”³⁵⁵

Peter does, however, state that when humans reject truth and embrace sinful desires, as

who thinks that this imagery is not literal destruction, but merely judgment. See Moo, “Eschatology and Environmental Ethics,” 34.

³⁵⁰ Green, *Jude & 2 Peter*, 276–77; W. Schmithals, “ἀγνοέω,” *EDNT* 1:20.

³⁵¹ Schreiner, *1, 2 Peter; Jude*, 349.

³⁵² Helmut Köster, “φύσις κτλ.,” *TDNT* 9:275–76; *EDNT*, s.v. “φυσικῶς.” Calling someone ignorant and that they blaspheme and act irrationally were all common in this type of argumentation. See Green, *Jude & 2 Peter*, 84–85; Davids, *The Letters of 2 Peter and Jude*, 63. The use of φθορά here in Jude 10 is similar to the second usage in 2 Pet 2:12, about the eternal destruction of the false teachers. See Schreiner, *1, 2 Peter; Jude*, 461.

³⁵³ Green, *Jude & 2 Peter*, 275; Charles Bigg, *A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude*, ICC (Edinburgh: T&T Clark, 1910), 281. Jude is more explicit, that the false teachers are driven by they sexual appetites more than their reason. This is what irrational animals do! See Schreiner, *1, 2 Peter; Jude*, 461; Bauckham, *Jude, 2 Peter*, 63; Davids, *The Letters of 2 Peter and Jude*, 63; Green, *2 Peter and Jude*, 185.

³⁵⁴ This will be important when engaging with theologians in the next chapter who desire to remove any intellectual separation of kind between humans and animals. Peter here seems to disagree. This could be why the early church used this distinction, that when humans acted like animals and obeyed the desires of this world instead of the things of heaven, they were compared to animals. See Clark, “The Fathers and the Animals,” 68. For an example, see Basil, *On the Origin of Humanity* 1.19; St. Basil the Great, *On the Human Condition*, trans. Nonna Verna Harrison, Popular Patristics Series 30 (New York: St. Vladimir’s Seminary Press, 2005), 46–48; Basile de Césarée, *Sur L’Origine de L’Homme: Hom. X et XI de l’Hexaéméron*, trans. and comm., with an introd., by Alexis Mets and Michel van Esbroeck, SC 160 (Paris: Les Éditions du Cerf, 1970), 216–20; Gregory of Nyssa, *Avctorum Incertorum Vulgo Basilii Vel Gregorii Nysseni: Sermones de Creatione Hominis, Sermo de Paradiso*, ed. Hadwiga Hörner, Gregorii Nysseni Opera Supplementum (Leiden: Brill, 1972), 36–39.

³⁵⁵ Jenson extends this that rationality is a virtue, and irrationality a vice. See Robert W. Jenson, *Systematic Theology*, 2 vols. (New York: Oxford University Press, 1999), 2:146–47.

these false teachers, then the judgment that comes is (metaphorically) similar to the animals who are captured for destruction. As was seen in 1 Corinthians 15, believers will through Christ escape this decay/destruction; Peter here is saying that these false teachers, like the animals, will not.³⁵⁶

Chapter Summary

The New Testament, as expected, expands and fulfills what was seen in the previous two chapters. Just like in Genesis 9 and Exodus 21, there are passages on the special value places on human life (Matt 6, 10, 12; Luke 12–14; 1 Cor 9); like the passages in Isaiah 11, Hosea 2 and 4, and Ezekiel 34 there are NT passages on the removal of harm from animals as a covenantal curse (Mark 1); like Genesis 6–9, Jeremiah 7 and 12, and Joel 1 and 2, there are NT passages on animals that suffer due to the sin of humans (Rom 8, Col 1); like Genesis 9 and Leviticus 16, there are passages on animals as sacrifice (Heb 9–10); like Psalms 95 and 100, there are passages about animals as examples of humans (1 Cor 9 and 2 Pet 2); and like Gen 1–3, there are passages speaking of humans in the image of God (Col 1 and 1 Cor 15).

In the New Testament, everything that was seen in the previous chapters on Genesis and the Old Testament are brought to fulfillment in Christ. Though we see that animals and humans are both part of creation, we see in sharp relief that the problem of sin that is dealt with in the person and work of Christ is tied to Christ becoming incarnate as a man to suffer to human sin. This is clear in 1 Corinthians 15 where the link between Adam and Christ is explicitly tied to the eschatological hope in Christ. This is further seen in Hebrews 9 and 10 where the sacrificial system, which was in part based upon the fact that the life is in the blood, and therefore animals could substitute for humans, was shown to be but a shadow of what was to come in Christ. Animals, which were seen in Genesis 1–3 as not made like man and not suitable as man's counterpart, are unable to truly

³⁵⁶ Callan, "Comparison of Humans to Animals in 2 Peter 2,10b–22," 104–5.

substitute for man and deal with sin. They could only point forward to the Last Adam who as fully man could truly substitute for sinful humans.

It is also seen that through dealing with human sin, the effects of human sin on the rest of creation will also be dealt with. As humans are God's royal filial vice-regents over creation (Gen 1), their sin affects all those under their rule and care (Gen 6–9; Jer 7, 12; Joel 1–2). In Christ's dealing with human sin (incarnate as a man), the effects of man's sin will be dealt with (Rom 8; Col 1).

These are all biblical threads of evidence that must be taken into account when making theological conclusions about how man was made by God with the result that he is distinct from the animals. I will wait to make theological conclusions on this data until my final chapter. Before turning to these conclusions, I will look at a number of other theologians to assess how they deal (or fail to deal) with this biblical data in the next chapter.

CHAPTER 5

EVALUATING COMPETING THEORIES

In this chapter I will look at how different writers have interpreted the biblical data to draw theological conclusions about humans and non-human animals. This field is of course very wide, so I will restrict my analysis to a small number of thinkers, engaging with the wider literature in reference to these thinkers.

Joshua Moritz

The first thinker I will engage with is Joshua Moritz. Moritz has written extensively on this subject in an attempt to take both biblical studies and the wider scientific literature seriously. What makes Moritz a significant scholar in this area is that he maintains many theological positions in line with a traditional and historical consensus of the Christian church, while at the same time moving in some novel directions. He is also significant in that he writes not mainly from an ethical, but from a theological perspective.

Joshua Moritz has written a number of articles and essays on this topic, including his dissertation. He has argued for a number of positions throughout his written work, a few of which will be dealt with here.

Positive Evaluation

There are many things that are laudable in Moritz's extensive corpus of written work. His overall goal is to do theology with an eye toward engaging science, specifically in the field of biology and neuroscience.¹ He has extensive citations to scientific literature

¹ Joshua M. Moritz, "Natures, Human Nature, Genes and Souls: Reclaiming Theological Anthropology Through Biological Structuralism," *Dialog: A Journal of Theology* 46, no. 3 (2007): 264.

and seeks to engage this literature honestly, with integration into theology.² This is a worthwhile effort, and one that seeks to understand “all truth as God’s truth.” I will not engage with his interaction and application of the scientific literature in detail, but only as he uses it in conversation with specific biblical texts.

Moreover, Moritz is also to be commended for his insistence on holding to the biblical text. He pushes back not only against the excesses of historical criticism,³ but also against those who want to simply re-read the creation texts in an allegorical manner. He has many places where he deals directly the text at an exegetical level.⁴ Even if one accepts multiple authors in Genesis, writes Moritz, one can still engage with the editorial and canonical result, trusting in God in the result.⁵

Along this vein, he rightly maintains the historical view that the image of God is to be restricted to man alone. This is something that has been rejected many times in

² This is something that also can be seen in Celia Deane-Drummond, *The Wisdom of the Liminal: Evolution and Other Animals in Human Becoming* (Grand Rapids: William B. Eerdmans, 2014), 54–193.

³ Joshua M. Moritz, “Why Theologians Should Take Biblical Studies Seriously, but Not Too Seriously,” *Dialog* 52, no. 3 (2013): 172.

⁴ Joshua M. Moritz, “Evolution, the End of Human Uniqueness, and the Election of the *Imago Dei*,” *Theology and Science* 9, no. 3 (2011): 307–39; Moritz, “God’s Creation Through Evolution and the Language of Scripture,” *Theology and Science* 11, no. 1 (2013): 1–7.

⁵ Moritz, “Why Theologians Should Take Biblical Studies Seriously, but Not Too Seriously,” 174; Moritz, “The Hermeneutics of Science and Scripture and Emergent Levels of Meaning,” *Theology and Science* 12, no. 1 (2014): 3. He also seems to hold to a version of *sensus plenior* (while not using that phrase), stating that God can have multiple “emergent layers of meaning” that are only discovered at later times. See Moritz, “The Hermeneutics of Science and Scripture and Emergent Levels of Meaning,” 4–5. He uses this to say that some meanings could not have been understood until better scientific knowledge of evolution was discovered.

recent years,⁶ as evolutionary science puts pressure on theological development.⁷ Moritz rightly sees this movement as something that cannot be defended biblically or historically.⁸ This emphasis is to be applauded in Moritz.

Critical Engagement

Though there is much to applaud in Moritz's work, there are also a number of emphases that he makes that I view as departing from the biblical witness that has been shown in the previous three chapters.

⁶ Kris Hiuser, *Animals, Theology and the Incarnation* (London: SCM Research, 2017), 79; Celia Deane-Drummond, "God's Image and Likeness in Humans and Other Animals: Performative Soul-Making and Graced Nature," *Zygon* 47, no. 4 (December 2012): 934–48; Deane-Drummond, *The Wisdom of the Liminal*; Charles Camosy, "Other Animals as Persons? A Roman Catholic Inquiry," in *Animals as Religious Subjects: Transdisciplinary Perspectives*, ed. Celia Deane-Drummond, David L. Clough, and Rebecca Artinian-Kaiser (London: T&T Clark, 2013), 270–71; Denis Edwards, "Humans, Chimps, and Bonobos: Toward an Inclusive View of the Human as Bearing the Image of God," in *Turning to the Heavens and the Earth: Theological Reflections on a Cosmological Conversion: Essays in Honor of Elizabeth A. Johnson*, ed. Julia Brumbaugh and Natalia Imperatori-Lee (Collegeville, MN: Liturgical Press, 2016), 8, 24; James Rachels, *Created from Animals: The Moral Implications of Darwinsim* (Oxford: Oxford University Press, 1990), 127–28; Oliver Putz, "Moral Apes, Human Uniqueness, and the Image of God," *Zygon* 44, no. 3 (September 2009): 613; David L. Clough, *On Animals: Systematic Theology*, vol. 1 (London: T&T Clark, 2012), 102–3. Van Urk-Coster argues that the image should be restricted to humans, but includes in this definition extinct hominins. See Eva van Urk-Coster, "Created in the Image of God: Both Human and Non-Human Animals?" *Theology and Science* 19, no. 4 (2 October 2021): 346.

⁷ Hans Madueme, "The Theological Problem with Evolution," *Zygon* 56, no. 2 (2021): 493.

⁸ Joshua M. Moritz, "Evolutionary Biology and Theological Anthropology," in *The Ashgate Research Companion to Theological Anthropology*, ed. Joshua R. Farris and Charles Taliaferro (Burlington, VT: Ashgate, 2015), 56; Moritz, *Science and Religion: Beyond Warfare and Toward Understanding* (Winona, MN: Anselm Academic, 2016), 205; Moritz, "One *Imago Dei* and the Incarnation of the Eschatological Adam," in *Astrotheology: Science and Theology Meet Extraterrestrial Life*, ed. Ted Peters et al. (Eugene, OR: Cascade Books, 2018), 332; Moritz, "Natures, Human Nature, Genes and Souls," 277; Moritz, "Animals and the Image of God in the Bible and Beyond," *Dialog: A Journal of Theology* 48, no. 2 (2009): 138; Moritz, "Does Jesus Save the Neanderthals? Theological Perspectives on the Evolutionary Origins and Boundaries of Human Nature," *Dialog* 54, no. 1 (2015): 56; Moritz, "Made as Mirrors: Biblical and Neuroscientific Reflections on Imaging God," *ExAud* 32 (2016): 96; Moritz, "Evolution, the End of Human Uniqueness, and the Election of the *Imago Dei*," 318; Moritz, "The Search for Adam Revisited: Evolution, Biblical Literalism, and the Question of Human Uniqueness," *Theology & Science* 9, no. 4 (2011): 373; Moritz, "Deep Incarnation and the *Imago Dei*: The Cosmic Scope of the Incarnation in Light of the Messiah as the Renewed Adam," *Theology and Science* 11, no. 4 (2013): 438; Moritz, "Are Hominins Special? Human Origins as the Image and Likeness of God," *Theology and Science* 18, no. 4 (2020): 538; Moritz, "Human Uniqueness, the Other Hominids, and 'Anthropocentrism of the Gaps' in the Religion and Science Dialogue," *Zygon* 47, no. 1 (2012): 91–92; Moritz, "Animal Suffering, Evolution, and the Origins of Evil: Toward a 'Free Creatures' Defense," *Zygon* 49, no. 2 (June 2014): 369.

God and earth do the same things. This first emphasis in Moritz has to do with his exegetical engagement with the text of the first few chapters of Genesis. Moritz engages with the Hebrew of the text and bases his conclusions on his analysis. Moritz, however, makes mistakes in the Hebrew that then remove the foundation for his conclusions.⁹ His most egregious mistake has to do with his argument that the earth and God produce things with the same verbs, and therefore are said to do the same things. His argument is based on the verbs *עשה* and *יצר*. His argument is that we see God creating man by forming him (*יצר*) in Genesis 2:7, as well as elsewhere in the Bible (Isa 44:2; 49:5). God also forms (*יצר*) the animals in Genesis 2:19. He then connects this to what the earth does in Genesis 1:12 and 1:24, that the earth “forms (*יצר*)” the plants and animals.¹⁰ Moritz is indeed correct to see the connections between God making man in Genesis 2:7 and his forming the child in the womb in Isaiah 44:2, 24.¹¹ However, his link between God creating the animals and earth doing things does not hold. The verb used in Genesis 1:12 and 1:24 for the earth bringing forth vegetation and the animals is *יצא*, not *יצר*. Therefore the earth “brings forth” animals (at God’s command); it does not “form them.”¹² Therefore his argument that this shows that the earth is using the same processes (secondary processes in evolution) to bring forth the animals is unfounded.¹³ In the first

⁹ There are minor mistakes that he makes that do not affect his conclusions. For instance, in speaking of Adam naming the animals in Genesis 2, he writes “קרו, *qara*,” for the Hebrew verb קרא. See Moritz, “Animals and the Image of God in the Bible and Beyond,” 135. Other mistakes could be the typesetting by the printer. For instance, in speaking of the last part of Gen 2:15, he has “הדבעל הרמשלו” (*le’obdah uleshomrah*)” for the phrase לעבדה ולשמרה (omitting the Masoretic vowels). Likewise, most other individual words are also reversed—*סדא* for *אדם* and *רצי* for the verb *יצר*. However, in other places, the Hebrew is correct, such as לקח. See Moritz, “Evolution, the End of Human Uniqueness, and the Election of the *Imago Dei*,” 326–27. He also mis-transliterates a few things into English, see Moritz, “Are Hominins Special?” 541. These mistakes are simply due to poor proofreading, but do not affect the conclusions he makes.

¹⁰ Moritz, “God’s Creation Through Evolution and the Language of Scripture,” 4.

¹¹ Moritz, *Science and Religion*, 147.

¹² *יצר* is used of potters and artisans. An inanimate subject cannot “form” anything.

¹³ He is correct that the verb used for the trees producing fruit in 1:11 is *עשה*, which is the same verb used in 1:26 when God makes man. However, the earth (האָרֶץ) “sprouts” (דשא) vegetation in 1:11, and

chapters of Genesis, it is only God who is the subject of יצר. The earth does not יצר the animals, nor in fact does it עשה anything as he claims¹⁴—only the trees do.¹⁵ He therefore also concludes that since the way God makes animals (2:19) and the earth brings forth animals (1:24)¹⁶ was by a process, then therefore since God also makes man with the same verb (2:7), this must also be by process (hence, evolution). I will not deal with the scientific arguments for or against evolution here; I simply will point out that his argument from the Hebrew does not work, therefore the conclusion that the earth and God do the same things is wrong. Moreover, the earth is *never* said to bring forth man as it does for animals in 1:24. Therefore even if his premise were correct (which it is not), his conclusion would still not follow. It would be possible for the earth to bring forth animals as he suggests, but that would not conclude anything about humans. Only God is said to make humans in Genesis 1 and 2.¹⁷

“brings forth” (יצא) vegetation in 1:12. Does this mean that only what the trees do is a secondary process in evolution? The link that Moritz is trying to make is between Gen 2:19 and 1:24, which both include animals (and does not include עשה). Therefore trying to use עשה here does not help him.

¹⁴ Moritz, “God’s Creation Through Evolution and the Language of Scripture,” 4.

¹⁵ Other than the trees in 1:11, 12, God is the subject of עשה through 3:1. The things that God makes are: the expanse (1:6); the two great lights (1:16); the animals (1:25); humans (1:26); everything (1:31; 2:2 [2x], 3); heavens and earth (2:4); woman (2:18); the serpent (3:1). It is true that then עשה is used of humans in 2:18 for making their garments, but this is because the normal usage of עשה is used by both God and man throughout the OT. See my comparison of ברא and עשה in appendix 1, “Lexical Study of ברא in Genesis 1 and 2” in the section “Observations” starting on page 405. In this case ברא and עשה are used here to describe God creating the heavens and earth. Though ברא is only used for God, עשה is much more general. Therefore the idea that God can עשה and other entities can עשה is normal, and does not mean that they do the same thing.

¹⁶ I am correcting his mistake here; he thinks they are the same verb.

¹⁷ Moritz also says that since ברא is used for the sea monsters in 1:21 and for creating man in 1:27, that humans are not special in this sense of creating. However, the most likely argument for why ברא is used in 1:21 is to show that these sea monsters are not something in opposition to God as was common in ANE myths. Instead they are simply like all the other things—created by God. See my discussion of this point on in my section titled Day Five (Gen 1:20–23) beginning on page 30. Habel makes a similar error, saying that since God makes man with עשה in Gen 1:26, not ברא. See Norman Habel, “Playing God or Playing Earth? An Ecological Reading of Genesis 1:26–28,” in *“And God Saw that it was Good”: Essays on Creation and God in Honor of Terence E. Fretheim*, ed. Frederick J. Gaiser and Mark A. Throntveit, WWSup 5 (Saint Paul, MN: Word & World, 2006), 37–38. However, this ignores the very next verse where God does create (ברא) man and woman.

Image as election. One of Moritz’s main contributions to this field has been his novel idea that what it means to be made in the image of God is God’s historical election of humans into a vocation, in a way that is similar to God’s historic election of Israel from among the other nations of the earth. I will engage with this argument at length, because Moritz discusses it at length in much of his writing. He put forth this argument in a number of articles and essays, including a short form of his dissertation.¹⁸ He begins his argument with a thorough scientific accounting that there are no physical distinctions that can be used to distinguish humans from animals, or humans from other hominins. It is not that there are no differences, but that these differences are only one of degree, not kind.¹⁹ Moreover, there is no single feature that is only in humans and not in other animals (or extinct hominins), that humans *and only* humans have.²⁰ He says that science has given up on searching for something that sets humans apart.²¹ Instead, the boundaries are considered fuzzy.²² His main argument is not necessarily with animals, but

¹⁸ Moritz, “Human Uniqueness, the Other Hominids, and ‘Anthropocentrism of the Gaps’ in the Religion and Science Dialogue”; Moritz, “Evolutionary Biology and Theological Anthropology”; Moritz, *Science and Religion*; Moritz, “One *Imago Dei* and the Incarnation of the Eschatological Adam”; Moritz, “Natures, Human Nature, Genes and Souls”; Moritz, “Does Jesus Save the Neanderthals?”; Moritz, “Made as Mirrors”; Moritz, “Evolution, the End of Human Uniqueness, and the Election of the *Imago Dei*”; Moritz, “The Search for Adam Revisited”; Moritz, “Deep Incarnation and the *Imago Dei*”; Moritz, “Are Hominins Special?”

¹⁹ Moritz, “Evolution, the End of Human Uniqueness, and the Election of the *Imago Dei*,” 313.

²⁰ Moritz, “Evolution, the End of Human Uniqueness, and the Election of the *Imago Dei*,” 313–15; Moritz, “Does Jesus Save the Neanderthals?” 52.

²¹ Moritz, “Natures, Human Nature, Genes and Souls,” 264; Moritz, “Evolution, the End of Human Uniqueness, and the Election of the *Imago Dei*,” 315; Moritz, “Animal Suffering, Evolution, and the Origins of Evil,” 364. He does note that some people still do think along these lines, but that this is simply hoping for an “anthropocentrism of the gaps” that has not yet been found. This accounting through the paleontological record also seems to discount any sort of divine intervention. Visala presents an argument that allows for structuralism (contra Moritz), but does it from an emergent dualism. This requires divine intervention in the course of evolution such that the structures required for humans to possess the image come about. See Aku Visala, “Imago Dei, Dualism, and Evolution: A Philosophical Defense of the Structural Image of God,” *Zygon* 49, no. 1 (2014): 101–20. See also Visala, “Human Cognition and the Image of God,” in *The Christian Doctrine of Humanity: Explorations in Constructive Dogmatics*, ed. Oliver D. Crisp and Fred Sanders (Grand Rapids: Zondervan, 2018), 91–109.

²² Moritz, “Evolution, the End of Human Uniqueness, and the Election of the *Imago Dei*,” 414.

with extinct hominins. Many of the things we associate with humans, such as culture and language, existed in extinct hominins.²³ He argues that there are extinct lines of hominins that are not part of the lineage of *homo sapien* that had the same capacities as humans in terms of language and culture. Therefore what it means to be human and to be made in the image of God cannot be tied to capacities.²⁴ He concludes, therefore, that we cannot use anything physical or biological to separate humans from animals and other hominins. Moreover, since humans and animals are so alike, the image cannot *mean* anything about distinction between humans and animals.²⁵ In light of this, he still rightly concludes that the Bible does not let us extend the image of God to animals or extinct hominins.²⁶ Therefore he needs an explanation that includes humans, and humans only,²⁷ but not one that is based on anything biological (or, as we will see, metaphysical).²⁸

²³ Moritz, “Human Uniqueness, the Other Hominids, and ‘Anthropocentrism of the Gaps’ in the Religion and Science Dialogue,” 85. I will not deal with the science here, but Moritz’s argument that hominins had language stems merely from looking at brain size and the presence of the FOXP2 gene, which is known to be necessary for language formation. See Moritz, “Human Uniqueness, the Other Hominids, and ‘Anthropocentrism of the Gaps’ in the Religion and Science Dialogue,” 66, 83; Moritz, “Evolutionary Biology and Theological Anthropology,” 52–53; Moritz, “Evolution, the End of Human Uniqueness, and the Election of the *Imago Dei*,” 316–17. However, this is not only mere conjecture from a lack of evidence, but it also makes a category mistake of confusing something that is necessary with something that is sufficient. It may very well be necessary that the FOXP2 gene is necessary for language, but this does not mean that it is a sufficient condition that language *will* appear. See a similar analysis in David Fergusson, “Are We Alone? And Does It Matter?” *ThTo* 72, no. 2 (1 July 2015): 197.

²⁴ Moritz, “Are Hominins Special?” 537.

²⁵ Moritz, “Evolutionary Biology and Theological Anthropology,” 54.

²⁶ Moritz, “Human Uniqueness, the Other Hominids, and ‘Anthropocentrism of the Gaps’ in the Religion and Science Dialogue,” 91–92; Moritz, “Evolution, the End of Human Uniqueness, and the Election of the *Imago Dei*,” 318; Moritz, “Are Hominins Special?” 538.

²⁷ Moritz is also rightly concerned that if the distinction between humans and animals is back on some structural capacity, then this would lead to the exclusion of those who due to some physical reason (in their genes or chromosomes) are born without higher reasoning function or without language. See Moritz, “Does Jesus Save the Neanderthals?” 55; Moritz, “Evolution, the End of Human Uniqueness, and the Election of the *Imago Dei*,” 316; Moritz, “Made as Mirrors,” 113. I (and everyone else) agree with this concern. In this case, there is indeed some truth to his notion that being born in the lineage of *homo sapien* links us to being in the image of God. However, Moritz does not allow for the fall to influence his thinking here, because he does not link the fall to Adam or even to humans alone, as will be seen in the next section.

²⁸ In the next section I will address his arguments that animals are like humans in other ways, such as morality and having a soul. I call these “metaphysical,” but Moritz specifically links these things to

Moritz then also looks at the early chapters of Genesis to see if this matches up with what the Bible teaches. As was discussed above, he seeks a “narrative” approach interpreting Scripture, where it is read as a narrative and not influenced by what he thinks are later interpretations.²⁹ He reads Genesis as teaching not a distinction between humans and animals, but a thorough similarity and connection.³⁰ A “straightforward” reading of Genesis 1 leads to the conclusion that Adam does not differ *at all* from the beasts.³¹ Moreover, the Bible does not explicitly say that being in the image and likeness of God is tied to anything structural or a specific capacity that sets humans apart.³² There is nothing in our physicality that makes us different from animals, according to Genesis.³³ Though

biological realities, and therefore would call these “non-metaphysical.” In this section, it is enough to point out that what Moritz seeks to do is to push back on the idea that the image implies that humans are more important or valuable than other animals. See Moritz, “Evolutionary Biology and Theological Anthropology,” 52. He does not look at the passages discussed in my NT chapter in Matthew and Luke where Jesus explicitly teaches this.

²⁹ Moritz, “The Search for Adam Revisited,” 371. One fault of his approach is that he ignores a thoroughly *canonical* biblical theology, since he ignores much of what the NT says about these early chapters.

³⁰ Moritz, “God’s Creation Through Evolution and the Language of Scripture,” 6; Moritz, “One *Imago Dei* and the Incarnation of the Eschatological Adam,” 333.

³¹ Moritz, “Are Hominins Special?” 539. Much of this argument was shown to not be true above. He also tends to ignore Gen 2:7 as anything that sets man apart, instead focusing on the fact that both man and animals are נְפֹשׁ חַיִּים. When he does reference Gen 2:7, he mistakenly says that both humans and animals have the “breath of life.” See Moritz, “God’s Creation Through Evolution and the Language of Scripture,” 6; Moritz, “Made as Mirrors,” 110. He does not defend this, but probably is thinking about Gen 7:22. I deal with such incorrect interpretations in appendix 2, “Lexical Study of נְפֹשׁ חַיִּים” beginning on page 414. He also links the sacrificial system to say that if animal blood can be substituted for human blood, that this shows kinship. See Moritz, “Animals and the Image of God in the Bible and Beyond,” 137. However, as I showed in my section on Hebrews 9:11–10:4 beginning on page 262, the point was the animal blood *could never* substitute for human blood!

³² Moritz, “One *Imago Dei* and the Incarnation of the Eschatological Adam,” 332–33; Moritz, “Evolution, the End of Human Uniqueness, and the Election of the *Imago Dei*,” 318; Moritz, “Deep Incarnation and the *Imago Dei*,” 437; Moritz, “The Search for Adam Revisited,” 373. This is a very thin reading of Gen 1–2, and also ignores a Christological understanding where Christ, as the image, was *able* to be incarnate as a human *specifically because* we are made in the image and likeness of God. See Oliver Crisp, “A Christological Model of the *Imago Dei*,” in *The Ashgate Research Companion to Theological Anthropology*, ed. Joshua R. Farris and Charles Taliaferro (Burlington, VT: Ashgate, 2015), 217–29; Oliver D. Crisp, *The Word Enfleshed: Exploring the Person and Work of Christ* (Grand Rapids: Baker Academic, 2016); Thomas V. Morris, *The Logic of God Incarnate* (Eugene, OR: Wipf, Stock, 1986).

³³ Moritz, “Made as Mirrors,” 110.

he does not state it explicitly, he links the fact that both humans and animals are נִפְשׁ חַיָּה to mean that if humans have a soul, then animals must also have a soul.³⁴ This connection then makes the ontological link between humans and animals explicit.³⁵ He continues this analysis in Genesis by looking at the verb קרא for naming. He states that it does not mean dominion,³⁶ but instead personal relationship and communion.³⁷

This leads him to his argument that what it means to be made in the image and likeness of God can only be tied to *lineage*—that is, being born along the lineage of *homo sapien*.³⁸ This excludes animals and hominins, and restricts the image to humans. But since there is no capacity or biological difference (this includes things like language, rationality, culture, morality, etc.) between those born on this lineage and other animals, what is the basis for this? It is nothing other than God’s *choice* that those born along this

³⁴ Moritz, “Animals and the Image of God in the Bible and Beyond,” 135. The idea that humans have a soul is not based solely on נִפְשׁ חַיָּה. Moritz does not look at the NT in support of his claim.

³⁵ Moritz, “Animals and the Image of God in the Bible and Beyond,” 135. I have already shown, however, that the use of נִפְשׁ is more complex and requires a more thorough analysis than he provides. See my section Usage of נִפְשׁ in the Torah beginning on page 73.

³⁶ Moritz, “Animals and the Image of God in the Bible and Beyond,” 135–36. However, he does not cite the literature on this topic. For a better understanding that the naming here shows distinction that is recognized as created by God, see George W. Ramsey, “Is Name-Giving an Act of Domination in Genesis 2:23 and Elsewhere?” *Catholic Biblical Quarterly* 50 (1988): 24–35. Spanner thinks that the naming here does mean authority, but also (as will be seen similar to McLaughlin below) gives great responsibility to the humans, noting the worth of the animals. See Huw Spanner, “Tyrants, Stewards — or Just Kings?” In *Animals on the Agenda: Questions about Animals for Theology and Ethics*, ed. Andrew Linzey and Dorothy Yamamoto (Urbana: University of Illinois Press, 1998), 219. Walker-Jones notes that if naming of the animals means dominion, this is problematic for animal rights. See Arthur Walker-Jones, “Naming the Human Animal: Genesis 1–3 and Other Animals in Human Becoming,” *Zygon* 52, no. 4 (2017): 1007, 1013–15. Brett also thinks that the naming here is intimate. See Mark G. Brett, “Earthing the Human in Genesis 1–3,” in *The Earth Story in Genesis*, ed. Norman C. Habel and Shirley Wurst, *The Earth Bible 2* (Sheffield: Sheffield Academic Press, 2000), 82. See also Richard Bauckham, *Bible and Ecology: Rediscovering the Community of Creation*, Sarum Theological Lectures (Waco, TX: Baylor University Press, 2010), 23. Brett does not look at the differences in naming between Eve and the animals. Ramsey’s analysis bears more fruit.

³⁷ This is something also noted by Walker-Jones. “The two creation stories in Genesis 1–3 consider a relationship with other species part of the image of God in humanity and that their root metaphor for that relationship is kinship or family,” Walker-Jones, “Naming the Human Animal,” 1006. See also Walker-Jones, “Naming the Human Animal,” 1025.

³⁸ Moritz, “Does Jesus Save the Neanderthals?” 56.

lineage are said to be in the image and likeness of God.³⁹ This is similar, therefore, to God's choice of Abraham and God's choice of Israel. There was nothing physically or metaphysically different about Abraham or Israel to set them apart from the other nations; it was only God's free, sovereign choice that distinguished them.⁴⁰ This means that being in the image and likeness does not have anything to do with humans being superior to the animals, just like God's choice of Abraham and Israel was not because they were better or superior to the other nations.⁴¹ Moreover, since being made in the image and likeness of God has to do solely with lineage, the image has not been (indeed, *could not* have been) lost or diminished or tarnished through sin,⁴² and is not in danger if similar capacities that humans have are found in non-humans.⁴³ The application of his argument is that just as Abraham was meant to be a blessing to the nations, what it means for humans to be chosen as the image and likeness of God is that humans are priests, that we are to intercede before God for the rest of creation.⁴⁴

There are many admirable things in Moritz's approach here. He seeks to be faithful to the Bible's teaching that being in the image of God is only for humans,⁴⁵ and he

³⁹ Moritz, "Evolutionary Biology and Theological Anthropology," 56.

⁴⁰ Moritz, "One *Imago Dei* and the Incarnation of the Eschatological Adam," 334; Moritz, "Natures, Human Nature, Genes and Souls," 277.

⁴¹ Moritz, *Science and Religion*, 205; Moritz, "One *Imago Dei* and the Incarnation of the Eschatological Adam," 334. The Bible is explicit about this point about Israel. However, with regard to humans, it depends on what one means by "superiority." Moritz here seems to be arguing that humans were not *chosen* by God *based upon* some superiority. This is true. However, his view does not allow for God's action in *creating* man to distinguish him (depending on your definition of "superiority").

⁴² Moritz, "The Search for Adam Revisited," 373. Meyer thinks Paul makes a similar argument in 1 Cor 11:7–12. See Nicholas A. Meyer, *Adam's Dust and Adam's Glory in the Hodayot and the Letters of Paul: Rethinking Anthropology and Theology*, NovTSup 168 (Leiden: Brill, 2016), 105.

⁴³ Moritz, "Made as Mirrors," 119.

⁴⁴ Moritz, "Evolutionary Biology and Theological Anthropology," 55; Moritz, *Science and Religion*, 205; Moritz, "Deep Incarnation and the *Imago Dei*," 438; Moritz, "Made as Mirrors," 116; Moritz, "Evolution, the End of Human Uniqueness, and the Election of the *Imago Dei*," 326; Moritz, "Are Hominins Special?" 542.

⁴⁵ This is something lacking in Cole-Turner. See Ron Cole-Turner, *The End of Adam and Eve:*

seeks to not exclude humans who lack certain capacities. He also links being made in the image and likeness of God and the garden to temple imagery and the priestly service of Adam.⁴⁶ He also does a very good job of giving an overview of what election means in the OT.⁴⁷ Moreover, he provides an introduction to the ANE background of image and likeness and its notions of royalty and priestly service.⁴⁸ He tries to tie together function and relational aspects of the image through the vocation to serve as God's representatives.⁴⁹ He is also right that it is not the fact that humans are unique that *makes* us in the image of God; it is instead the image of God which makes us unique.⁵⁰

However, his argument is not sufficient on a number of fronts. First, he implies that since election is something God does in history, that God did not *create* man as in the image and likeness of God, but merely selected him as one from several options. This

Theology and the Science of Human Origins (Pittsburgh, PA: TheologyPlus, 2016), 163–83. Moritz's notion of image as election also prevents a movement from similar necessary and sufficient capacities in animals to incorporating them into both the image and the notion of "persons." This is a problem in Putz, "Moral Apes, Human Uniqueness, and the Image of God," 614.

⁴⁶ Moritz, "Evolution, the End of Human Uniqueness, and the Election of the *Imago Dei*," 325–27. However, he does not see the covenantal nature of this priestly service, nor connect it through the covenants to Abraham and Moses. He also has an odd section in a footnote following Sailhamer, where he makes an argument that since the garden (גן) in Gen 2:15 is masc, that the 3fs suffix on the verbs work and keep (לְעַבְדָּהּ וּלְשָׁמְרָהּ) cannot refer back to the garden. See Moritz, "Evolution, the End of Human Uniqueness, and the Election of the *Imago Dei*," 338n143. It is unclear what he thinks the "it" is in this case. His argument is that they were meant to serve God, but Yahweh is also not fem. Moreover, the lexicons do not list גן as masc, but as masc or fem. See *HALOT*, 198. Block says something similar, that serving in the garden meant serving those animals in the garden. See Daniel I. Block, "To Serve and to Keep: Toward a Biblical Understanding of Humanity's Responsibility in the Face of the Biodiversity Crisis," in *Keeping God's Earth: The Global Environment in Biblical Perspective*, ed. Noah J. Toly and Daniel I. Block (Downers Grove, IL: IVP Academic, 2010), 130.

⁴⁷ Moritz, "Made as Mirrors," 113–15; Moritz, "One *Imago Dei* and the Incarnation of the Eschatological Adam," 338. However, in an attempt to distinguish the election of Abraham and Israel from the term "election" used by the reformers in discussing God's providence, he provides an inaccurate caricature of Calvin's view of election. See Moritz, "Evolution, the End of Human Uniqueness, and the Election of the *Imago Dei*," 320–21.

⁴⁸ Moritz, "One *Imago Dei* and the Incarnation of the Eschatological Adam," 336.

⁴⁹ Moritz, "Are Hominins Special?" 539–40.

⁵⁰ Moritz, *Science and Religion*, 205. However, Moritz does not allow for the possibility that these things are connected, that God *made* us unique by *making* us in the image and likeness of himself.

does not align with the first chapters of Genesis.⁵¹ It is not simply that man ended up this way, but that God planned and created man this way. It is not that man was simply chosen, but that he was *created* (ברא in Gen 2:7). While ברא is indeed used in the description of God “creating Israel,”⁵² Moritz does not discuss or acknowledge the fact that Israel is a type of corporate Adam, and that here ברא is being used *specifically to point* back to the creation of Adam.⁵³ Second, his adamant refusal to link the image with any capacities does not do justice to the fact that in order for humans to fulfill the vocation as he sees it, certain capacities are necessary.⁵⁴ Third, he equates the sufficiency of individual capacities with the necessity of multiple capacities. In his argument against any single thing that sets humans apart, he neglects the fact that it is a *combination* of things that are required for man to exist in the image and likeness of God.⁵⁵

⁵¹ While Barth does say that man was elected by the free choice by God, he does not place this in contingent history. Moreover, Barth also maintains the biblical view that man is distinguished from the animals by the breath of life, something that animals do not have. See Karl Barth, *Church Dogmatics*, ed. G. W. Bromley and T. F. Torrance, trans. G. W. Bromley et al., 4 vols. in 12 (Edinburgh: T&T Clark, 1957–1988), III/1 237; trans. of *Kirchliche Dogmatik* [in German] (Zürich: Evangelischer Verlag, 1932–1967).

⁵² Moritz, “Evolution, the End of Human Uniqueness, and the Election of the *Imago Dei*,” 327–8; Moritz, “Made as Mirrors,” 113–15.

⁵³ In his discussion of what it means for Adam to be elected, he first looks at Abraham and then applies that back to Adam. See Moritz, “Made as Mirrors,” 115; Moritz, “Evolution, the End of Human Uniqueness, and the Election of the *Imago Dei*,” 324. However, this ignores the typology that Abraham is a type of Adam, not the other way around. The implications of the fall are seen and replayed over and over again through the covenantal heads, as well as through other figures such as Jacob and Joseph. See Timothy J. Stone, “Joseph in the Likeness of Adam: Narrative Echoes of the Fall,” in *Genesis and Creation Theology*, ed. Nathan MacDonald, Mark E. Elliott, and Grant Macaskill (Grand Rapids: William B. Eerdmans, 2012), 62–73.

⁵⁴ This is a point made by De Smedt and De Cruz, that we cannot think about either relationships or election to vocation without the capacities to engage in them. See Johan De Smedt and Helen De Cruz, “The *Imago Dei* as a Work in Progress: A Perspective from Paleoanthropology,” *Zygon* 49, no. 1 (2014): 140. See also Van Urk-Coster, “Created in the Image of God,” 357. This is something that he does mention in later writings. See Moritz, “Are Hominins Special?” 543–44. However, he still ignores the sonship aspect of the divine image and what this would mean for capacities and structures in man.

⁵⁵ This is something he seems to acknowledge in his later writings. See Moritz, “Evolutionary Biology and Theological Anthropology,” 54–55; Moritz, “Made as Mirrors,” 106. He has an interesting argument that all the capacities that we see in humans flow from the ability to mirror other minds and neuro simulation. This capacity might exist in animals, however in animals it is imitative, and not predictive of how other minds react. See Moritz, “Made as Mirrors,” 111–18. Interestingly, though he does not make the

Fourth, if humans were chosen simply as one option of many, and if Christ is the divine image, this would mean that God simply could have chosen another animal as being in the image, and then Christ would have simply been able to become incarnate as that animal.⁵⁶ Even a cursory reading of the NT does not hint at this option. Instead, Christ has been the image from eternity, and death and resurrection were planned from eternity⁵⁷—which would mean also that his incarnation *as a man* was planned from eternity.⁵⁸ If an animal species would have to fulfill the role and vocation of priest king for humans, it would go against the many OT passages that I worked through that show that animals *rely* on humans for food and safety. Moreover, this ignores what would be required for the second person of the trinity to be able to hypostatically be united to a nature. God the Son could not have become incarnate as a man if man had not first been made in the image of God.⁵⁹ Fifth, in the election of Abraham, he sees a “universal and inclusivistic” tendency toward salvation.⁶⁰ This means that when he sees humans elected

connection, something similar can be found in Aquinas. See Thomas Aquinas, *Summa Theologia* 1.78.4. Moritz writes that the other capacities that we think of as necessarily for humans to fulfill their vocation, such as language and morality, stem from this ability to mirror and predict other minds. Therefore without this mirroring capability, humans would not have the capacities to fulfill the *imago dei*. See Moritz, “Made as Mirrors,” 96, 103–6. However, he still does not think these are *sufficient*, merely that they are necessary. He thinks it might have existed in hominins (but there is no evidence for this supposition), and therefore not sufficient for humans. This may be true, but he also does not address whether these combinations of necessary conditions exist in any other animal or extinct hominin. This readiness to correct his earlier views is admirable, as well as his advice that we should not wed ourselves too closely to any one scientific theory since they change. See Moritz, “The Search for Adam Revisited,” 377n41.

⁵⁶ This is also rejected in Fergusson, “Are We Alone?” 203.

⁵⁷ Marc Cortez, *ReSourcing Theological Anthropology: A Constructive Account of Humanity in the Light of Christ* (Grand Rapids: Zondervan, 2017), 129.

⁵⁸ Irenaeus links this chronology explicitly, arguing that man was imaged after the incarnate Christ. See Irenaeus, *Haer.* 5.16.2 (*ANF* 1:544); Peter C. Bouteneff, *Beginnings: Ancient Christian Readings of the Biblical Narratives* (Grand Rapids: Baker Academic, 2008), 83.

⁵⁹ Jessica Joustra, “An Embodied Imago Dei,” *Journal of Reformed Theology* 11, no. 1-2 (2017): 16.

⁶⁰ Moritz, “One *Imago Dei* and the Incarnation of the Eschatological Adam,” 335; Moritz, “Evolution, the End of Human Uniqueness, and the Election of the *Imago Dei*,” 321–22; Moritz, “Are Hominins Special?” 541.

from among the animals, this includes the universalistic salvation of all creatures.⁶¹ I will also discuss this in part in a later section, but his reading of the OT here is also very thin. Not only is this not the case in the NT, but even in the OT Abraham's election did not imply universalistic application to all nations.⁶²

Sixth, in his notion that vocation is central to the image, specifically vocation to represent and defend non-human creation, he then contends through second temple concepts of Messianic expectation, that the same vocation is what Christ came to do in his incarnation.⁶³ This ignores the entire unfolding of redemptive history and the outworking of the covenants as fulfilled in Christ.⁶⁴ It also ignores the Adam–Israel typology that links the temple and priestly imagery in the garden with what is shown in the Mosaic covenant, as well as the link between Adam being called God's son (Gen 5:1–3) and Israel as God's Son (Exod 4:22; Hos 11:1). The link between Christ and the rest of humanity (through the image) is sonship.⁶⁵ All the moral commands to humans are because of this

⁶¹ Moritz, "One *Imago Dei* and the Incarnation of the Eschatological Adam," 343–44.

⁶² He writes that just as the election of Israel did not mean the rejection of other nations, God's election of humans does not mean a rejection of animals. The other nations are to Israel as the animals are to Adam. See Moritz, "Evolution, the End of Human Uniqueness, and the Election of the *Imago Dei*," 325. He also states that election does not have to do with salvation. See Moritz, "Evolution, the End of Human Uniqueness, and the Election of the *Imago Dei*," 321. However, he does not explain what this means. This is a statement that would need more fleshing out. He also ignores the way the covenants fit together and how the new covenant fulfills the blessing to the nations in Christ. His view of the distinction between the new and old covenants is unknown.

⁶³ Moritz, "Deep Incarnation and the *Imago Dei*," 438; Moritz, "One *Imago Dei* and the Incarnation of the Eschatological Adam," 338. This ignores the entire rest of the OT teachings on the coming Messiah, as well as the covenantal connections from Adam all the way through to Christ.

⁶⁴ He has very long sections in many of his papers describing the election of Abraham and Israel while barely mentioning the covenants!

⁶⁵ Amy L. B. Peeler, "The Eschatological Son: Christological Anthropology in Hebrews," in *Anthropology and New Testament Theology*, ed. Jason Maston and Benjamin E. Reynolds (London: Bloomsbury, 2018), 168. See especially the excellent analysis of sonship by McDowell, who notes that in the OT Yahweh is shown to be man's closest kin, who is to act as a kinsman and the avenger of blood. This is why human life is precious to Yahweh, because humans are part of God's "clan," and therefore to kill a human is to kill a member of God's family. See Catherine L. McDowell, *The Image of God in the Garden of Eden: The Creation of Humankind in Genesis 2:5–3:24 in Light of the mīs pī pīt pī and wpt-r Rituals of Mesopotamia and Ancient Egypt* (Winona Lake, IN: Eisenbrauns, 2015), 121–33.

sonship.⁶⁶ Seventh, his argument that the Bible only notes commonality between humans and animals in Genesis 1 not only ignores Genesis 2 and 3, but also the myriad of OT texts that I dealt with in my chapters on Genesis and the OT. This thin reading ignores the rest of the canon and lacks a “whole-Bible” theology of how everything fits together.

While Moritz’s understanding of the image of God in humans as consisting of God’s election of humans is novel,⁶⁷ and it does emphasize important aspects of the first few chapters of Genesis, it ultimately fails in how to best account for the whole of the biblical data. Moritz ignores not only NT texts, but also the whole rest of the OT discussion of humans and animals.

Animals as morally culpable. Another argument made by Moritz in his writings is that animals are morally culpable, and also that sin arose in animals before humans. This argument he makes mainly through looking at Genesis 3–9 (though only at Genesis 3–9), although at times he refers to the scientific literature.⁶⁸ Moritz’s basic argument begins in Genesis 3:1 that the serpent in the garden is simply that—a serpent. It is an animal that God created. It is not Satan or anything else, but simply an animal in the garden.⁶⁹ Not only is the serpent simply another animal, but the Bible then teaches (according to Moritz) that it was an animal *who sinned first*, since the serpent is clearly

⁶⁶ Peeler, “The Eschatological Son,” 170.

⁶⁷ He does note that some others have also come to similar conclusions. See Moritz, “Made as Mirrors,” 109n82. Something similar can be found in Hauerwas and Berkman. See Stanley Hauerwas and John Berkman, “A Trinitarian Theology of the ‘Chief End’ of ‘All Flesh,’” in *Good News for Animals? Christian Approaches to Animals Well-Being*, ed. Charles Pinches and Jay B. McDaniel, Ecology and Justice (New York: Orbis Books, 1993), 70.

⁶⁸ Moritz seems convinced that animals have minds and therefore suffer. While he does acknowledge that others hold different views, he rejects them. See especially Moritz, “Animal Suffering, Evolution, and the Origins of Evil.”

⁶⁹ This view is shared by Cameron B. R. Howard, “Animal Speech as Revelation in Genesis 3 and Numbers 22,” in *Exploring Ecological Hermeneutics*, ed. Normal C. Habel and Peter Trudinger, Society of Biblical Literature Symposium Series 46 (Atlanta: Society of Biblical Literature, 2008), 23–24. Day thinks that it is not Satan, but it is also not a normal snake, since it has supernatural awareness. See John Day, *From Creation to Babel: Studies in Gen 1–11*, Library of Hebrew Bible/Old Testament Studies 592 (London: Bloomsbury, 2013), 35.

trying to mislead and deceive the humans away from God.⁷⁰ This means not only that the death and suffering of animals are not tied to humans, but also that it is now possible (and likely) that human sin was a result of animal sin (through evolutionary linkage).⁷¹

He continues this line of thought in looking at the flood narrative in Genesis 6–9. He simply states that כָּל־בְּשָׂר (‘‘all flesh’’) in Genesis 6 means both humans and animals.⁷² This means that not only are animals moral in a way like us,⁷³ but that they are capable of sin and violence and that the flood was judgment in part due to their sin.⁷⁴ He uses this as a theodicy for animal pain and suffering both now and in evolutionary

⁷⁰ Moritz, ‘‘Animals and the Image of God in the Bible and Beyond,’’ 136; Moritz, ‘‘Animal Suffering, Animal Sin, Theistic Evolution, and the Problem of Evil,’’ in *Anticipating God’s New Creation: Essays in Honor of Ted Peters*, ed. Carol R. Jacobson and Adam W. Pryor (Minneapolis: Lutheran University Press, 2015), 286–87; Moritz, ‘‘The Search for Adam Revisited,’’ 371–72; Moritz, ‘‘Animal Suffering, Evolution, and the Origins of Evil,’’ 360; Moritz, ‘‘Are Hominins Special?’’ 544.

⁷¹ Moritz, ‘‘Animal Suffering, Evolution, and the Origins of Evil,’’ 364. He also states that a ‘‘straightforward’’ reading of Gen 4 results in Adam and Eve not being the only humans since there are other people that Cain is afraid of. Therefore Genesis is telling us that there is not a single unity of the human race. See Moritz, ‘‘Are Hominins Special?’’ 545–46. Again, he does not engage with what the rest of Scripture says about this, especially Paul.

⁷² Moritz, ‘‘God’s Creation Through Evolution and the Language of Scripture,’’ 6; Moritz, ‘‘Animal Suffering, Evolution, and the Origins of Evil,’’ 361; Moritz, ‘‘Animal Suffering, Animal Sin, Theistic Evolution, and the Problem of Evil,’’ 288. Again, he does not provide proof for this. As I showed in my section on Genesis 6 and 7 beginning on page 60, it is more complicated than this. It does mean all living beings in 6:17, but in Gen 6:19, 7:21, and 8:17 it means only humans. Again, such statements require more nuance and analysis.

⁷³ Morality exists on a spectrum. See Moritz, ‘‘Animal Suffering, Evolution, and the Origins of Evil,’’ 349. The difference is merely one of degree, not of kind. See Moritz, ‘‘Animal Suffering, Evolution, and the Origins of Evil,’’ 361. See a similar argument in Simon J. de Vries, ‘‘God’s Provision for the Well-Being of Living Creatures in Genesis 9,’’ in *Literary Encounters with the Reign of God*, ed. Sharon H. Ringe and H. C. Paul Kim (New York: T&T Clark International, 2004), 100.

⁷⁴ Moritz, *Science and Religion*, 182; Moritz, ‘‘Animals and the Image of God in the Bible and Beyond,’’ 136. See also Ernst M. Conradie, ‘‘What is the Place of the Earth in God’s Economy? Doing Justice to Creation, Salvation and Consummation,’’ in *Christian Faith and the Earth: Current Paths and Emerging Horizons in Ecotheology*, ed. Ernst M. Conradie et al. (London: Bloomsbury, 2014), 79–80; Anne Gardner, ‘‘Ecojustice: A Study of Genesis 6.11–13,’’ in *The Earth Story in Genesis*, ed. Norman C. Habel and Shirley Wurst, *The Earth Bible 2* (Sheffield: Sheffield Academic Press, 2000), 120–22. Creegan goes a step further, and notes that if this is true (which she thinks it is), then the ‘‘traditional story of creation, fall, and redemption can no longer hold,’’ Nicola Hoggard Creegan, *Animal Suffering and the Problem of Evil* (Oxford: Oxford University Press, 2013), 23. See also Creegan, ‘‘The Salvation of Creatures,’’ in *God of Salvation: Soteriology in Theological Perspective*, ed. Ivor J. Davidson and Murray Rae (Burlington, VT: Ashgate, 2011), 81–86; Creegan, ‘‘Being an Animal and Being Made in the Image of God,’’ *Colloquium* 39, no. 2 (November 2007): 202.

history.⁷⁵ The covenant that God makes in Genesis 9 shows that animals are included in the moral dealings of God, and therefore participate in the covenantal blessings and curses.⁷⁶

He sees this also played out in the rest of the OT where animals are punished for killing humans,⁷⁷ as well as where animals are called to repent.⁷⁸ This also goes the other way as he thinks that killing animals outside the sacrificial system was considered murder.⁷⁹ Therefore the groaning of creation (Rom 8:22) is not due to human sin, but to

⁷⁵ Contra such thinkers as Christopher Southgate, Moritz rejects a “best world” defense for animal pain. For Southgate’s view, see Christopher Southgate, “Does God’s Care Make Any Difference? Theological Reflection on the Suffering of God’s Creatures,” in *Christian Faith and the Earth: Current Paths and Emerging Horizons in Ecotheology*, ed. Ernst M. Conradie et al. (London: Bloomsbury, 2014), 105–6. He argues at length that the traditional understanding of Darwinian evolution of natural selection is no longer the most current science. Instead, a more “pseudo-Lamarckian” understanding where animal actions in their environment instead determine (in part) their evolutionary history shows that it is animal choices themselves that bring about (in part) their evolutionary history. Predation was not “necessary,” but was a choice. Therefore animal pain and suffering is due to animals choice and animal sin. See Moritz, “Animal Suffering, Evolution, and the Origins of Evil,” 357–73; Moritz, “Animal Suffering, Animal Sin, Theistic Evolution, and the Problem of Evil,” 291; Joshua Moritz, “Evolutionary Evil and Dawkins’ Black Box: Changing the Parameters of the Problem,” in *The Evolution of Evil*, ed. Gaymon Bennett et al., RTN 8 (Göttingen: Vandenhoeck & Ruprecht, 2008), 180–82. Madueme agrees with part of this against Southgate, that if God brought about evil and suffering in the animal world simply to defeat it in the end, then this makes God the author of evil. See Madueme, “The Theological Problem with Evolution,” 483. Moritz ties this back to his argument about image as election by stating that God’s election of humans in the image is God’s response to animal sin. See Moritz, “Animal Suffering, Evolution, and the Origins of Evil,” 369. For Moritz, this means that animal sin comes first (“original sin”), and is the reason that human sin came about, and then humans (who sinned because animals sinned) are elected to bring about the incarnation and salvation for those animals. This is a very convoluted (and seemingly unnecessary) chain of events. Creegan rejects that animals have the same choice that we have, and therefore a freewill theodicy will not work. See Creegan, *Animal Suffering and the Problem of Evil*, 143.

⁷⁶ Moritz, “Animals and the Image of God in the Bible and Beyond,” 136. However, he does not track this through to the other covenants, which would be hard to substantiate since animals are specifically listed as the covenant curses!

⁷⁷ He notes Gen 9:5 and Exod 21:28. See Moritz, “Animals and the Image of God in the Bible and Beyond,” 136; Moritz, *Science and Religion*, 183. However, as I showed in my section titled Exodus 21:28–36 beginning on page 126, it is more complicated than this.

⁷⁸ He notes Jonah 3. See Moritz, “Animals and the Image of God in the Bible and Beyond,” 136; Moritz, *Science and Religion*, 183. Again, I cover this in my section on Jonah 3:4–10 and 4:11 beginning on page 180.

⁷⁹ See Moritz, “Animals and the Image of God in the Bible and Beyond,” 137. He cites Lev 17:3–4 and Isa 66:3. This is odd, because Isa 66:3 is speaking *specifically* about the sacrificial offering. It states that because the people are disobedient, God will not accept their sacrifices.

the sin of “all flesh.”⁸⁰

First, contra to what Moritz claims,⁸¹ the notion that the serpent in the garden was not simply an animal is not an idea first put forth by the early church. Instead, it is something the *Bible itself* states when pulling together all of redemptive history. The serpent is linked to Satan not only in the OT,⁸² but Paul links Genesis 3:15 to Satan in Romans 16:20,⁸³ and John calls Satan “the devil and ancient serpent” in Revelation 20:2. So the problem is that again Moritz is using only a few texts without looking at the Bible in the whole, and seeing how later Scripture interprets and sheds light on earlier revelation. Moreover, as I noted in chapter 2, there are many textual clues in Genesis 3 itself that are cluing the reader that something amiss is going on.

Second, Scripture does not teach that sin arose from animal misdemeanors.⁸⁴ As I have gone to great lengths to show in the past three chapters, sin is always tied to human actions.⁸⁵ Contra Moritz, animal suffering is portrayed all throughout the prophets as coming about because of human sin. In fact, the animals are perplexed as to their suffering! If their suffering was due to animal sin, surely they would not be so confused! Though Moritz’s desire for a theodicy of animal suffering is noble and avoids many of the

⁸⁰ Moritz, “Animal Suffering, Evolution, and the Origins of Evil,” 372.

⁸¹ Moritz, “The Search for Adam Revisited,” 376n31.

⁸² In Job 1–2, Satan does the same thing as the serpent by impugning the character of God. See Kenneth A. Matthews, *Genesis 1–11:26*, NAC 1A (Nashville: B&H, 1996), 234. Even the rabbinic tradition sees a link between the serpent and a fallen angel. See Emmanouela Grypeou and Helen Spurling, *The Book of Genesis in Late Antiquity: Encounters between Jewish and Christian Exegesis*, Jewish and Christian Perspectives Series 24 (Leiden: Brill, 2013), 47.

⁸³ Marjo C. A. Korpel and de Moor Johannes C., *Adam, Eve, and the Devil*, Hebrew Bible Monographs 65 (Sheffield: Sheffield Phoenix Press, 2014), 214. Blocher also thinks that Paul is making this connection in 2 Cor 11:3, 14. See Henri Blocher, *In the Beginning: The Opening Chapters of Genesis*, trans. David G. Preston (Downers Grove, IL: Inter-Varsity Press, 1984), 151.

⁸⁴ Madueme, “The Theological Problem with Evolution,” 485.

⁸⁵ De Vries makes a similar statement, and also ignores the fact that when animals are punished, it is because of human sin. See De Vries, “God’s Provision for the Well-Being of Living Creatures in Genesis 9,” 99–100.

pitfalls of trying to account for animals suffering prior to human sin, it is not supported by the biblical evidence.

Christ came not as man, but flesh. The last aspect of Moritz’s approach that I will deal with is not something unique to Moritz. His argument is that the defining feature of the incarnation was not that Christ came as *man*, but that Christ came as *creature*. Where others also approach this topic, I will engage with them in conversation with Moritz.⁸⁶

Moritz’s main argument here, focusing on the Gospel of John, is that the Bible says specifically that Christ became *flesh* (σάρξ), not that Christ became human (ἄνθρωπος) or man (ἄνθρωπος).⁸⁷ Therefore Christ became flesh in solidarity with all creation.⁸⁸ The application of this has to do not only with the incarnation itself, but with the application of Christ’s work. Moritz uses the familiar description by Gregory of Nazianzus, that that which is not assumed is not healed.⁸⁹ Therefore since Christ took on flesh, all flesh

⁸⁶ See for instance Richard Bauckham, “Jesus, God, and Nature in the Gospels,” in *Creation in Crisis: Christian Perspectives on Sustainability*, ed. Robert S. White (London: SPCK, 2009), 224.

⁸⁷ Moritz, “One *Imago Dei* and the Incarnation of the Eschatological Adam,” 341; Moritz, “Does Jesus Save the Neanderthals?” 57.

⁸⁸ Moritz, “Deep Incarnation and the *Imago Dei*,” 440. Moritz uses this point to emphasize that Christ’s incarnation (and death) were valid and apply to other extinct hominins (Moritz, “Deep Incarnation and the *Imago Dei*,” 436) as well as for all other extraterrestrial life that might exist (Moritz, “One *Imago Dei* and the Incarnation of the Eschatological Adam,” 343–44). Again, his reading of a “universalistic” tendency is at the fore, since God’s election of humans here is for the sake of salvation of the entire universe. This last point is in conversation with a larger discussion about whether the one incarnation of Christ is sufficient for all extraterrestrial life that might exist, or whether Christ would have to be incarnate on each world where other extraterrestrial life exists. For those who agree with Moritz that one incarnation is sufficient, see Junghyung Kim, “The ETI Hypothesis and the Scandal of Particularity,” *Theology and Science* 19, no. 4 (2021): 332–42; Alexei V. Nesteruk, “The Motive of the Incarnation in Christian Theology: Consequences for Modern Cosmology, Extraterrestrial Intelligence and a Hypothesis of Multiple Incarnations,” *Theology and Science* 16, no. 4 (2018): 462–70; David A. Wilkinson, “Why Should Theology Take SETI Seriously?” *Theology and Science* 16, no. 4 (2 October 2018): 427–38; Ted Peters, “One Incarnation or Many?” In *Astrotheology: Science and Theology Meet Extraterrestrial Life*, ed. Ted Peters et al. (Eugene, OR: Cascade Books, 2018), 271–302. For opposing views, see Andreas Losch and Andreas Krebs, “Implications for the Discovery of Extraterrestrial Life: A Theological Approach,” *Theology and Science* 13, no. 2 (2015): 230–44; Peters, “One Incarnation or Many?”; Peter M. Hess, “Multiple Incarnations of the One Christ,” in *Astrotheology: Science and Theology Meet Extraterrestrial Life*, ed. Ted Peters et al. (Eugene, OR: Cascade Books, 2018), 317–29.

⁸⁹ This argument from Gregory is something explored in much further detail by Hiuser, whom I

partake in Christ's atoning sacrifice.⁹⁰ Therefore at the most basic level, Christ as the Last Adam assumed the flesh of all biological life, not for the redemption of humanity, but for the redemption of all biological life, which is therefore saved by Christ.⁹¹ Moritz does agree that the status of man as being in the image (through his vocation as priest for the sake of non-human creation) is unique. But it means that we, as priests, are to bear healing and atoning sacrifice to non-human creation.⁹²

He expands and defends this argument from a number of places in the Bible. He points to Isaiah 11 as salvation for animals in some way.⁹³ He equates humans with animals in Hosea 2:18.⁹⁴ He agrees with Bauckham that Mark 1:13 shows a close,

will engage with in a later section of this chapter.

⁹⁰ Moritz, "One *Imago Dei* and the Incarnation of the Eschatological Adam," 342. Moritz also uses Athanasius, who states that since Christ took on flesh, we are saved by the same. See Moritz, "Deep Incarnation and the *Imago Dei*," 441. Edwards argues a similar claim from Athanasius. See Denis Edwards, "Where on Earth is God? Exploring an Ecotheological Theology of the Trinity in the Tradition of Athanasius," in *Christian Faith and the Earth: Current Paths and Emerging Horizons in Ecotheology*, ed. Ernst M. Conradie et al. (London: Bloomsbury, 2014), 24–26. However, he agrees that not everyone reads Athanasius this way, and that some think he is referring to humanity only. See Edwards, "Where on Earth is God?" 25n53. Edwards also uses imprecise language when trying to apply to the incarnation and trinity, that by becoming flesh creatures participate in the life of the Trinity; or that we cannot follow God without embracing the flesh that was embraced in the incarnation. See Edwards, "Where on Earth is God?" 28. See also Edwards, "Key Issues in Ecological Theology: Incarnation, Evolution, Communion," in *Theology and Ecology across the Disciplines: On Care for Our Common Home*, ed. Celia Deane-Drummond and Rebecca Artinian-Kaiser, Religion and the University Series 5 (London: T&T Clark, 2018), 68.

⁹¹ Moritz, "Deep Incarnation and the *Imago Dei*," 442; Moritz, "One *Imago Dei* and the Incarnation of the Eschatological Adam," 331.

⁹² Moritz, "Animals and the Image of God in the Bible and Beyond," 138; Moritz, "One *Imago Dei* and the Incarnation of the Eschatological Adam," 337.

⁹³ Moritz, "Deep Incarnation and the *Imago Dei*," 439. However, he does not define salvation here. As I dealt with in this passage in a previous chapter, the point of this passage is to show the reversal of the covenantal curses. It is also clear from this passage that who the root of Jesse will stand in for is the *peoples*.

⁹⁴ Moritz, "Deep Incarnation and the *Imago Dei*," 439. I also dealt with this passage in a previous chapter. Moritz does not do any exegesis on these passages, just mentions them in passing as if they clearly support his position. However, Hos 2:18 is showing, again just like Isa 11, that the peace with animals (which God makes *for the sake of humans*) is to show the reversal of the covenantal curses that are so clearly in view in Hos 2.

personal friendship of Jesus with the wild animals.⁹⁵ He also defends his view against an anthropocentric reading of passages in Matthew and Luke that humans have more value than sparrows, comparing this to a king being more “valuable” than his subjects, which is really a first among equals. Therefore this is not an ontological valuation.⁹⁶

Again Moritz fails to maintain an adequately canonical approach. He focuses on some texts at the exclusion (and with an interpretation at odds with) other texts. For instance, the NT clearly speaks of Christ coming as a man (Phil 2:7; Rom 5:15; 1 Tim 2:5), using *ἄνθρωπος* in each case—twice in Philippians 2:7! This linkage of Christ coming as a man, when combined with the texts that speak of Christ as image (2 Cor 4:4; Col 1:15) clearly are linked back to man as being in the image of God. It is difficult to see how texts such as Philippians 2:7, which is explicitly speaking of the incarnation, has the idea of Christ coming as flesh or creature in specific opposition to that of man.⁹⁷

Second, Moritz (again) fails to account for a thoroughly biblical understanding of the incarnation and soteriology. The Bible traces the themes of creation, fall, redemption, and consummation from Adam, through the covenantal heads of Noah, Abraham, Moses, and David, through to their fulfillment in Christ. Why was it that Christ had to be obedient in all respects to the law? Why was it that Christ had to become *man*?⁹⁸ These things are not considered in isolation, but treated throughout Scripture as a whole.

Third, in speaking of Christ coming as flesh, Moritz does not look at what John

⁹⁵ Moritz, “Deep Incarnation and the *Imago Dei*,” 439; Moritz, “One *Imago Dei* and the Incarnation of the Eschatological Adam,” 339–40. As I showed in my previous chapter, very few exegetes follow Bauckham in this view, since the grammar and the context do not support such a reading. Moreover, even if Bauckham’s view is granted, friendship with the wild animals does not imply the application of the atoning sacrifice of Christ’s death!

⁹⁶ Moritz, “Animals and the Image of God in the Bible and Beyond,” 140. See my discussion on these verses in my previous chapter.

⁹⁷ This is a problem that I also see in the writings of David Clough, which I will interact with in a later section.

⁹⁸ As Aquinas notes, when speaking of Christ’s sufferings, the Bible specifically lists sufferings that occur in humans, and suffered as a man. See Aquinas, *Summa Theologia* 3.46.5.

is doing by using *σάρξ* here. *σάρξ* is used in many different ways in the NT. Even in John 1:13, *σάρξ* is used to parallel *άνήρ* (man)! The point of “flesh” in John 1:14 is to show that Christ actually became man and did not just take the form of a man.⁹⁹ He became identical with what it means to be human in order that those born of God could see his glory.¹⁰⁰ Moreover, *σάρξ* is used in the NT to also mean only man (Rom 3:20; Gal 2:16; 1 Cor 1:29).¹⁰¹ Not only this, but Paul also specifically declares that not all flesh is equal, and that the *σάρξ* of humans (*άνθρωπος*) is *different* (*άλλος*) than the flesh of animals (*σάρξ κτηνών*) or fish or birds (1 Cor 15:39)!¹⁰² This difference in flesh can also be seen in Hebrews, that Jesus had to take on a human body *specifically because* animal flesh is categorically different than human and cannot remove human sin.¹⁰³ This also means that we must respect the fact that *in creation* the flesh of creatures are different.¹⁰⁴

Fourth, his argument also lacks the whole–Bible understanding that I have shown in the three previous chapters of man in a spiritually unique position before God (which includes sin). It is not that one can simply look at Genesis 1 (and only parts of Gen 1) and then conclude the purpose of the incarnation and Christ’s atonement. This is something that requires a whole–Bible theology.

⁹⁹ Johnson does a good job showing that the point here in John is an argument against docetism. See Elizabeth A. Johnson, *Ask the Beasts: Darwin and the God of Love* (London: Bloomsbury, 2014), 195. However, she wants to go further that since the human is dependent on the rest of creation, therefore the flesh is part of the whole cosmos. See Johnson, *Ask the Beasts*, 196.

¹⁰⁰ Eduard Schweizer, “*σάρξ*,” *TDNT* 7:139; Moisés Silva, “*σάρξ*,” *NIDNTTE* 4:259.

¹⁰¹ Schweizer, *TDNT* 7:129; Silva, *NIDNTTE* 4:255–56.

¹⁰² Silva, *NIDNTTE* 4:255.

¹⁰³ Silva, *NIDNTTE* 4:260.

¹⁰⁴ Bruce Riley Ashford and Craig G. Bartholomew, *The Doctrine of Creation: A Constructive Kuyperian Approach* (Downers Grove, IL: IVP Academic, 2020), 178.

Conclusion

Moritz's writings on these topics are interesting and engaging. There is much to be admired. His desire to remain faithful to a plain reading of Scripture while also attending to the scientific literature is admirable and can be helpful to those engaging the field of science and religion.¹⁰⁵ Moreover, his writing displays a cohesiveness that seeks to not simply engage with one aspect of theology, but see how his understanding interacts with many details throughout theology. Again, this is something lacking in much of the literature in this area, as many writers do not see the full implications of their strategy.

However, his reading of Scripture is insufficient to take into account what the entire Bible teaches on these topics. His reading of Genesis 1 confuses necessity and sufficiency of particulars and wholes. His reading of individual passages is cursory, failing to account for opposing views or the context of the passage as a whole. He fails to see the connection throughout the covenants (or even in Paul's writings) of the Adam–Christ typology that explains the incarnation and atonement of Christ. Therefore a different understanding of humans and animals is needed to make sense of the whole Bible's teaching on this subject.

Ryan Patrick McLaughlin

Ryan Patrick McLaughlin has written a number of books and articles about the moral status of animals. Though his end goal is an ethical question, he deals with a number of important theological points in this analysis. I will not discuss in detail his concern with animal ethics. However, in attempting to find a way toward ethical conclusions, he touches on a number of topics that are pertinent to my thesis. Moreover, he also interacts with a number of other thinkers and engages with their writing. Therefore

¹⁰⁵ For an argument that we should not attempt such a close wedding of theology and science, see David Fergusson, "Interpreting the Story of Creation: A Case Study in the Dialogue between Theology and Science," in *Genesis and Creation Theology*, ed. Nathan MacDonald, Mark E. Elliott, and Grant Macaskill (Grand Rapids: William B. Eerdmans, 2012), 155–74.

I will also engage with these thinkers in conversation with McLaughlin's works.

Central to McLaughlin's project is his desire to find a "third way" of theological ethics with regard to animals. He sees two common poles on this topic. Either animals have no rights because they exist for the sake of humans, or humans and animals are no different from one another. McLaughlin seeks a "third way" where humans and animals are different, but this therefore means that humans have a moral responsibility to animals. He fleshes this topic out in a number of his works.¹⁰⁶ Another central aspect to McLaughlin's project (mainly in conversation with Moltmann) is that our ethical stance ought to be a proleptic view of the peaceful kingdom that we work towards now. This will be touched on in conversation with others like Irenaeus and Ephrem as well.

Exegesis of Scripture

Though he does not do so in great detail, McLaughlin does interact with the early chapters of Genesis and other texts in a number of places. He is clear that he thinks the Bible teaches that there is a difference between humans and animals, and that only humans are made in the image of God. But the question is *why*?¹⁰⁷ McLaughlin prefers a functionalist view of the image, that the reason God made man in his image was for a specific role that man is meant to play.¹⁰⁸ This functional aspect means that trying to

¹⁰⁶ See specifically Ryan Patrick McLaughlin, "Noblesse Oblige: Theological Differences Between Humans and Animals and What they Imply Morally," *JAE* 1, no. 2 (2011): 134; McLaughlin, *Christian Theology and the Status of Animals: The Dominant Tradition and Its Alternatives*, The Palgrave Macmillan Animal Ethics Series (New York: Palgrave Macmillan, 2014), 50. In this respect he interacts much with Linzey, who I will also interact with below. A similar strain can be found in Van Urk-Coster, "Created in the Image of God," 357.

¹⁰⁷ McLaughlin, "Noblesse Oblige," 134.

¹⁰⁸ He states that he follows Middleton, Towner, and Linzey in this. See McLaughlin, "Noblesse Oblige," 136–38; McLaughlin, *Christian Theology and the Status of Animals*, 46–47. He also cites both Irenaeus and Gregory of Nyssa in support. While Gregory does indeed talk about the role that man plays as God's representative, he is also quite clear on the capacities that man has. It is too simplistic to read Gregory as supportive of a functionalist view of the image when he writes of substantive capacities so often. See Gregory of Nyssa, *On the Making of Man* 8–9 (*NPNF*² 5:391–93).

determine an ontological distinction between humans and animals is less important.¹⁰⁹ The Bible gives many categories of distinction that do not have anything to do with ontological difference, such as elect humans vs non-elect humans. In these cases (similar to Moritz), the elect were to be a blessing to the non-elect.¹¹⁰ Therefore, since the image has to do with a functional vocation of caring for and being a blessing to the rest of creation, the exposition of what this image is is given in Genesis 1:29–30—vegetarianism.¹¹¹ This understanding of the image is what gives import to his ethical considerations. Just because animals are not made in the image of God and do not have capacities similar to ours does not mean we do not have a moral obligation to them. In fact, the opposite is true. Not only do these differences have no bearing on our obligation, but our moral obligation to animals is *because* of our status and role as image bearers.¹¹²

McLaughlin continues that since this image is functional, this function can change. This is what happens in Genesis 9, where God allows man to kill and eat animals. This is due to man’s sin, and God is giving man an “outlet” for his violence.¹¹³ Whereas he agrees with the traditional interpretation that “to have dominion” and “to subdue” in Genesis 1:28 are positive, he thinks that “fear and dread” in Genesis 9 are clearly negative. Therefore man has failed in his functional role.¹¹⁴ This can be seen in Genesis 6,

¹⁰⁹ Ryan Patrick McLaughlin, *Preservation and Protest: Theological Foundations for an Eco-Eschatological Ethics* (Minneapolis: Fortress Press, 2017), 44.

¹¹⁰ McLaughlin, “Noblesse Oblige,” 141–45; McLaughlin, *Christian Theology and the Status of Animals*, 56–57.

¹¹¹ McLaughlin, *Christian Theology and the Status of Animals*, 82–85. He also admits that the logical conclusion of his project is that the diet of humans would be only fruit, as long as it does not lead to the death of the organism (do not eat roots). He thinks this is what is commanded by God in Gen 1:29. See McLaughlin, *Preservation and Protest*, 397–98. This is an odd statement, because as we will see below, McLaughlin does not think Gen 1 has any historical reality.

¹¹² McLaughlin, “Noblesse Oblige,” 145–46.

¹¹³ McLaughlin, *Christian Theology and the Status of Animals*, 89–92. He makes a statement that this violence is “similar” to how God was violent in the flood. See McLaughlin, *Christian Theology and the Status of Animals*, 92. However, he is making a categorical mistake by confusing violence with judgment.

¹¹⁴ Following an ANE view of image, he thinks that what the Bible is saying is that man is now

where the reason “all flesh” corrupted the earth is because mankind failed in his function to image Elohim.¹¹⁵ This shift in the meaning of the image is also a shift in its presentation. Where the image in Genesis 1 is how it should be, the image language in Genesis 9 is now a description of how things are after man’s disobedience.¹¹⁶ McLaughlin also treats other passages in passing, but mainly in conversation with other writers, and will be dealt with in the sections below.

McLaughlin has much to appreciate here. He is right to keep the biblical and historical understanding of the image of God within humanity. Moreover, though he does not deal with Genesis 3 in detail, he is right to see the judgment and result in Genesis 6–9 as due to man’s sin. He is also correct in stating that the point of the image of God in man is not to mark man out as distinct for the sake of human benefit. The image of God in man has a heavenward focus.

However, McLaughlin’s exegesis leaves something to be desired. His notion that Genesis 1 has no basis in historical reality but is merely God’s divine design and eschatological hope for creation¹¹⁷ is wanting. This does not do justice to how the Bible itself deals with these passages. Israel is referred to as God’s son, in reference to Adam, which is then seen carried forward in David, and fulfilled in Christ. The NT writers do not seem to think that Adam has no basis in historical reality. Moreover, it is hard to see how the rest of the Bible would be able to “reject the world” of Genesis 1 without rejecting the imaging Marduk, not Elohim. See McLaughlin, *Christian Theology and the Status of Animals*, 92.

¹¹⁵ McLaughlin does not follow Waltke in that this meant that animals were not submitting to mankind’s rule. McLaughlin rightly notes that this violence was all mankind’s fault. See McLaughlin, *Christian Theology and the Status of Animals*, 91.

¹¹⁶ McLaughlin, *Christian Theology and the Status of Animals*, 93. It is also important to note that McLaughlin argues from a Documentary Hypothesis stance. Therefore though Gen 1 and 2 were written by different authors, Gen 1 and 9 were the same author. See McLaughlin, *Christian Theology and the Status of Animals*, 78. This is probably why Gen 1 and 9 show up in his analysis, but Gen 2 is nowhere to be found.

¹¹⁷ McLaughlin, *Christian Theology and the Status of Animals*, 94.

God of Genesis 1.¹¹⁸ His focus on the image of God in man is good, but does not tie this in with the themes traced out in the rest of the Bible, or the image language in the NT with regard to Christ.

Irenaeus and Ephrem

McLaughlin also seeks a bit of theological retrieval in his project. Whereas some want to see such theological retrieval as the core of an author's writing (such as Hiuser below), McLaughlin is more modest in his approach. He admits that the themes he is tracing are not only not dominant in the early church, they are also not dominant in these writers' works. He simply desires to show that such a trace is there. In his quest for animal welfare and animal ethics, he does not want to discard orthodoxy or the history of the church.¹¹⁹ In this vein, he seeks conversation with Irenaeus and Ephrem the Syrian.

In both Irenaeus and Ephrem, McLaughlin sees a future eschatological hope of a peaceable kingdom between humans and animals. This peace existed before the fall, and will exist in the future based upon Isaiah 11:6–9.¹²⁰ Since he does not see Genesis 1 as reality, but instead as giving God's eschatological hope for the future, this is the goal that humans ought to use their functional role as image bearers to work towards.¹²¹ His argument boils down to seeing this eschatological hope as the goal that humans ought to move towards, and therefore ought to continuously decrease their use of animals, since it was only a concession for this world (from Gen 9 above).¹²² This is what he sees as a

¹¹⁸ McLaughlin, *Preservation and Protest*, 35–36.

¹¹⁹ Ryan Patrick McLaughlin, "Evidencing the Eschaton: Progressive-Transformative Animal Welfare in the Church Fathers," *Modern Theology* 27, no. 1 (2011): 121–22.

¹²⁰ McLaughlin, "Evidencing the Eschaton," 123–26.

¹²¹ McLaughlin, "Evidencing the Eschaton," 145n83.

¹²² McLaughlin, *Christian Theology and the Status of Animals*, 69–70.

thread in Ephrem and Irenaeus.¹²³

Though I will look more at his proleptic eschatology in his interaction with Moltmann, the eschaton is not portrayed in the Bible as something we bring about. Even the texts in Isaiah 11:6–9 and 65:17–25 explicitly state that this is something God brings about.¹²⁴ As I showed in my previous chapter when looking at Romans 8 and Colossians 1, independent of one’s view of the groaning of creation or the reconciliation of all things, this is something that God brings about, not man. The liberation is eschatological, not present.¹²⁵ It is perhaps unwise to use God’s future action as a call for us.

I do not have space here to deal with all the passages in Irenaeus and Ephrem. However, it is important to note that even though McLaughlin seeks merely to show that this is a strand in their thought, Irenaeus and Ephrem both emphasize other aspects. Irenaeus is clear that the reason that God created humans was so that he might bestow on man honor and glory.¹²⁶ Moreover, Irenaeus argues for more than a functional aspect of the image, giving clear statements to the structural nature of the image in man.¹²⁷ Also, Irenaeus clearly tied the breath of life in man to his view of the image in man and then through Adam to Christ.¹²⁸ These themes in Irenaeus push against his view on the image in

¹²³ McLaughlin, “Evidencing the Eschaton,” 123; McLaughlin, *Christian Theology and the Status of Animals*, 63–66. He also sees this in Mark 1:13. See McLaughlin, “Evidencing the Eschaton,” 133–34. However, as I showed in the last chapter, the point of Mark 1:13 is most likely not an eschatological hope, but a portrayal of Christ’s coming and reversing the covenantal curses.

¹²⁴ McLaughlin sees Isa 11:6–9 as true in the future and not allegorical. See McLaughlin, *Christian Theology and the Status of Animals*, 61–62, 106. As I discussed in my section on this passage, I think this refers to the covenant curses.

¹²⁵ Cheryl Hunt, David G. Horrell, and Christopher Southgate, “An Environmental Mantra? Ecological Interest in Romans 8:19–23 and a Modest Proposal for its Narrative Interpretation,” *JTS* 59, no. 2 (1 October 2008): 572.

¹²⁶ Irenaeus, *Haer.* 4.14.1 (*ANF* 1:471–79); Stephen O. Presley, *The Intertextual Reception of Genesis 1–3 in Irenaeus of Lyons*, *The Bible in Ancient Christianity* 8 (Leiden: Brill, 2015), 142–43.

¹²⁷ Irenaeus, *Haer.* 5.6.1 (*ANF* 1:531–32); Presley, *The Intertextual Reception of Genesis 1–3 in Irenaeus of Lyons*, 185–87.

¹²⁸ Irenaeus, *Haer.* 3.12.9 (*ANF* 1:433–34); Matthew C. Steenberg, *Irenaeus on Creation: The*

Genesis 1–9, and therefore on his conclusions of how we ought to move towards this hope.

Moreover, Ephrem is quite clear that the result of Genesis 9 goes both ways. Though McLaughlin does not see an ethical requirement for animals toward man, Ephrem sees God requiring from animals at the final judgment what they have done to man.¹²⁹ Even more importantly, Ephrem is also clear that animals do not have a resurrection hope, nor do they feel guilt or shame.¹³⁰ This seems to directly contradict McLaughlin’s view of an eschatological hope that we ought to move towards.¹³¹

Aquinas

McLaughlin also interacts with the writings of Aquinas in his project for animal welfare.¹³² He notes that Aquinas’s view of animal welfare is the dominant view in history, and therefore he seeks to use it to retrieve some aspects that can further his project.¹³³ For the most part, I agree with his reading of Aquinas.¹³⁴ While he does read

Cosmic Christ and the Sage of Redemption (Leiden: Brill, 2008), 116; Matthew C. Steenberg, *Of God and Man: Theology as Anthropology from Irenaeus to Athanasius* (New York: T&T Clark, 2009), 52–53.

¹²⁹ Ephrem the Syrian, *Commentary on Genesis* 6.1; St. Ephrem the Syrian, *Selected Prose Works*, trans. Edward G. Matthews Jr. and Joseph P. Amar, FC 91 (Washington, DC: The Catholic University of America Press, 1994), 143.

¹³⁰ Ephrem the Syrian, *Commentary on Genesis* 12.19; Ephrem the Syrian, *Selected Prose Works*, 167–68; Tryggve Kronholm, *Motifs from Genesis 1–11 in the Genuine Hymns of Ephrem the Syrian: With Particular Reference to the Influence of Jewish Exegetical Tradition*, Old Testament Series II (Lund, Sweden: CWK Gleerup, 1978), 57. Ephrem also uses the familiar refrain that connects animal passions to human sins, stating that humans act like animals when they sin and follow their lusts because they wish they did not feel guilt or shame like animals. See Ephrem the Syrian, *Commentary on Genesis* 12.20; Ephrem the Syrian, *Selected Prose Works*, 168.

¹³¹ McLaughlin, *Christian Theology and the Status of Animals*, 65–70.

¹³² McLaughlin consciously uses the term “animal welfare” instead of “animal rights,” because “animal welfare” has as its focus whether humans have a responsibility for the wellbeing of animals. See McLaughlin, “Evidencing the Eschaton,” 122.

¹³³ McLaughlin, *Christian Theology and the Status of Animals*, 8.

¹³⁴ He disagrees with some recent attempts at retrieval of Aquinas that argue that in Aquinas one can see a teleology for non-humans that focuses on God, without going through humans. McLaughlin (rightly) rejects this, that for Aquinas, this is true inasmuch as non-humans are “for God” through humanity. See McLaughlin, *Christian Theology and the Status of Animals*, 14. I think this is clear in Aquinas. See Aquinas, *Summa Theologia* 1.65.2, 1–2.1.8, 2–2.25.3, 2–2.64.1; Aquinas, *Summa Contra Gentiles* 3.111,

Aquinas as having an anthropocentric bent with regard to many things, he rightly sees Aquinas as overall having a cosmological theocentrism, but an ethical anthropocentrism.¹³⁵ This does not mean that he always agrees with Aquinas; he disagrees with Aquinas's proposition that animals only have their ultimate end to God through humans.¹³⁶ But McLaughlin rightly, contra to others who think Aquinas is harmful for animal ethics, wants to take what is useful in Aquinas to move forward. Therefore, though he disagrees with Aquinas's view in some areas, he thinks Aquinas can still be useful for animal welfare through conservation.¹³⁷ McLaughlin does not try to re-read Aquinas, who is explicit that animals are not of moral concern to humans, who can use animals as they see fit, as long as they do not do so in a way that runs counter to their role as God's representatives.¹³⁸ McLaughlin then takes this tack in Aquinas, and uses it to move

3.112. For some recent attempts at retrieval of Aquinas in this vein that do not work, see Mark Wynn, "Thomas Aquinas: Reading the Idea of Dominion in the Light of the Doctrine of Creation," in *Ecological Hermeneutics: Biblical, Historical and Theological Perspectives*, ed. David G. Horrell et al. (New York: T&T Clark, 2010), 162; Deane-Drummond, *The Wisdom of the Liminal*, 54–88; Camosy, "Other Animals as Persons?" 270–71.

¹³⁵ McLaughlin, *Christian Theology and the Status of Animals*, 17; McLaughlin, *Preservation and Protest*, 93.

¹³⁶ McLaughlin, *Preservation and Protest*, 92.

¹³⁷ McLaughlin rightly reads Aquinas here that it is the difference in animal and human souls that is the reason animals cease to exist when they die, and will not be present in the new heavens. See Ryan Patrick McLaughlin, "Thomas Aquinas' Eco-Theological Ethics of Anthropocentric Conservation," *Horizons* 39, no. 1 (2012): 83–84, 87–88; McLaughlin, *Christian Theology and the Status of Animals*, 15; McLaughlin, *Preservation and Protest*, 96. The *telos* of animals in this life is simply to point humans to God. See McLaughlin, "Thomas Aquinas' Eco-Theological Ethics of Anthropocentric Conservation," 88. For this in Aquinas, see Aquinas, *Summa Theologia* 1.65.2, 1.76.1, 1–2.1.2, 2–2.25.3; Aquinas, *Summa Contra Gentiles* 2.82, 2.86. Personally, I am a bit perplexed by Aquinas on this issue. In some places, he explicitly states that animal life here on earth, since it is material, will not exist in the same form in the new heavens, since there it is spiritual (quoting 1 Cor 15:44). See Aquinas, *Summa Contra Gentiles* 2.82, 4.97; Aquinas, *QDP* 5.9; Aquinas, *The Power of God*, trans. Richard J. Regan (Oxford: Oxford University Press, 2012), 156–57. However, he then states that the human bodies that will exist in the new heavens will have to be flesh and blood since the human soul will be the same, and therefore is the same form of the new bodies. These new bodies must be able to touch, taste, etc. See Aquinas, *Summa Contra Gentiles* 4.84. Therefore Aquinas still holds to *some* corporeality in the new heavens, but since animal souls are tied to earthly materiality, they will not be there. However, this does not mean that some *other* "soul" of animals (in Aquinas's thinking) could not also exist in such new corporeality.

¹³⁸ McLaughlin, *Preservation and Protest*, 100. McLaughlin also rightly notes that for Aquinas, humans cannot sin against animals. God instead prevents gratuitous bloodshed against animals because it

forward for his goal of animal welfare. Since the purpose of animals, according to Aquinas, is to point humans to God,¹³⁹ we ought to desire that future humans be able to be pointed to God. Therefore we ought to desire (at a minimum) to conserve animal life, even if we cannot use it as an argument for the moral status of animals.¹⁴⁰

Since McLaughlin seeks to use Aquinas mainly for ethical ends, and since the concern of my thesis is not primarily about ethics, my interaction with McLaughlin is not so much a direct critique, but a conversation about Aquinas. While I think McLaughlin has a correct reading of Aquinas, there are other aspects of Aquinas's theology that give support and reason for his ethical conclusions, in addition to the aspect of Aquinas's thought that McLaughlin correctly assesses.¹⁴¹ For instance, Aquinas develops his thesis of moral action in humans partly from the fact that humans have a will in addition to a sensitive soul. It is only when the will moves the intellect (which is properly only a *human* action), that such an action is moral.¹⁴² Animals, therefore, do not have moral acts, since they lack both the higher intellect and will.¹⁴³ Moreover, it is when humans use their will in a negative way that they sin.¹⁴⁴ Since McLaughlin is concerned with animal welfare

could then entice humans to kill other humans. See McLaughlin, *Preservation and Protest*, 98. For this in Aquinas, See Aquinas, *Summa Contra Gentiles* 3.112. This is something that other early writers pick up in Gen 9. See Josephus, *Ant.* 1.3.8.

¹³⁹ McLaughlin notes (rightly) that in Aquinas, animals are not part of God's redemptive scope. See McLaughlin, *Christian Theology and the Status of Animals*, 17; McLaughlin, *Preservation and Protest*, 100.

¹⁴⁰ McLaughlin, "Thomas Aquinas' Eco-Theological Ethics of Anthropocentric Conservation," 90–93.

¹⁴¹ Though of course there are aspects of Aquinas's thought that I think both McLaughlin and I would rightly reject. See for instance Aquinas, *Summa Theologia* III.45.3.

¹⁴² Aquinas, *Summa Theologia* 1.82.3–5, 1–2.1.4, 1–2.24.1.

¹⁴³ Aquinas, *Summa Theologia* 1–2.12.5. Deane-Drummond thinks Aquinas is wrong here, because he did not have modern science. Yet she still attempts to retrieve this from Aquinas to state that where we see this intellect in other animals, since it evolved in humans from other animals, shows the image and likeness in these animals. See Deane-Drummond, "God's Image and Likeness in Humans and Other Animals." I do not think this is an appropriate retrieval of Aquinas's thought.

¹⁴⁴ Aquinas, *Summa Theologia* 1–2.24.2.

(not animal rights), I think this is another aspect of Aquinas that could further his project. It is only humans who *can* have more concern for others. And since humans are to love others and desire good in them, which includes conservation efforts among animals,¹⁴⁵ I think this could be developed by McLaughlin further as argument from Aquinas not just for conservation, but that humans (as the only corporeal creatures with moral action on earth) are the only ones possible to have an ethical concern for animals.

In keeping with the theme of this thesis, I think the reason Aquinas comes to the ethical conclusions he does, is because he (rightly) notes both the similarities and differences between humans and animals.¹⁴⁶ Specifically, he sees an ontological difference between humans and animals. But there are still aspects of Aquinas's theology that I think undercut some of McLaughlin's arguments, especially in his application of his ethics to his application of Moltmann's proleptic eschatology. I think McLaughlin's work here, in taking what is good from Aquinas and applying to his project in a way that still is in line with Aquinas's overall theology is laudable. Clearly, then, McLaughlin does not want to adopt Aquinas's overall ethical stance toward animals, nor Aquinas's rejection of animal life in the new heavens and new earth. However, it is just this point that does not square with McLaughlin's overall project. If animals do not exist in the eschaton, it is hard to see how a proleptic eschatology as a basis for ethical action towards animal welfare would work now. Perhaps this is McLaughlin's overall goal—to use Aquinas for ethical action in conservation for those who hold to Aquinas's ethical views; and then Moltmann and others for ethical action from an eschatological view. However, those convinced by the first argument will be at odds with those convinced by the second. Moreover, those in

¹⁴⁵ Aquinas, *Summa Theologia* 2–2.25; Ralph McInerney, *Ethica Thomistica: The Moral Philosophy of Thomas Aquinas* (Washington, DC: The Catholic University Press of America, 1982), 46; Robert Pasnau, *Thomas Aquinas on Human Nature: A Philosophical Study of Summa Theologiae 1a*, 75–89 (Cambridge: Cambridge University Press, 2002), 400.

¹⁴⁶ This is also noted in David Grumett, “Animals in Christian Theology,” *Religion Compass* 5, no. 10 (October 2011): 581.

the latter camp would firmly reject the first. This leads to a lack of cohesiveness in McLaughlin's overall argument.¹⁴⁷ Therefore it is hard to see how Aquinas, though he might agree with McLaughlin's limited application toward conservation, would be overall useful. I do think this is a valid exercise, to use what is useful in Aquinas without throwing everything out.¹⁴⁸ However, I feel that Aquinas himself connects his ethical action (even toward conservation) directly to his arguments from the nature of the human will and intellect in contradistinction to the animals.

Jürgen Moltmann

Jürgen Moltmann is an important thinker for McLaughlin. Similar to how he interacts with Aquinas, McLaughlin does not necessarily agree with all of Moltmann's theology, but mines it for what is useful for his project. Central to much of Moltmann's work is the idea that creation looks forward to the eschaton, to the messianic future.¹⁴⁹ This leads him to a distinct view of God in the world, where God is present in the world moving it toward this future.¹⁵⁰ This also leads him to a panentheistic view of God in the world and the world in God, where God animates all life.¹⁵¹ This eschatological view, which we see proleptically in creation, is what McLaughlin uses as the goal of our

¹⁴⁷ As seen when McLaughlin himself states that we have to go beyond conservationism. See McLaughlin, *Christian Theology and the Status of Animals*, 75.

¹⁴⁸ Especially as I, for instance, do not agree with Aquinas's view of the sacraments.

¹⁴⁹ Jürgen Moltmann, *God in Creation: A New Theology of Creation and the Spirit of God*, trans. Margaret Kohl (San Francisco: Harper & Row, 1985), 4–5; Salai Hla Aung, *The Doctrine of Creation in the Theology of Barth, Moltmann, and Pannenberg: Creation in Theological, Ecological and Philosophical-Scientific Perspective*, *Theorie und Forschung* 530 (Regensburg: Roderer Verlag, 1998), 172.

¹⁵⁰ Moltmann, *God in Creation*, 13.

¹⁵¹ Moltmann, *God in Creation*, 13–14; Aung, *The Doctrine of Creation in the Theology of Barth, Moltmann, and Pannenberg*, 174. Moltmann himself admits this. See Moltmann, *God in Creation*, xi. McLaughlin also rightly sees this. See Ryan Patrick McLaughlin, "Anticipating a Maximally Inclusive Eschaton: Jürgen Moltmann's Potential Contribution to Animal Theology," *JAE* 4, no. 1 (2014): 26. Edwards maintains a similar view. See Denis Edwards, *Breath of Life: A Theology of the Creator Spirit* (Maryknoll, NY: Orbis Books, 2004), 48–49, 125, 141.

ethics.¹⁵² That is, that we should act now how we see in the eschaton of peace between humans and animals.¹⁵³

Moltmann also uses his social trinitarianism views to argue that it is perichoresis, the love of God which interpenetrates each of the three persons in the social trinity, that enlivens creatures.¹⁵⁴ Man is a social being, just like God. This is what makes man in the image of God.¹⁵⁵ McLaughlin uses this in a way that will be similar to his use of Linzey. Through perichoresis, Christ takes upon himself the corrupted condition of the world and suffers and dies for all living who suffer and die.¹⁵⁶ What is central about Christ's incarnation is life, not man.¹⁵⁷ The Christ who dies must be maximally inclusive, drawing up all life into the triune life.¹⁵⁸ This "eschatological panentheism" is the totality of the created order indwelling the trinity.¹⁵⁹ We ought to act now, using Moltmann's proleptic theology, how we see God's plan for the eschaton.¹⁶⁰

My critique here mainly has to do with the fact that I do not think Moltmann's theology in the areas McLaughlin seeks to utilize correspond with the Bible, or even Christian history. This is especially important when McLaughlin himself states that in his

¹⁵² McLaughlin, *Christian Theology and the Status of Animals*, 76.

¹⁵³ McLaughlin, "Anticipating a Maximally Inclusive Eschaton," 19.

¹⁵⁴ Moltmann, *God in Creation*, 16.

¹⁵⁵ Moltmann, *God in Creation*, 188.

¹⁵⁶ McLaughlin, "Anticipating a Maximally Inclusive Eschaton," 24; Aung, *The Doctrine of Creation in the Theology of Barth, Moltmann, and Pannenberg*, 172. In addition to this, Moltmann also rejects divine impassibility so that God suffers for all creation, which McLaughlin seems to follow. See McLaughlin, "Noblesse Oblige," 140; McLaughlin, *Christian Theology and the Status of Animals*, 54.

¹⁵⁷ McLaughlin, *Preservation and Protest*, 215.

¹⁵⁸ McLaughlin, "Anticipating a Maximally Inclusive Eschaton," 24; McLaughlin, *Preservation and Protest*, 172–73.

¹⁵⁹ McLaughlin, *Preservation and Protest*, 233–34.

¹⁶⁰ McLaughlin, "Anticipating a Maximally Inclusive Eschaton," 34; McLaughlin, *Christian Theology and the Status of Animals*, 75.

project he wants to maintain orthodoxy and Christian history.¹⁶¹ It is hard to see how this is possible with Moltmann's panentheism.¹⁶²

Notwithstanding the problems with Moltmann's trinitarian theology, the additional problem has to do with something that seems to be common in this area (as will be seen with Linzey and Clough below): that Christ took upon himself in his body the redemption of all cosmic life. I will deal more fully with this when looking at both Linzey and Clough below, but this view falls prey to the same critique as Moritz's view that Christ took on all flesh. This view conflates what Christ did by becoming man with how Christ's work (because of dealing with human sin) affects the whole created order. As I showed in my exegesis of Romans 8 and Colossians 1, this is not what these texts are saying. Paul clearly makes a distinction between those who are alienated from God due to sin (humans; see Col 1:23 and Rom 8:23) and the rest of creation. It also collapses into a single meaning what Christ's work on the cross does for the whole cosmos (reconciliation, with a specific eye towards angelic powers; and freedom from slavery to corruption) with

¹⁶¹ McLaughlin, "Evidencing the Eschaton," 121.

¹⁶² The denial of a Creator-creature distinction flies in the face of nearly all church history. See Khaled Anatolios, *Retrieving Nicaea: The Development and Meaning of Trinitarian Doctrine* (Grand Rapids: Baker Academic, 2011), 79–86; Stephen R. Holmes, *The Quest for the Trinity: The Doctrine of God in Scripture, History and Modernity* (Downers Grove, IL: IVP Academic, 2012), 146; Gilles Emery, *The Trinity: An Introduction to Catholic Doctrine on the Triune God*, trans. Matthew Levering, Thomistic Ressourcement Series 1 (Washington, DC: Catholic University of America Press, 2011), 90–95; J. Warren Smith, "The Trinity in the Fourth-Century Fathers," in *The Oxford Handbook of the Trinity*, ed. Gilles Emery and Matthew Levering (Oxford: Oxford University Press, 2011), 110. Some people have recently tried to argue that the eastern church were proponents of social trinitarianism. See William Hasker, *Metaphysics and the Tri-Personal God* (Oxford: Oxford University Press, 2013). McLaughlin seems to agree with this. See McLaughlin, *Preservation and Protest*, 164–66. However, this view has been shown to not be true for the eastern church fathers themselves, who spoke with one voice with the western church on the Trinity (with the exception of the *filioque* clause). See Holmes, *The Quest for the Trinity*, 144–46; Phillip Cary, "Historical Perspectives on Trinitarian Doctrine," *Religious and Theological Studies Fellowship Bulletin*, 1995, 7–9; Thomas H. McCall, *Which Trinity? Whose Monotheism? Philosophical and Systematic Theologians on the Metaphysics of Trinitarian Theology* (Grand Rapids: William B. Eerdmans, 2010), ch 5; Adonis Vidu, *The Same God Who Works All Things: Inseparable Operations in Trinitarian Theology* (Grand Rapids: William B. Eerdmans, 2021), 117–19. The eastern fathers are clear in the fact that the only distinctions between the persons in the Godhead are their eternal relations of origin. See Gregory of Nyssa, *Against Eunomius* 1.1.21 (NPNF² 5:59–60); Gregory Nazianzen, *The Five Theological Orations* (27–31) 31.14 (NPNF² 7:322); Gregory of Nyssa, *On "Not Three Gods"* (NPNF² 5:331–36).

what Christ's work does specifically for humans.¹⁶³ This is one of the central themes of this chapter that will be seen—that ethics are driving theological concerns. I think this is backwards. As was shown with Aquinas, ethics are driven by our theology, not the other way around. If we start with ethical concerns as primary, we may get to that end through the wrong roads. I argue that getting to the end of promoting animal welfare via the panentheism of Jürgen Moltmann is just such an example of a wrong road taken.

Andrew Linzey

The next significant writer that McLaughlin interacts with is Andrew Linzey. Linzey has written a number of books and articles on this topic, and like McLaughlin, is largely concerned with animal ethics. However, in order to get to his ethical stance, he touches on a number of important theological concepts. I will look at Linzey's theology first, and then how McLaughlin uses Linzey for his own project.

Linzey's early works have to do with an attempt to point Christian theology away from anthropocentrism, that God is interested in more than just humans.¹⁶⁴ He uses a number of arguments, many of which we have already seen. For instance, animals and humans both have *נִשְׁמָה*,¹⁶⁵ that there is no hierarchy in the early chapters of Genesis, but that the point is that humans and animals are related;¹⁶⁶ animals are equal partners of the

¹⁶³ The whole range of salvation, redemption, justification, conversion, and being united to Christ are in view here. Moreover, this view also collapses in a universal sense the work of the Spirit in applying the benefits of Christ's work.

¹⁶⁴ Andrew Linzey, *Christianity and the Rights of Animals* (New York: Crossroad, 1989), 22; Linzey, "Is Anthropocentricity Christian?" *Theology* 84, no. 697 (1 January 1981): 18.

¹⁶⁵ Linzey, *Christianity and the Rights of Animals*, 30–31; Linzey, *Why Animal Suffering Matters: Philosophy, Theology, and Practical Ethics* (Oxford: Oxford, 2009), 33. However, he does not deal with *נִשְׁמָה* or Gen 2:7.

¹⁶⁶ Andrew Linzey, *Animal Theology* (Urbana: University of Illinois Press, 1995), 34.

covenant in Genesis 9;¹⁶⁷ and that animals and humans have the same breath.¹⁶⁸ Linzey is noncommittal about whether animals sin.¹⁶⁹ The point that he is adamant about is that non-human creation must be fallen, otherwise there is no hope for the redemption of animals, that God is morally ambivalent (since God created animal suffering and called it good), and then humans would not be obligated to cooperate with God in the redemption of animals and nature.¹⁷⁰ Because of this, Linzey says we should be suspicious of any theology which seeks to distinguish between humans and animals. Such distinctions are selfish and self-serving.¹⁷¹ What *does* make humans unique is that we are able to become the servant species as co-workers with God for the redemption of the world.¹⁷²

Linzey also argues for what we have seen in Moritz and will see in Clough, that

¹⁶⁷ Linzey, *Animal Theology*, 34–35. He thinks the distinction that is made is not between humans and animals, therefore, but between living beings on one side and vegetation and minerals on the other.

¹⁶⁸ In this case, he is using Eccl 3:19–20. He thinks this is what unites humans and animals in covenant fellowship, so that whatever hope humans have, animals must also have. See Linzey, *Christianity and the Rights of Animals*, 37. However, as I showed in my analysis of this passage (and also of Gen 9), the issue is much more complicated than this. Moreover, he ignores any NT text that speaks of the hope of humans, which ties back not only to the covenant of Gen 9, but to *all* the covenants together fulfilled in Christ. He also ignores the work of the Spirit to apply the benefits of Christ to the believer, which is nowhere to be found in Scripture as applying to animals.

¹⁶⁹ Linzey, *Animal Theology*, 99; Linzey, *Why Animal Suffering Matters*, 18, 24; McLaughlin, *Preservation and Protest*, 251. He notes that God's wrath falls on animals, and that animals suffer because of human sin. See Linzey, *Christianity and the Rights of Animals*, 31, 35. He is appreciative of Lewis's attention to the question of animal pain, which cannot be attributed to human sin since it occurred first. But he does not appear to commit to adopt Lewis's solution that it is due to angelic sin. See Linzey, "C. S. Lewis's Theology of Animals," *ATHR* 80, no. 1 (1998): 60–81. This view appears to be adopted by Creegan, *Animal Suffering and the Problem of Evil*, 143–44; Michael Lloyd, "Are Animals Fallen?" In *Animals on the Agenda: Questions about Animals for Theology and Ethics*, ed. Andrew Linzey and Dorothy Yamamoto (Urbana: University of Illinois Press, 1998), 159–60.

¹⁷⁰ Andrew Linzey, "Unfinished Creation: The Moral and Theological Significance of the Fall," *Ecotheology* 5, no. 4 (January 1998): 23–25. As one can easily see, this latter concern is something that McLaughlin is interested in, in combination with Moltmann's proleptic eschatological ethics.

¹⁷¹ Linzey, *Animal Theology*, 46. However, Linzey in this case is looking only at a handful of verses, many in Genesis 1, 9, and a few in the rest of the OT. This ignores huge swaths of the Bible, and also ignores any sort of whole-Bible theology.

¹⁷² Linzey, *Animal Theology*, 57.

Christ came not as a human, but as a creature.¹⁷³ Linzey specifically ties this to Christ's suffering in place of (in solidarity with?) creaturely suffering.¹⁷⁴ Moreover, Linzey includes sacrifice for animal suffering, indeed in all suffering creatures, in Christ's priestly service.¹⁷⁵

Linzey concludes from this that ethically, humans ought to look to Eden. Though humans were allowed to use animals after the flood in Genesis 9, this is not repeated in the New Testament, and therefore we cannot be sure this is still applicable.¹⁷⁶ The point in Genesis 9 is that the lifeblood will be required whether you kill a human or animal.¹⁷⁷ Humans, who are able to become servants of the rest of creation, as Christ did, have a moral obligation to animals.¹⁷⁸ Finally, Linzey also thinks these conclusions ought

¹⁷³ Andrew Linzey and Dan Cohn-Sherbok, *After Noah: Animals and the Liberation of Theology* (London: Mowbray, 1997), 84–85.

¹⁷⁴ For similar views, see Eric Daryl Meyer, "The Logos of God and the End of Humanity: Giorgio Agamben and the Gospel of John on Animality as Light and Life," in *Divinanimality: Animal Theory, Creaturely Theology*, ed. Stephen D. Moore (New York: Fordham University Press, 2014), 159; Meyer, *Inner Animalities: Theology and the End of the Human*, Groundworks | Ecological Issues in Philosophy and Theology (New York: Fordham University Press, 2018), 145; Johnson, *Ask the Beasts*, 196; Edwards, "Key Issues in Ecological Theology," 68; Celia Deane-Drummond, "Who on Earth is Jesus Christ? Plumbing the Depths of Deep Incarnation," in *Christian Faith and the Earth: Current Paths and Emerging Horizons in Ecotheology*, ed. Ernst M. Conradie et al. (London: Bloomsbury, 2014), 40; Creegan, *Animal Suffering and the Problem of Evil*, 25; Edwards, *Breath of Life*, 112; Niels Henrik Gergersen, "The Cross of Christ in an Evolutionary World," *Dialog* 40, no. 3 (2001): 192–207. This is something (unfortunately for McLaughlin) that Aquinas specifically rejects. See Aquinas, *Summa Theologia* 3.3.8, 3.46.5. Linzey thinks that this has been "obscured" in Christian theology through denial that animals are moral beings. See Linzey, *Animal Theology*, 50–52. Like Moltmann, Linzey rejects impassibility, arguing that each person of the Trinity suffers. See Linzey, *Animal Theology*, 60. Linzey also attempts to link the "ὀύσια" of Christ in the incarnation not to specifically human nature, but creaturely nature. See Linzey, *Animal Theology*, 69. See also McLaughlin, *Preservation and Protest*, 262.

¹⁷⁵ Linzey, *Animal Theology*, 54–57. The point of the OT sacrificial system, according to Linzey, was to show that animal life belongs to God and that God is able to transform that life. See Linzey, *Animal Theology*, 104–5. However, Linzey does not deal with the passages in Hebrews noted above that claim animal sacrifice was unable to take away sin. The purpose of the sacrificial system was one of worship, yes. But it was also to account for human sin.

¹⁷⁶ Linzey, *Animal Theology*, 106, 126–27.

¹⁷⁷ Linzey, *Animal Theology*, 128–31; Linzey and Cohn-Sherbok, *After Noah*, 105. However, Gen 9:6 states that this lifeblood is only required if a human is killed.

¹⁷⁸ Linzey, *Why Animal Suffering Matters*, 18, 24, 28–29. The only way to avoid this is to adopt "speciesism," that only human suffering matters. See Linzey, *Why Animal Suffering Matters*, 33. Linzey

to influence our liturgy.¹⁷⁹ Linzey rightly acknowledges that this will require rethinking theology in a similar way to liberationist and feminist theologies.¹⁸⁰ This is something McLaughlin agrees with.¹⁸¹

Part of Linzey's problem is that he thinks either your theology can be anthropocentric, or it can care for animals. He has no concept of a theology that distinguishes between humans and animals *and* can still be concerned for animal welfare.¹⁸² Though I am not taking up the topic of ethics and animal welfare, I do not deny that these are important topics. My point is that one does not have to get rid of biblical teaching of the distinction between humans and animals in order to be concerned about animal welfare.

Linzey also falls into the same trap as McLaughlin (or better, McLaughlin falls into the same trap as Linzey) of starting with the ethical conclusion and then looking for the theological conclusions that will lead there (ignoring any other theological conclusions that might *also* lead there), and then interpreting the Bible based upon these conclusions. I have endeavored to show that starting with the Bible on its own terms and looking at more than simply a few passages here and there leads to different exegetical conclusions that should inform our theology.

rightly rebukes Singer's utilitarian ethic, which sees human babies as not yet human and therefore not worthy of moral protection. See Linzey, *Animal Theology*, 36–38; Linzey, *Why Animal Suffering Matters*, 152–55. He extends the same protection to animals in that just because they do not understand what is going on, you cannot use your power over them. See Linzey, *Why Animal Suffering Matters*, 30–31.

¹⁷⁹ For instance, animals should be brought into our church service so humans can repent of their cruelty to animals. See Linzey and Cohn-Sherbok, *After Noah*, 110–11. In addition, animals ought to be a regular part of our ecclesiology to show that God cares for all creatures. See Andrew Linzey, *Animal Gospel* (Louisville: Westminster John Knox Press, 1998), 142–43. This is something that was also seen in A. Rahel Schafer, "'You, YHWH, Save Humans and Animals': God's Response to the Vocalized Needs of Non-human Animals as Portrayed in the Old Testament" (PhD diss., Wheaton College, 2015), 242. This is a bold statement that needs much more clarity, since there is no NT evidence for such claims.

¹⁸⁰ Linzey, "Is Anthropocentricity Christian?" 19.

¹⁸¹ McLaughlin, *Preservation and Protest*, 352.

¹⁸² Linzey, *Animal Theology*, 101.

McLaughlin takes a few major points from Linzey. First, the fact that what should be the boundary between humans and animals ought to be what constitutes a moral concern, and this concern is only from humans to animals.¹⁸³ Any differences (in degree, not kind) that humans have (such as rationality) therefore actually *increase* our moral obligation.¹⁸⁴ In addition to this, he uses his “third way” to find a middle ground between the anthropocentrism of Aquinas and a cosmocentrism that states that there is no theological difference between humans and animals. Instead, McLaughlin seeks a “cosmic transfiguration,” tied into his (through Moltmann’s) proleptic ethics.¹⁸⁵ Second, McLaughlin picks up on Linzey’s notion that Christ came as a creature and suffered for the suffering of all creatures.¹⁸⁶ Therefore McLaughlin concludes (similar to Linzey, but through Moltmann) that we ought (in a morally obligated sense) to see the eschatological hope (based upon the original perfection in Eden) of vegetarianism and peace between humans and animals as our goal and work towards that as Christians.¹⁸⁷

McLaughlin’s use of Linzey falls prey to the same problems as Linzey—the lack of a coherence to a whole-Bible theology. McLaughlin defends his case by stating that there are lots of passages that are animal friendly and that claim animals have

¹⁸³ McLaughlin, “Noblesse Oblige,” 137.

¹⁸⁴ McLaughlin, “Noblesse Oblige,” 138.

¹⁸⁵ McLaughlin, *Preservation and Protest*, 62, 153–54, 183.

¹⁸⁶ McLaughlin, “Noblesse Oblige,” 145; McLaughlin, *Preservation and Protest*, 261. Even if animals did not sin, they are suffering and therefore need redemption. See McLaughlin, *Preservation and Protest*, 152. McLaughlin thinks that Linzey’s view is that not only do Christian doctrines support, but these doctrines *require* belief in individual animal eternality and resurrection. See McLaughlin, *Preservation and Protest*, 223–25, 253. McLaughlin also appears to pull from kenotic theology (with the perichoresis of Moltmann’s social trinitarianism) that God’s emptying of himself is part of the divine nature itself. See McLaughlin, *Christian Theology and the Status of Animals*, 50, 55n82.

¹⁸⁷ McLaughlin, *Christian Theology and the Status of Animals*, 76; McLaughlin, *Preservation and Protest*, 374–76. The scene in Isa 11:6–9 shows that animal predation itself is wrong. The focus of the child leading shows that it is humans who are to lead the way toward this eschatological peace. See McLaughlin, *Christian Theology and the Status of Animals*, 108–10. McLaughlin uses other pathways toward this ethical conclusion. For instance, using the “golden rule” that we ought to treat animals as we would want God to treat us. See McLaughlin, *Christian Theology and the Status of Animals*, 59.

value.¹⁸⁸ With this I whole-heartedly agree. However, it is a far leap from “not being unfriendly” to all animals sharing equally in the benefits of Christ as humans. As I have endeavored to show, this does not take into account the rest of the OT which traces redemptive history from Adam to Noah to Abraham (both “new Adams”¹⁸⁹) to Israel (corporate Adam) to the promised Davidic king, Christ. Moreover, this does not do justice to the many passages that show that animals suffer because of human sin; nor is it faithful to the NT texts (Rom 8 and Col 1) that teach that in dealing with *human sin*, the bondage of corruption in the rest of creation will be dealt with. Therefore the benefits of Christ’s work are clearly not univocal between humans and the rest of creation.

Conclusion

McLaughlin’s project is large and thorough, and I have been unable to deal with it in great detail. Since his overall goal has to do with ethics, I have only dealt with the theological topics that are pertinent to my thesis. While I appreciate his retrieval of the thought of those he disagrees with—a model that ought to be followed—his overall conclusions are found wanting of biblical basis. While he rightly concludes that a distinction between humans and animals should not be sought simply for the sake of humans,¹⁹⁰ the fact that this distinction is played out across the entire canon in a way makes Christ’s work uniquely a human act is missing. Moreover, though his ethical conclusions may be sound, the final eschatological act is always said to be *God’s* act—not something that we “cooperate” with him in, nor something that we can bring about on this side of the new heavens and new earth. McLaughlin’s project, therefore, differs at a fundamental level from mine, as I have sought to begin with Scripture before making

¹⁸⁸ McLaughlin, *Preservation and Protest*, 351–52.

¹⁸⁹ William J. Dumbrell, *Covenant and Creation: An Old Testament Covenant Theology* (Crownhill, UK: Paternoster, 2013), 7.

¹⁹⁰ McLaughlin, “Noblesse Oblige,” 145.

theological judgments.

Kris Hiuser

Kris Hiuser is similar to McLaughlin in that he interacts with other important thinkers. However, Hiuser's work is different in that he seeks mainly to use a historical retrieval of these important Christian thinkers to shed light on the incarnation. His major project is to understand why Jesus became incarnate as a *human*. Toward this end, he does not deal so much with biblical texts, but instead seeks to retrieve a strand of thought from (and to expand and critique) four major thinkers such that non-human animals might be included in the incarnation.¹⁹¹ As I did with McLaughlin, I will engage with these four thinkers in conversation with Hiuser's work.¹⁹² Moreover, since Hiuser was a doctoral student of David Clough and interacts with him as well, I will also engage with Clough's work in this section.

Before getting into the main writers that Hiuser interacts with, there are a few strands of thought in Hiuser that undergird his project for the incarnation. Though he does not spend too much time on it, he rejects any substantive view of the image of God in man; instead he opts for a representational view.¹⁹³ This will be important for his overall project,

¹⁹¹ Early on in his book, he gives a list of people who argue that animals have the "breath of life." See Hiuser, *Animals, Theology and the Incarnation*, 4. However, some of those that he cites do not say this; instead they are speaking of either animal souls, or some sort of "principle of vitality," without speaking of the breath of life at all. Examples of those that he cites are Barth, *CD*, III/4 348; Paul Badham, "Do Animals Have Immortal Souls?" In *Animals on the Agenda: Questions about Animals for Theology and Ethics*, ed. Andrew Linzey and Dorothy Yamamoto (Urbana: University of Illinois Press, 1998), 181–89. Barth is actually quite explicit that only humans have the breath of life. See Barth, *CD*, III/1 236. But I agree that Barth is sometime not clear on this, as he also says that man receives רוּחַ in Gen 2:7, when the text has נְשָׁמָה . See Barth, *CD*, III/2 379.

¹⁹² Hiuser's major work is a published form of his dissertation. I will mainly cite this published work, but it can be compared to his dissertation Kris Hiuser, "Cur Deus Homo? The Implications of the Doctrine of the Incarnation for a Theological Understanding of the Relationship between Humans and Non-Human Animals" (PhD diss., United Kingdom: University of Chester, 2014).

¹⁹³ Hiuser, *Animals, Theology and the Incarnation*, 18. However, he is a bit inconsistent in this, because he then states that the "capacities humans have due to their calling." Hiuser, *Animals, Theology and the Incarnation*, 21. This would mean that the calling is tied up with their substantive capacities.

as he sees humans as representing and including the rest of creation. He also thinks that the incarnation and redemption are not at the exclusion of non-human creation.¹⁹⁴

Covenants with Animals

In interacting with Barth, Hiuser looks at how animals can be included in God's covenant. This is something that he dealt with in a separate article.¹⁹⁵ Hiuser first states that covenants have not been dealt with in animal theology, but does not interact with some of the major literature on the biblical covenants.¹⁹⁶ He also makes the common claim that the covenant with Noah is the first covenant in the Bible, and that it is a covenant with all God's creatures.¹⁹⁷ He does not think that animals given for food to humans is actually part of the Noahic covenant, but is simply an aside allowed due to human sin.¹⁹⁸ Hiuser is correct to see that the covenant partners in Genesis 9 are all creatures, all living, and all generations; but he also states that this is a "unilateral" covenant with God alone.¹⁹⁹ It is

¹⁹⁴ Hiuser, *Animals, Theology and the Incarnation*, 10–11. He states that it is "widely accepted that non-human animals will be redeemed in some way." Hiuser, *Animals, Theology and the Incarnation*, 5. Interestingly, he rejects Abelard's moral influence theory of the atonement on the basis that it leaves no room for engagement with non-human animals. See Hiuser, *Animals, Theology and the Incarnation*, 17.

¹⁹⁵ Kris Hiuser and Matthew Barton, "A Promise Is a Promise: God's Covenantal Relationship with Animals," *SJT* 67, no. 3 (2014): 340–56. Interestingly, this is his only real engagement with biblical texts.

¹⁹⁶ It may be true that animal theologians have not dealt with the covenants; however, it is *not* true that those who write on the covenants have not dealt with animals! He does not cite Paul R. Williamson, *Sealed with an Oath: Covenant in God's Unfolding Purpose*, NSBT 23 (Downers Grove, IL: InterVarsity Press, 2007); Dumbrell, *Covenant and Creation*; or Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* (Wheaton, IL: Crossway, 2012).

¹⁹⁷ Hiuser and Barton, "A Promise Is a Promise," 342. A similar comment is also made in Steven D. Mason, "Eternal Covenant" in *the Pentateuch: The Contours of an Elusive Phrase*, LHBOTS 494 (New York: T&T Clark, 2008), 55. However, Gen 1:26–28 and 2:4–3:24 contain all the elements of a covenant. See *KtC²*, 215. Moreover, he does not interact with the fact that Gen 9 is upholding a covenant already made. See *KtC²*, 187–95. He also ignores the parallels to Gen 1 and the typology between Noah and Adam. See *KtC²*, 195–98. All of these are important aspects of the Noahic covenant that must be included.

¹⁹⁸ Hiuser and Barton, "A Promise Is a Promise," 342n3. However, it is within and contained in the structure of the covenant itself. See *KtC²*, 199.

¹⁹⁹ Hiuser and Barton, "A Promise Is a Promise," 343.

not helpful to say that this is only a “unilateral” covenant.²⁰⁰ Since Hiuser ignores the connection to Genesis 1–3, he also misses an important part of this covenant. Humans, as God’s image bearers, are to rule as obedient sons.²⁰¹ Therefore an important part of this covenant (which Hiuser does not discuss) is that God will not destroy the earth again *on account of human sin*. As I showed earlier, the judgment in Genesis 6 was on account of human sin. This was a failure by humans to keep the covenant in Genesis 1–3. Therefore through this restatement and upholding of the covenant, God binds himself to not destroy the earth on account of human sin. *This* is the aspect of the covenant that entails non-human life—that they will not be destroyed in totality on account of the sin of God’s vice-regents who rule and have dominion over them.

Hiuser also looks at the covenant in Hosea 2. He states that God is making a covenant for himself with the animals for humans.²⁰² However, as I showed when looking at this section, what is in fact happening is that God is making a covenant between humans and animals. Hiuser also does not talk about how this covenant is future looking, and is indeed connected to the new covenant. Therefore he also ignores other important new covenant texts in Jeremiah, Isaiah, and Ezekiel. It is clear that what is happening is that God is promising a reversal of the covenantal curses, which includes harm from animals.²⁰³ Because he fails to see the forward-looking aspect of the covenant, Hiuser then tries to pull ethical obligations (much like McLaughlin) from the covenant.²⁰⁴ However,

²⁰⁰ It is true that God calls it “my” covenant, and that humans have no obligations. However, since it is tied to the covenant with creation in Gen 1–3, it is also a covenant that humans can break. See *KtC²*, 203. Isa 24, which probably refers back to the covenant with creation, which is ratified in Gen 9, says that the people did break this covenant. However, God clearly says here in Gen 9 that he will uphold it *even if* humans break it. See *KtC²*, 205–7. God will uphold it as long as the earth lasts, which is how Isaiah views this covenant in Isa 54. See *KtC²*, 202, 206.

²⁰¹ *KtC²*, 207.

²⁰² Hiuser and Barton, “A Promise Is a Promise,” 344.

²⁰³ *KtC²*, 580.

²⁰⁴ Hiuser and Barton, “A Promise Is a Promise,” 350, 355.

he fails to note that it is *God* who will bring this new covenant about, especially the eschatological peace that accompanies it. This is a common mistake that has already been seen.²⁰⁵

Hiuser is indeed correct that non-human animals are cared for and valued by God.²⁰⁶ This can be seen in that humans, as God's vice-regents, are to rule as God's stewards—as God would rule. However, Hiuser's lack of tying these two covenants to the entire storyline of Scripture prevents him from seeing how they build on what comes before and how they point forward to Christ. As I will show in the next chapter, this link is crucial.

Anselm

The first major thinker Hiuser interacts with is Anselm. Hiuser's goal with Anselm is to look specifically at sin and fallenness. The aspects of Anselm's thought that Hiuser is concerned with have to do with the fact that only humans sinned, and that to sin requires will and rationality. Anselm is clear about both of these two things.²⁰⁷ Anselm ties sin not only to humans, but also to humans *through Adam*.²⁰⁸ It is because of this connection to Adam that Anselm makes his argument that even though a human *must* make satisfaction for sin, a human (alone) *cannot* do it, and therefore a divine person *must* do it.²⁰⁹ Anselm compares this to angels, who are not all of the same race. Therefore if

²⁰⁵ Hiuser also states that being in covenant means being in relation, and therefore humans and animals are to be in relationship with one another. See Hiuser and Barton, "A Promise Is a Promise," 345–47. However, it is not always true that a covenant implies a relationship, as for instance in Josh 9:3–27. See *KtC*², 184. But it is true that it does mean a relationship of sort in Gen 9 and Hos 2. The question is what is the nature of this relationship? Gen 1–3 spells out the relationship of humans ruling as God's image bearers. Hos 2 is clear that the failure of such ruling led to the covenantal curses of danger from wild animals, which God is now promising to remove in the new covenant.

²⁰⁶ Hiuser and Barton, "A Promise Is a Promise," 348.

²⁰⁷ Anselm, *CDH* 1.3, 1.11.

²⁰⁸ Anselm, *CDH* 2.8.

²⁰⁹ And it must be a divine person, not an angel. See Anselm, *CDH* 1.5.

God were to incarnate as an angel, it would not redeem all angels because they are not all descended from the same source, as humans are.²¹⁰ For Anselm, the headship of Adam is key.

Hiuser picks up on this, but includes the fallenness of creation. He says that if only humans sinned, then this denies the cosmic nature of the fall.²¹¹ He disagrees with Anselm in this, since Anselm denies that animals sinned.²¹² But Hiuser here defines fallenness as something that is not living as God intended. Not necessarily moral failure, but that it is counter to God's purposes.²¹³

However, there are some aspects of Anselm's argument that Hiuser ignores. First, even though Hiuser wants to tie fallenness to animals and therefore the necessity that the incarnation would include animals, he ignores the fact that Anselm ties this so closely to the two natures of Christ. It cannot be that it was simply a human who was combined into God, or that their natures were combined.²¹⁴ Instead, it has to be a single *person* who is both God and man.²¹⁵ Anselm ties this specifically to the will and to the sin itself.²¹⁶ It has to be one who was of Adam's race.²¹⁷ This is part of Anselm's argument as to why angels could not be included in Christ's redemption. Hiuser acknowledges this for angels, and yet still seeks to tie it somehow to animals. He says that Anselm "is not clear

²¹⁰ Anselm, *CDH* 2.21.

²¹¹ Hiuser, *Animals, Theology and the Incarnation*, 44–49.

²¹² Hiuser, *Animals, Theology and the Incarnation*, 42.

²¹³ Kris Hiuser, "Astrobiology and Fallenness—Baptising Spock," *Theology and Science* 18, no. 4 (2020): 583.

²¹⁴ As we will see, this is similar to the microcosm that Hiuser wants to use in his argument for how animals are included in the nature of man and then in the incarnation.

²¹⁵ Anselm, *CDH* 2.7.

²¹⁶ Anselm, *Virgin Conception and Original Sin* §3.

²¹⁷ Anselm, *CDH* 2.8.

how the incarnation could be transferred to animals.²¹⁸ This is because for Anselm, his argument starts with willful disobedience (sin),²¹⁹ which Hiuser rejects.²²⁰ For Anselm, this is linked to the human race through Adam. The federal headship of Adam is key. This is the reason that only humans owe God for their sin, and no one other than a human ought to pay it.²²¹ This is something missing from Hiuser's analysis. Much like McLaughlin, I agree that retrieving what is good instead of throwing out an entire theologian's thought is correct. However, what Hiuser ignores here is part and parcel of Anselm's argument. It is hard to see how Anselm's argument fits without it.

Moreover, the bigger issue is that Hiuser confuses and collapses sin and fallenness into the same thing. He does have a category difference for these.²²² He says, however, that since creation suffers from bondage (Rom 8) and needs to be reconciled (Col 1), that it is not as God intended it and therefore is fallen.²²³ What he also lacks is a distinction in what must be done to deal with them. Hiuser seems to think that both sin and fallenness need the same remedy from the incarnation. If creation suffers for the effects of the sin of humans (something he seems to hold to²²⁴), then it must somehow be redeemed in the incarnation like humans.²²⁵ However, this is a confusion of categories. What Hiuser does not account for as an option (nor does he see it in Anselm) is that the reason Christ had to come as a man (and only a man) is because the redemption brought

²¹⁸ Hiuser, *Animals, Theology and the Incarnation*, 61.

²¹⁹ Anselm, *CDH* 1.11.

²²⁰ Hiuser, *Animals, Theology and the Incarnation*, 62.

²²¹ Anselm, *CDH* 2.6.

²²² Hiuser, "Astrobiology and Fallenness—Baptising Spock," 586.

²²³ Hiuser, "Astrobiology and Fallenness—Baptising Spock," 584–85. What Hiuser lacks, however, is *why* creation is fallen, and how to distinguish that from *humans* who are fallen, and that those two meanings of "fallen" are different.

²²⁴ Hiuser, "Astrobiology and Fallenness—Baptising Spock," 586.

²²⁵ Hiuser, *Animals, Theology and the Incarnation*, 61–62.

about by the incarnation (and death and resurrection) of Christ is due to the sin of man *against God*. Hiuser himself admits that animals did not sin of their own will. But he does not have a category whereby when human sin is dealt with in Christ as a man, the *effects* of sin in creation are thereby dealt with. If the dealing with the effects of sin in creation is called “redemption,” then this redemption is categorically different than the redemption of humans.²²⁶ Hiuser does have a concept of the difference between sin and the effects of sin, and says that this is lacking in Anselm.²²⁷ However, what Hiuser himself lacks is the distinction between these two things in “redemption.”²²⁸

Anselm is not concerning himself with the effects of human sin on creation in his argument. His point has to do with the sinner and God. He states explicitly that sin itself is so heinous that one sin must be repaid.²²⁹ Moreover, the link between the sinner and the one who must pay is much closer in Anselm than Hiuser gives credit. As will be seen, Hiuser wants to view man as a microcosm, and use that as the means by which one could include animals in the incarnation. However, this does not work for Anselm. He is quite explicit that it must not only be a human, but a human descended from Adam.²³⁰ If another creature sins (such as an angel), a *different incarnation* would be necessary.²³¹

²²⁶ It should be pointed out that in the texts that Hiuser cites, mainly Col 1, Paul uses the term reconciliation. In Rom 8, Paul says that creation is in bondage to decay. Hiuser does not distinguish redemption of this from redemption of humans.

²²⁷ Hiuser, *Animals, Theology and the Incarnation*, 50.

²²⁸ Hiuser has an interesting argument that he sees Gen 1–3 as a saga which describes a goal that shows that Christ came to save all creation. Therefore it is a description of the end, not the beginning. He uses the texts in Isa 11 and 65 for this. However, he spends only one page defending his view, and it is not convincing. See Hiuser, *Animals, Theology and the Incarnation*, 49.

²²⁹ Anselm, *CDH* 1.21, 2.18.

²³⁰ Hiuser also ignores the substantive qualities that would be necessary for Christ to be incarnate as a human. Anselm clearly ties the incarnation to the two natures in one person in Christ. What is it in a nature that would be required for a person of the trinity to be hypostatically united to such a nature? See Morris, *The Logic of God Incarnate*; Oliver D. Crisp, *Divinity and Humanity: The Incarnation Reconsidered*, Current Issues in Theology (Cambridge: Cambridge University Press, 2007); Crisp, *God Incarnate: Explorations in Christology* (New York: T&T Clark, 2009).

²³¹ Anselm, *CDH* 2.6, 2.8, 2.21.

Hiuser is right in reading Anselm on the angels, and even of the human linkage to Adam and Eve.²³² What Hiuser misses, however, is that this would somehow also have to be true for animals for them to be somehow included in the incarnation. How is it that a man contains in his microcosm the direct lineage of all animals?²³³ Anselm's argument against including angels in such an incarnation would also apply against animals.

Gregory of Nyssa

Hiuser next looks to the theology of Gregory of Nyssa to further his thesis, that God's rationale for the incarnation extends beyond simply humans. He thinks that Gregory offers an explanation as to why Christ's incarnation as a human might enable redemption beyond humans.²³⁴

I will only be able to touch on a portion of Gregory's theology that engages with Hiuser.²³⁵ Gregory is clear that man is the pinnacle of creation in Genesis 1, since he is created last and is the only being created with deliberation.²³⁶ When God created man, he created him with attributes similar to God's attributes such as understanding, mind, speech, etc.²³⁷ Gregory ties this to the image of God in man, which is based on Christ as

²³² Hiuser, *Animals, Theology and the Incarnation*, 56–61.

²³³ Hiuser includes confusing language in this. He says that the redemption of man needs to be “transferred” to animals through this microcosm. See Hiuser, *Animals, Theology and the Incarnation*, 62. However, the sins of man were not “transferred” to animals, so why is it that redemption would need to be transferred? He needs a better mechanism to connect sin and redemption.

²³⁴ Hiuser, *Animals, Theology and the Incarnation*, 64.

²³⁵ Meyer attempts to use the language of distinction in Nyssa to show that how Nyssa thinks such language is lacking when speaking of God can also be used to show that it is lacking in the limitation of redemption for humans only. Since language fails in its description of God, then human discourse fails, and this leaves room for the animal desires in man to turn into virtues in the human and draw into divine communion. See Eric Daryl Meyer, “Gregory of Nyssa and Jacques Derrida on the Human–Animal Distinction in the Song of Songs,” in *The Bible and Posthumanism*, ed. Jennifer L. Koosed, Semeia Studies 74 (Atlanta: Society of Biblical Literature, 2014), 199–223.

²³⁶ Gregory of Nyssa, *On the Making of Man* 2.2, 3 (NPNF² 5:388).

²³⁷ Gregory of Nyssa, *On the Making of Man* 5.2 (NPNF² 5:389); Lucas Francisco Mateo-Seco, “Creation,” in *The Brill Dictionary of Gregory of Nyssa*, ed. Lucas Francisco Mateo-Seco and Giulio Maspero, Supplements to Vigiliae Christianae: Texts and Studies of Early Christian Life and

the divine image. This is why Christ can become incarnate as a man, because the body has to have the same nature and substance as the head.²³⁸ Gregory is clear that the goal of the incarnation is the salvation of humans.²³⁹ It is Christ's solidarity with humans that allows this, since Christ became one of them. Since he is in communion with both God and man, he can unite to God in and through himself those who are in communion with him.²⁴⁰

Gregory also writes of the three different "types" of souls (a common motif in the early church).²⁴¹ There is a vegetative soul that has to do with growth and lacks perception; the irrational animal soul, which is growth with sensory perception; and then the rational soul, which includes growth, sense perception, and rationality.²⁴² There is therefore a sense in which the higher souls contain the same attributes as the one beneath it.²⁴³ Another distinction is that the vegetative and animal souls are tied only to their

Language 99 (Leiden: Brill, 2010), 187.

²³⁸ Giulio Maspero, "Image," in *The Brill Dictionary of Gregory of Nyssa*, ed. Lucas Francisco Mateo-Seco and Giulio Maspero, *Supplements to Vigiliae Christianae: Texts and Studies of Early Christian Life and Language 99* (Leiden: Brill, 2010), 413–15.

²³⁹ Lucas Francisco Mateo-Seco, "Soteriology," in *The Brill Dictionary of Gregory of Nyssa*, ed. Lucas Francisco Mateo-Seco and Giulio Maspero, *Supplements to Vigiliae Christianae: Texts and Studies of Early Christian Life and Language 99* (Leiden: Brill, 2010), 694.

²⁴⁰ Mateo-Seco, "Soteriology," 694–96.

²⁴¹ See also Origen, *Princ.* Book II, 8.1 (*ANF* 4:286); Basil, *Hexameron* Homily 8.2 (*NPNF*² 8:95); Eusebius of Caesarea, *Dem. ev.* 3.3; Augustine, *Gen. litt.* 7.9–7.11, 11.18; Aquinas, *Summa Theologia* 1.75.4; Aquinas, *Summa Contra Gentiles* 2.58; Pasnau, *Thomas Aquinas on Human Nature*, 220; John R. Levison, *Portraits of Adam in Early Judaism: From Sirach to 2 Baruch*, *JSPSup* 1 (Sheffield: JSOT Press, 1988), 149; Timothy A. Brookins, "Greco-Roman Perspectives on Anthropology: A Survey of Perspectives from 800 BCE to 200 CE," in *Anthropology and New Testament Theology*, ed. Jason Maston and Benjamin E. Reynolds (London: Bloomsbury, 2018), 57; Matthew Drever, "Image, Identity, and Embodiment: Augustine's Interpretation of the Human Person in Genesis 1–2," in *Genesis and Creation Theology*, ed. Nathan MacDonald, Mark E. Elliott, and Grant Macaskill (Grand Rapids: William B. Eerdmans, 2012), 127; Paul Helm, *Human Nature from Calvin to Edwards* (Grand Rapids: Reformation Heritage Books, 2018), 68; Gillian Clark, "The Fathers and the Animals: The Rule of Reason?" In *Animals on the Agenda: Questions about Animals for Theology and Ethics*, ed. Andrew Linzey and Dorothy Yamamoto (Urbana: University of Illinois Press, 1998), 71.

²⁴² Gregory of Nyssa, *On the Making of Man* 8.4 (*NPNF*² 5:391). See also Morwenna Ludlow, "Power and Dominion: Patristic Interpretations of Genesis 1," in *Ecological Hermeneutics: Biblical, Historical and Theological Perspectives*, ed. David G. Horrell et al. (New York: T&T Clark, 2010), 147.

²⁴³ Gregory thinks that the three distinctions in 1 Thess 5:23 and Mark 12:30 are these three

materiality here on earth. That is, when they die, they cease to exist. This is different from the human soul which does not cease at death and is spiritual.²⁴⁴ Man is still both body and soul, and his physical form was made to fit his rational nature.²⁴⁵ In this way man is unique, in that he is part of both sensible and rational creation.²⁴⁶ The human nature is like a middle ground between the divine nature and the irrational nature. Man has a mind, like the divine nature; but he also is part of the sensible creation.²⁴⁷

Hiuser agrees that Nyssa says that the incarnation and salvation are for humans only, but he thinks there is still room in Gregory's thought to include the rest of creation.²⁴⁸ He takes from Nyssa that due to the Creator–creature distinction, human nature is equally below God as the non-human nature.²⁴⁹ Hiuser also notes that Gregory ties the incarnation to the fact that humans are fallen. Gregory thinks that only humans are fallen, and this is why Christ came as a man.²⁵⁰ This is where Hiuser then uses his notion from Anselm that the rest of creation is fallen, and then uses Gregory's logic that Christ came because of fallen creatures to conclude that when these two are brought together, Gregory's line of thought should include animals in the incarnation since they are fallen.²⁵¹

attributes (growth, sense perception, and rationality) in man. See Gregory of Nyssa, *On the Making of Man* 8.5 (NPNF² 5:391–92).

²⁴⁴ Gregory of Nyssa, *On the Making of Man* 8.7 (NPNF² 5:392). Gregory also “locates” the human soul in the mind. This means, for instance, that though sense perception can happen without a mind, the “act of perceiving” in humans is impossible without a human soul. See Gregory of Nyssa, *On the Making of Man* 14.3, 15.3 (NPNF² 5:401–2).

²⁴⁵ Gregory of Nyssa, *On the Making of Man* 8.8–9.3 (NPNF² 5:392–93).

²⁴⁶ Giulio Maspero, “Anthropology,” in *The Brill Dictionary of Gregory of Nyssa*, ed. Lucas Francisco Mateo-Seco and Giulio Maspero, Supplements to *Vigiliae Christianae: Texts and Studies of Early Christian Life and Language* 99 (Leiden: Brill, 2010), 39.

²⁴⁷ Gregory of Nyssa, *On the Making of Man* 16.9 (NPNF² 5:403).

²⁴⁸ Hiuser, *Animals, Theology and the Incarnation*, 65.

²⁴⁹ Hiuser, *Animals, Theology and the Incarnation*, 67.

²⁵⁰ Hiuser, *Animals, Theology and the Incarnation*, 68.

²⁵¹ Hiuser, *Animals, Theology and the Incarnation*, 65.

He then looks for a mechanism in Gregory for how this can come about, and sees it in Gregory's use of man as a "microcosm"—that is, that man "contains" the rest of creation in his nature by virtue of his soul having all three parts of the rest of creation. It is this that "opens up" the possibility of encompassing non-humans in humanity.²⁵² Hiuser rightly notes that it is not that the soul of man is tripartite, consisting of the three parts of vegetative, sensible, and rational. He argues that man's soul is "trichotomous," in that it includes the three types.²⁵³ It is in this way that man is a microcosm and can include non-human animals, since humanity "shares an ontological basis with the entire created order by sharing the three aspects of the soul."²⁵⁴ The human soul is "comprised of the same elements of all living things...and entails a combination of plant, animal, and rational souls and so encompasses them all."²⁵⁵ Hiuser also uses Gregory to connect that the passions in man (which were from the sensible portion of his soul) when not used by the will are sin. It is this that Christ came to set right, so that the image in man could be restored.²⁵⁶ Hiuser then concludes that this must be part of the "rationale" that God had for becoming incarnate as a human—to restore to the rest of creation, through humanity, its purpose in enjoying the divine. This means that God had a "more than human" rationale for the incarnation.²⁵⁷

Similar to McLaughlin's use of Aquinas, I think Hiuser's use of Nyssa here is problematic. Not because he is only taking some of Nyssa, but because Hiuser is ignoring parts of Nyssa's thought that run counter to his argument. For instance, even though

²⁵² Hiuser, *Animals, Theology and the Incarnation*, 79.

²⁵³ Hiuser, *Animals, Theology and the Incarnation*, 80.

²⁵⁴ Hiuser, *Animals, Theology and the Incarnation*, 80.

²⁵⁵ Hiuser, *Animals, Theology and the Incarnation*, 81.

²⁵⁶ Gregory of Nyssa, *On the Making of Man* (NPNF² 5:18.3); Hiuser, *Animals, Theology and the Incarnation*, 87–89.

²⁵⁷ Hiuser, *Animals, Theology and the Incarnation*, 96–98.

Nyssa is clear on the Creator–creature distinction,²⁵⁸ this does not mean Gregory thought that the human and non-human nature are “equal” in that sense. In arguing against Eunomius, and arguing for the distinction between God and the created world, he actually compares the distinction between God and humans to the distinction between humans and animals! He says,

For what the irrational is with respect to man, that also the creature is with respect to the Godhead, being equally unable to receive the same name with the nature that is superior to it. And as it is not possible to apply the same definition to the rational animal and the quadruped alike (for each is naturally differentiated by its special property from the other), so neither can you express by the same terms the created and the uncreated essence...²⁵⁹

Therefore, the huge gulf and disparity between God and the created world is compared to the gulf between the natures of humans and animals.²⁶⁰

In connecting Anselm to Gregory, I will merely note again that the problem is that Hiuser does not have a category to distinguish between sin and fallenness. He uses these terms seemingly interchangeably, confusing two concepts that the Bible distinguishes.

In addition, I think Hiuser’s use of Nyssa to connect the “souls” of animals and vegetation to humans is misguided. It is true that Gregory does use some of the language

²⁵⁸ For how the Cappadocians used this against those fourth century theologians who argued for a “unity of the will” in the Trinity instead of a “unity of being,” see Anatolios, *Retrieving Nicaea*; Holmes, *The Quest for the Trinity*.

²⁵⁹ Gregory of Nyssa, *Against Eunomius* 7.1 (NPNF² 5:194).

²⁶⁰ Moreover, the Cappadocians are clear against Eutychianism, or Monophysitism in Christ. This was firmly rejected at Chalcedon. See Stephen J. Wellum, *God the Son Incarnate: The Doctrine of Christ*, Foundations of Evangelical Theology (Wheaton, IL: Crossway, 2016), 303; Aloys Grillmeier S. J., *From the Apostolic Age to Chalcedon (451)*, vol. 1 of *Christ in Christian Tradition*, 2nd ed. (Atlanta: John Knox Press, 1975), 547–50. However, for Hiuser’s microcosm here to work, something along this line must be true. If the difference between the natures of Christ are as different than the natures of humans and animals, then when the animal nature is somehow “included” in the human nature, this would be like the human nature of Jesus being subsumed into the divine nature. But this has been rejected as unbiblical throughout church history. The two natures of Jesus are combined through the single subject of the *person* of God the Son. But Hiuser is not arguing for such a combination of the animal nature in the human. Therefore it is hard to see how Gregory could follow him in this.

that Hiuser does, such as containing attributes of the animal soul, and that man is a microcosm. However, Nyssa does not use these terms in the manner that Hiuser does.²⁶¹ Moreover, Gregory explicitly rejects some of the conclusions that Hiuser makes. Hiuser, though not wanting to say that the human soul has parts, still wants to say that it is “trichotomous.” However, Gregory is explicit that the human soul is of a completely different nature (as a whole) than the vegetative or sensory soul. Gregory states,

Let no one suppose on this account that in the compound nature of man there are three souls welded together, contemplated each in its own limits, so that one should think man’s nature to be a sort of conglomeration of several souls. The true and perfect soul is naturally one, the intellectual and immaterial, which mingles with our material nature by the agency of the senses; but all that is of material nature, being subject to mutation and alteration, will, if it should partake of the animating power, move by way of growth: if, on the contrary, it should fall away from the vital energy, it will reduce its motion to destruction.²⁶²

Gregory is clear—the entirety of this human soul is immaterial, in contrast to the souls of plants and animals, which are purely tied to their materiality.²⁶³ Therefore it is hard to see how the immaterial human soul could in any way be “trichotomous” with a material aspect of the same soul.²⁶⁴

Not only this, but Gregory states in quite strong terms that he only uses the word “soul” out of convenience. He states that the vegetative and irrational souls are not really “souls.” He compares them to stones that are made to look like bread but without any of the property of food. Thus, the vegetative and irrational “souls” are not really

²⁶¹ Gregory is clearly critical of the use of the term “microcosm.” See Gregory of Nyssa, *On the Making of Man* 16.1–2 (NPNF² 5:402). However, it is also true that he implies it elsewhere. See Paul M. Blowers, *Drama of the Divine Economy: Creator and Creation in Early Christian Theology and Piety* (Oxford: Oxford University Press, 2012), 357; Ludlow, “Power and Dominion,” 149. In comparing the use of the term “microcosm,” it certainly has a new meaning for Nyssa. It is not because man has the elements of the rest of creation, but instead it is because he is in the image of the Creator who made all. See Maspero, “Anthropology,” 39. For this in Nyssa, see Gregory of Nyssa, *On the Making of Man* 16.2–3 (NPNF² 5:402).

²⁶² Gregory of Nyssa, *On the Making of Man* 14.2 (NPNF² 5:401).

²⁶³ Gregory of Nyssa, *On the Making of Man* 14.2 (NPNF² 5:401).

²⁶⁴ I will discuss the nature of the human soul in the next chapter.

souls. Gregory writes,

For instance:—if one were to show us true bread, we say that he properly applies the name to the subject: but if one were to show us instead that which had been made of stone to resemble the natural bread, which had the same shape, and equal size, and similarity of color, so as in most points to be the same with its prototype, but which yet lacks the power of being food, on this account we say that the stone receives the name of “bread,” not properly, but by a misnomer, and all things which fall under the same description, which are not absolutely what they are called, have their name from a misuse of terms. Thus, as the soul finds its perfection in that which is intellectual and rational, everything that is not so may indeed share the name of “soul,” but is not really soul, but a certain vital energy associated with the appellation of “soul.”²⁶⁵

It is hard to see how Gregory could be any more clear. The difference between the human and animal is like the difference between God and the world. The vegetative and irrational “souls” are not really souls, but more like a stone that looks like bread. These “souls” (of plants and animals) are also material, whereas the human soul is immaterial.²⁶⁶ Hiuser is inconsistent in this. He states that humanity shares an ontological basis with the entire created order through these three aspects of the soul. However, he ignores the fact that Gregory really does not locate the other two aspects within the irrational soul.²⁶⁷ Gregory does state that the human soul contains the *attributes* that the vegetative and irrational souls have—*i.e.* that of growth and sense perception. However, there is a big difference between having attributes in common, and containing the same nature. One can see this in Gregory’s own notion of the image of God. Man has a mind like God (that is, he has an attribute that in some way resembles God’s attribute). But

²⁶⁵ Gregory of Nyssa, *On the Making of Man* 15.1–2 (NPNF² 5:401).

²⁶⁶ He even states that what man has in common with the irrational and vegetative soul is only in connection with man’s *body*. That is, with the portion of man that is material. See Gregory of Nyssa, *On the Making of Man* 8.7 (NPNF² 5:392). Therefore the connection to the irrational and vegetative souls is not even through the human soul! Augustine also says something similar. See Augustine, *Gen. litt.* 11.18, 11.29, 32.42. So does John of Damascus. See John of Damascus, *Exposition of the Orthodox Faith* 2.12 (NPNF² 9:30).

²⁶⁷ Moreover, for this to work in Hiuser, it would have to mean that when the human body dies, then the sensible and vegetative portions of the human soul also die.

clearly man and God have different natures. Gregory nowhere thinks that God's nature "includes" the human nature, even in the incarnation.²⁶⁸ Therefore, as I will conclude in the next chapter, Gregory also concludes that there is an *ontological* distinction between the human soul and the animal "soul." This is explicitly against what Hiuser concludes from Gregory!

Even the attributes that Gregory connects between animals and humans are different than what Hiuser suggests. Gregory states that in being a middle ground between God and creation, man is like God in that he is rational and has a mind; and man is like the animals in that he *reproduces through male and female*.²⁶⁹ Moreover, Gregory (like Anselm) connects sin and fallenness to the will of man.²⁷⁰ Therefore Gregory would also reject the notion of "fallenness" with the same meaning between humans and animals.

To sum up, Hiuser seems to be missing important strands of Gregory's thought. This is problematic for this theological retrieval, but he is also missing how Gregory ties his conclusions *to Scripture*. Gregory's writings are full of references to where he is basing his theological conclusions on Scripture. And though there are definitely places where I would disagree with Gregory,²⁷¹ the basis for such disagreements are whether Gregory's theological conclusions are *biblical*. This is the step that is missing in Hiuser's work. Where Hiuser wants to "extend" Gregory's thought, he does not argue that he does this because it is more *biblical*, but because he is trying to get Gregory into his theological conclusions. This is methodologically backward, and is the reason I structured my thesis to start with the Bible in order to ground my theological conclusions.

²⁶⁸ As I noted above, Monophysitism was firmly rejected by the Cappadocians.

²⁶⁹ Gregory of Nyssa, *On the Making of Man* 16.9 (NPNF² 5:403).

²⁷⁰ Gregory of Nyssa, *On the Making of Man* 18.2–4 (NPNF² 5:406); Alden A. Mosshammer, "Evil," in *The Brill Dictionary of Gregory of Nyssa*, ed. Lucas Francisco Mateo-Seco and Giulio Maspero, Supplements to *Vigiliae Christianae: Texts and Studies of Early Christian Life and Language* 99 (Leiden: Brill, 2010), 327.

²⁷¹ For instance, his notion that humans in the eschaton will be non-gendered.

In conclusion, since Hiuser ignores some strands of Gregory's thought that go against his project, and since he does not ground his retrieval in Scripture, I do not think this gives Hiuser warrant to say that God's purpose and rationale for choosing to be incarnate as a man had a "more than human" basis. The Bible does not give warrant for this, and even Gregory is against such a conclusion.

Maximus the Confessor

Hiuser next continues in retrieval of Maximus. He brings and enlarges the notion of microcosm in Maximus, that humanity are mediators to gather up all creation, something that is picked up by many other authors as well.²⁷² I will not deal with Hiuser's use of Maximus in detail, since in the previous section I interacted with this notion of microcosm. What is unique in Maximus that Hiuser picks up is the fact that Maximus sees five different divisions in the world,²⁷³ and that man as made in the image (and Christ as incarnating as man) can bridge all five divides.²⁷⁴ It is this second division (intelligible/sensible) that Hiuser uses to claim that man is able to bridge to bring creation to what it was meant to be.²⁷⁵ This deification is not so much that man becomes God, but that God becomes man and in doing so includes the microcosm of all creation in this human nature.²⁷⁶

²⁷² McLaughlin, *Preservation and Protest*, 128–29; Ian A. McFarland, *From Nothing: A Theology of Creation* (Louisville: Westminster John Knox Press, 2014), 80. Nesteruk combines this with the perichoresis of social trinitarianism to state that humans and the universe must interpenetrate each other at both the consubstantial and hypostatic level so that Christ as human could unify and deify the entire universe to God. See Alexei V. Nesteruk, *The Universe as Communion: Towards a Neo-Patristic Synthesis of Theology and Science* (London: T&T Clark, 2008), 209.

²⁷³ Created/Uncreated; Intelligible/Sensible; Heaven/Earth; Paradise/World of Man; Male/Female. Humans are to mediate across these divisions by relation to the extremes. See Hiuser, *Animals, Theology and the Incarnation*, 111.

²⁷⁴ Hiuser, *Animals, Theology and the Incarnation*, 111–12.

²⁷⁵ Hiuser, *Animals, Theology and the Incarnation*, 121; Hiuser, "Maximizing Animal Theology: Maximus the Confessor on the Value of Non-Human Animals and the Human Calling," *TJT* 30, no. 2 (2014): 250.

²⁷⁶ Hiuser, *Animals, Theology and the Incarnation*, 118, 23.

However, even in his use of Maximus, Hiuser seems to not prove his point. Where he uses Maximus to argue for the bridging of the five divides, Maximus clearly takes these divides and shows how Christ bridges them for the application only *to humans*.²⁷⁷ Moreover, this use of the microcosm for bringing the rest of the universe into the scope of redemption also ignores Maximus's clear focus on how the incarnation was necessarily in the lineage of Adam due to the nature of sin.²⁷⁸ Hiuser also again conflates reconciliation and redemption of humans (along with a flattening of "fallenness" of creation and humanity) with what Christ's work effects for all creation, using "redemption" for both.²⁷⁹

In summary, much like with Gregory of Nyssa, Hiuser lacks a biblical basis for his conclusions, and even in his retrieval he is ignoring strands of Maximus that are detrimental to his thesis.

Karl Barth

The next major thinker Hiuser attempts to retrieve is Karl Barth. To evaluate Barth's theology, or even just his anthropology, would be impossible in such a short space.²⁸⁰ Instead, I will give a cursory overview of Barth's theology as it pertains to Hiuser's project, and interact with Hiuser's use of Barth.

The major aspect of Barth's thought that Hiuser uses is Barth's use of covenant

²⁷⁷ Hiuser, "Maximizing Animal Theology," 251.

²⁷⁸ See Maximus the Confessor, *Ad Thalassium 42: On Jesus Christ, the New Adam Who "Became Sin"*; Maximus the Confessor, *Ad Thalassium 61: On the Legacy of Adam's Transgression*.

²⁷⁹ Hiuser, "Maximizing Animal Theology," 248; Hiuser, *Animals, Theology and the Incarnation*, 126.

²⁸⁰ Price seeks to retrieve Barth's anthropology in conversation with modern scientific notions of the self. He pushes back on some of Barth's use of reason and intellect as distinguishing characteristics of man as covenant partner. He then attempts to use Barth's notion of the image of God in man as relational to tie to the relationality within the Godhead. Price is not clear in his *ad intra* and *ad extra* or person/nature distinctions. He says that man's humanity is linked to the humanity of Christ and therefore to the divinity of God. See Daniel J. Price, *Karl Barth's Anthropology in Light of Modern Thought* (Grand Rapids: Eerdmans, 2002), 278.

to ground his theology. For Barth, creation makes covenant possible because it gives a covenant partner for God. Christ's adoption of a human nature is central in this.²⁸¹ Everything about creation is aimed at this covenant between God and man (through Christ). The first three days of creation are aimed at God's relationship with man; the next three days are about man's partnership in his relationship with God.²⁸² Man is not to be confused with the fish and animals, but is prefigured by them.²⁸³ Man is the covenant partner with God.²⁸⁴ The animals are unable to hear and respond to God. They cannot disobey. Only man is given reason, and the capability to be in an I–Thou relationship with God.²⁸⁵ Animals can be present passively in the divine address; but only man is active in it.²⁸⁶ Man's ruling over the animals is because he is a representative of God. Only God has power of life and death.²⁸⁷ The plants and animals do not belong to man, they belong to God.²⁸⁸ God does not reveal himself or bind himself to the animals; only to man. Only man is able to recognize God's honor, mercy, and power.²⁸⁹ The animals are not an independent covenant partner, but participate in the covenant because of man.²⁹⁰ Prior to

²⁸¹ Barth, *CD*, III/1 97, III/2 3.

²⁸² Barth, *CD*, III/1 157.

²⁸³ Barth, *CD*, III/1 168–69.

²⁸⁴ Barth, *CD*, III/1 158.

²⁸⁵ Jenson holds a similar view, that what sets man apart is that we are conversational counterparts to God, knowing and responding as personal beings. See Robert W. Jenson, *Systematic Theology*, 2 vols. (New York: Oxford University Press, 1999), 2:95.

²⁸⁶ See Barth, *CD*, III/1 175–78. Barth says that there is no biblical basis for the sermons of St. Anthony or St. Francis to animals.

²⁸⁷ Barth, *CD*, III/1 187.

²⁸⁸ Barth, *CD*, III/4 351. This also has ethical implication for Barth. Man takes precedence over animals. But he still must express gratitude to God for them and treat them well. See Barth, *CD*, III/4 351–52.

²⁸⁹ Barth, *CD*, III/4 351.

²⁹⁰ Barth, *CD*, III/1 178.

man there was creation other than God, but no counterpart. Only in man do we see something of a true counterpart to God.²⁹¹ The animal kingdom, indeed all of creation prior to man, points to man as the instrument of God's divine end.²⁹²

Man is also the center of God's work of redemption through Christ.²⁹³ The redemption of man will bring release for the whole world.²⁹⁴ The "cosmic" nature of salvation is because salvation related to man, and man is rooted in the cosmos.²⁹⁵ But in thinking of man, Barth is clear that we cannot share the view that man forms a small cosmos within himself.²⁹⁶ It is true that man and the rest of creation have their being and life in God, "but it is not in the cosmos that the meaning and purpose of the lordship of the Creator, and of the praise offered Him by the creature in the surrounding cosmos, are brought to light."²⁹⁷ We do not know how the rest of the creation exists to praise God, because the Bible is silent on this. We only know of God's relation to man.²⁹⁸ Man is not a reflection of the world.²⁹⁹

Hiuser first disagrees with Barth that the non-human creation is not fallen. But he thinks that Barth in his Romans commentary links all of creation to corruption.³⁰⁰

²⁹¹ Barth, *CD*, III/1 184. Gunton expands on the relatedness view of man, that man is relational to both God and creation, representing one to the other. See Colin E. Gunton, *Christ and Creation*, The Didsbury Lectures, 1990 (Grand Rapids: Eerdmans, 1992), 101–3; Hans Schaeffer, *Createdness and Ethics: The Doctrine of Creation and Theological Ethics in the Theology of Colin E. Gunton and Oswald Bayer*, Theologische Bibliothek Töpelmann 137 (Berlin: Walter de Gruyter, 2006), 83.

²⁹² Barth, *CD*, III/1 207–8.

²⁹³ Barth, *CD*, III/2 14.

²⁹⁴ Barth, *CD*, III/1 237.

²⁹⁵ Barth, *CD*, III/2 4.

²⁹⁶ Barth, *CD*, III/2 15.

²⁹⁷ Barth, *CD*, III/2 16.

²⁹⁸ Barth, *CD*, III/2 17.

²⁹⁹ Barth, *CD*, III/2 18.

³⁰⁰ Hiuser, *Animals, Theology and the Incarnation*, 137. The problem again is that Hiuser here

Since Hiuser defines fallenness as not living up to God's desire, it is not only humans that sin. Hiuser does have some notion that the fallenness of creation is due to humans.³⁰¹ Hiuser acknowledges that Barth is clear that only man is covenant partner with God, but that the rest of the creation can have "meaningful participation in the covenant."³⁰² Man is representative to creation. This representative role of Christ is communicative, and therefore we have this same role to animals.³⁰³ Christ's representative role to man is two ways—revelatory and communicative from God to man, and then redemptive from man to God.³⁰⁴ God's relationship to creation is revealed through God's relationship with humanity.³⁰⁵ This shows God's covenantal desires for all creation.³⁰⁶ Hiuser extends Barth's statement that Christ's work of salvation for Israel, all humanity and the whole world includes all creation.³⁰⁷

Again, Hiuser's equating of sin and fallenness, and then linking fallenness to not being as God planned, leads him to confusion. He then applies this confusion to Barth. Barth can clearly distinguish between sin and the effects of sin (corruption in creation), without confusing the two. Hiuser also continues to confuse redemption with reconciliation. When Barth says that Christ's work is for all humanity and even the whole world, Hiuser does not distinguish between sin and the effects of sin.

³⁰¹ Hiuser, "Astrobiology and Fallenness—Baptising Spock," 138.

³⁰² Hiuser, *Animals, Theology and the Incarnation*, 141–44.

³⁰³ Hiuser, *Animals, Theology and the Incarnation*, 148–51.

³⁰⁴ Hiuser, *Animals, Theology and the Incarnation*, 150–52.

³⁰⁵ Hiuser, *Animals, Theology and the Incarnation*, 155. Thompson argues that Barth still removes any instrumentalistic view of non-human creation. See Geoff Thompson, "'Remaining Loyal to the Earth': Humanity, God's Other Creatures and the Bible in Karl Barth," in *Ecological Hermeneutics: Biblical, Historical and Theological Perspectives*, ed. David G. Horrell et al. (New York: T&T Clark, 2010), 192.

³⁰⁶ Hiuser, *Animals, Theology and the Incarnation*, 148.

³⁰⁷ Hiuser, *Animals, Theology and the Incarnation*, 139.

world, he is saying this referring to the sin of man that has affected the whole creation.³⁰⁸ But Hiuser moves from this straight to applying redemption to all creation without unpacking the difference.

Moreover, Barth is quite explicit in rejecting some of the conclusions that Hiuser comes to through Barth's writings. Hiuser tries to say that he can use Barth to answer the question of why Christ became incarnate as a human—because of God's covenantal desires for all creation.³⁰⁹ Aside from the fact that Barth is explicit that only humans are covenantal partners with God, Barth also says that the Bible only speaks of God's relationship to man.³¹⁰ He says that we cannot know what was done for animals and plants when Christ became incarnate.³¹¹ In addition, he states that the incarnation was only direct for humans; it is always indirect to non-human creatures.³¹² The nature of the covenant (command and obedience) unfolds in Genesis 3 only between God and humans; not between God and animals. Therefore we cannot go from salvation history back to the nature of animals because the Bible does not give this to us.³¹³ We know that man stands before God as responsible and has independent life; we cannot know this about animals.³¹⁴ Christ's incarnation is the basis for our humanity,³¹⁵ and this only occurred in humanity, not in an animal or stone or plant. "In the other spheres of creation we see no comparable

³⁰⁸ Barth, *CD*, II/2 239.

³⁰⁹ Hiuser, *Animals, Theology and the Incarnation*, 148.

³¹⁰ Hiuser also states that Barth thinks that the breath of life applies to all animals in Barth, *CD*, III/4 348. However, it is not clear what Hiuser is referring to, since it is not in this passage. Moreover, Barth explicitly differentiates between "living being" (from נִפְשׁ חַיִּים) and "breath of life," the latter of which only applies to humans. See Barth, *CD*, III/1 237.

³¹¹ Barth, *CD*, III/2 138.

³¹² Barth, *CD*, III/2 139.

³¹³ Barth, *CD*, III/2 396. We cannot even know how the rest of the cosmos exercises praise to God. The Bible is silent about this as well. See Barth, *CD*, III/2 17.

³¹⁴ Barth, *CD*, III/2 397.

³¹⁵ Barth, *CD*, III/2 53–54.

Representative and Revealer of the majestic transcendence of God, no creature to reflect and represent the uniqueness and transcendence of God as distinct from other creatures.”³¹⁶

In summary, again this section has many of the same faults as the previous sections. Barth quite clearly grounds his theological conclusions in Scripture. Though one might not agree with all Barth’s conclusions, the basis for such disagreement would be based upon the biblical text. This is lacking in Hiuser’s retrieval. Moreover, Barth (much like Gregory of Nyssa) is quite explicit in his rejection of some of Hiuser conclusions. These aspects of Barth’s thought are missing in Hiuser.

Though there is much in Barth that agrees with Hiuser—such as Barth’s notion of man as covenant partner with God and that the fallenness of creation is due to man’s sin—Barth is quite clear that we should not only be hesitant to come to the conclusions that Hiuser comes to, but that we have no biblical basis to do so. Therefore I again disagree with Hiuser’s method of theological retrieval. It not only does not do justice to Barth, but this retrieval is not supported by Scripture.

David Clough

The final person I will interact with in conversation with Hiuser is David Clough. Hiuser does not directly interact much with Clough, but since he was one of Clough’s doctoral students, aspects of their theology line up.³¹⁷ Moreover, Clough’s work deals with Christ’s incarnation and work with regard to animals, so it is fitting to discuss it alongside Hiuser’s work. Again, Clough’s contribution to this field is quite large, and I will not be able to engage with all of it in detail.

Clough has a number of threads that are central to his writing; I will interact

³¹⁶ Barth, *CD*, III/2 137.

³¹⁷ I also readily acknowledge how my own thinking has been influenced by Drs. Stephen Wellum and Peter Gentry!

with two of them. One such thread is the desire to remove any qualitative distinction between humans and animals.³¹⁸ He doesn't have a problem with a difference, just that it should not be used to circumscribe animal capacities or ethically push animals down.³¹⁹ In seeking to remove this distinction, Clough also wants to expand the image of God outside humans. He states that there are texts where animals image God.³²⁰ Clough states that what we see in the early chapters of Genesis is that there is no distinction between humans and animals, and therefore we cannot use these chapters to understand what the image of God is. We can only do so by looking in the NT and viewing the image Christologically.³²¹ What we see in the NT is that Christ is the image through his *Godness*, not his humanness. Therefore we cannot use the image of God as a distinguishing factor between humans and animals.³²² In addition, Clough thinks it is an "open question" whether humans even image God.³²³ Along these lines, Clough therefore sees sin in the animal world. He thinks animals are held responsible in Genesis 9, Exodus 21, and Jonah 3.³²⁴ He also notes that the judgment of God falls on animals and humans alike.³²⁵

³¹⁸ David L. Clough, "Putting Animals in Their Place: On the Theological Classification of Animals," in *Animals as Religious Subjects: Transdisciplinary Perspectives*, ed. Celia Deane-Drummond, David L. Clough, and Rebecca Artinian-Kaiser (London: T&T Clark, 2013), 219.

³¹⁹ Clough, *On Animals: Systematic Theology*, 72–73; Clough, "Not a Not-Animal: The Vocation to be a Human Animal Creature," *Studies in Christian Ethics* 26, no. 1 (1 February 2013): 14.

³²⁰ David L. Clough, "On Thinking Theologically About Animals: A Response," *Zygon* 49, no. 3 (September 2014): 765.

³²¹ Clough, *On Animals: Systematic Theology*, 66–67.

³²² Clough, *On Animals: Systematic Theology*, 101.

³²³ Clough, "On Thinking Theologically About Animals," 765.

³²⁴ Clough, *On Animals: Systematic Theology*, 109. He also, similar to Moritz, argues that we can attribute sin to animals from scientific observation. See Clough, *On Animals: Systematic Theology*, 118. Also similar to Moritz, animals sinned and fell prior to humans. See Clough, *On Animals: Systematic Theology*, 122.

³²⁵ Here he cites Jer 7; 14; Joel 1. See David L. Clough, "Creation and Animals," in *T&T Clark Companion to Atonement*, ed. Adam J. Johnson (London: Bloomsbury T&T Clark, 2017), 442.

Therefore animals are in need of reconciliation and salvation just like humans.³²⁶

A second thread, which is then related to his first thread, is that in the NT what we see is that Christ was not merely incarnated as a human, but as a creature.³²⁷ This is something that is central in Hiuser's writings as well.³²⁸ His argument is that the church has consistently removed boundaries from Christ, to expand the understanding of salvation.³²⁹ For instance, even though Christ was a Jew, his work applied to Jews and Gentiles (and by extension, all races of humans); even though Christ was a man, we "expanded" our understanding to include women.³³⁰ Therefore we ought now to expand that move from Jewish male human to male human to human to creature.³³¹ Similar to Hiuser, Clough claims that God's redemptive purposes in the incarnation are for more than humans.³³²

³²⁶ Clough, *On Animals: Systematic Theology*, 119. Clough also thinks that sin is not a single act, but something that has simply occurred through history. See Clough, *On Animals: Systematic Theology*, 125–26. This could be why he does not attend to the Adam–Christ typology in the NT. Clough also thinks that the OT sacrifices were not only for Israel, since Christ was not only for Israel. He misses the typology, by instead tries to say that in Christ we see now the human sacrificed for the animal. See Clough, *On Animals: Systematic Theology*, 129.

³²⁷ Clough, *On Animals: Systematic Theology*, 103; Clough, "Not a Not-Animal," 12; Clough, "On Thinking Theologically About Animals," 766–67.

³²⁸ Clough seems to go further than Hiuser, and extends the incarnation to non-living. But Clough does admit that this needs more investigation. See Clough, "Creation and Animals," 444–45. Meyer argues that Christ took on "bare life." See Meyer, "The Logos of God and the End of Humanity," 159; Meyer, *Inner Animalities*, 142–45. Clough is critiqued in Van Urk-Coster, "Created in the Image of God," 349.

³²⁹ For a similar argument, see Southgate, "Does God's Care Make Any Difference?" 103; John B. Cobb Jr., "All Things in Christ?" In *Animals on the Agenda: Questions about Animals for Theology and Ethics*, ed. Andrew Linzey and Dorothy Yamamoto (Urbana: University of Illinois Press, 1998), 178–79. Edwards attempts to argue something similar, also citing Torrance in support. See Edwards, "Key Issues in Ecological Theology," 68. However, Torrance is clear in this passage that Christ became *man* for us and for our salvation. See Thomas F. Torrance, *The Christian Doctrine of God: One Being in Three Persons* (London: T&T Clark, 2016), 244.

³³⁰ Curiously, he states that we did not do this until the 20th century in the struggle for women's equality. See David L. Clough, "All God's Creatures: Reading Genesis on Human and Nonhuman Animals," in *Reading Genesis after Darwin*, ed. Stephen C. Barton and David Wilkinson (New York: Oxford University Press, 2009), 155.

³³¹ Clough, "All God's Creatures," 155; Clough, "Not a Not-Animal," 12.

³³² Similar to Hiuser, Clough also critiques Barth, and states that Barth has "no biblical or other

Clough argues that the conclusions from his theological work also have many implications for ethics.³³³ Clough thinks that if non-humans are in a different category than humans, then we will pay them less regard.³³⁴

Moreover, Clough ignores much of the Bible when trying to remove a human–animal distinction.³³⁵ Clough thinks that because of evolution, such a distinction cannot be upheld.³³⁶ Clough is correct that we should not start our anthropology from a distinction from animals, but instead a distinction from God.³³⁷ However, he then makes many conclusions from a cursory reading of the text without doing exegesis. For instance, he mistakenly claims that animals have נִשְׁמָה just like humans do.³³⁸ Moreover, in his argument that animals image God, the texts he cites³³⁹ all speak of God *metaphorically* as an animal. Clough seems to be requiring that the Bible speak univocally about God with

reasons” for narrowing God’s purposes in creation and redemption to merely humans. See Clough, “All God’s Creatures,” 154. However, Clough does not interact with Barth’s arguments from the text; Clough also does not give any biblical reasons of his own! As was shown in the previous section, Barth himself gives many such biblical reasons.

³³³ The ethical implications are outside the scope of my thesis. See his second volume, David L. Clough, *On Animals: Theological Ethics*, vol. 2 (London: T&T Clark, 2019). He does (thankfully) rightly reject egalitarian ethics (much like Andrew Linzey also rejects above) that drowning an infant and drowning an ant are equally wrong. Clough rightly cites Jesus in Matt and Luke in the texts that I covered beginning on page 210. See Clough, *On Animals: Systematic Theology*, 75.

³³⁴ Clough, “All God’s Creatures,” 156–58; Clough, *On Animals: Systematic Theology*, 72–73.

³³⁵ Clough thinks that the only way we could uphold a distinction is through definition alone. Therefore, we simply define rationality and intellect by whatever it is that humans have than animals do not. See Clough, “Not a Not-Animal,” 14.

³³⁶ Clough, “All God’s Creatures,” 156. This is something also noted by Madueme, see Madueme, “The Theological Problem with Evolution.” However, this is a problem that Clough needs to solve. His current solution of ignoring exegesis is not tenable. He is also critiqued in Christopher Carter, “The Imago Dei as the Mind of Jesus Christ,” *Zygon* 49, no. 3 (2014): 753.

³³⁷ Clough, “Not a Not-Animal,” 11. This is also something that Bavinck notes. Bavinck, however, starts from a Trinitarian basis and an archetype/ectype manner. See Nathaniel Sutanto, “Herman Bavinck on the Image of God and Original Sin,” *IJST* 18, no. 2 (2016): 190.

³³⁸ Clough, “Not a Not-Animal,” 10. For a rebuttal from the text, see appendix 2, “Lexical Study of נִשְׁמָה” beginning on page 412.

³³⁹ Isa 31:4–5; Matt 23:37; John 1:29; Mark 1:10; Rev 5:6.

respect to creation. This is a mistake.³⁴⁰ This not only rejects all metaphorical language in the Bible, but it also collapses and confuses the term “image of God” with every instance of the concept “to be compared to metaphorically.” This is a categorical error.³⁴¹ Clough’s insistence on looking only in the NT for a definition of the image of God is also wrong.³⁴² He is indeed right that one cannot look *only* in the early chapters of Genesis for such a definition; the NT texts are crucial. But Clough then falls into the equal error of *ignoring* these early chapters.³⁴³ Neither error is capable of producing a whole-Bible understanding.³⁴⁴

In his analysis of animal sin, Clough lacks a biblical or exegetical defense for his argument. He mentions texts in passing,³⁴⁵ but he does no exegesis of these passages to defend his point.³⁴⁶ Moreover, in noting that God’s judgment falls on animals, he does not even discuss the option that animals suffer because of the sin of humans.³⁴⁷ In some places, Clough states that even though it is probable that animals sinned, they are at a

³⁴⁰ For a defense of speaking about God *analogically*, see Emery, *The Trinity*, 95–98; Herman Bavinck, *Reformed Dogmatics*, ed. John Bolt, trans. John Vriend, 4 vols. (Grand Rapids: Baker Academic, 2003–2008), 2:99–110.

³⁴¹ In addition, one of the verses Clough uses to say animals image God (Isa 31:4) actually compares God to a lion hunting its prey. Clough has already stated that animals sin and that animal predation is wrong, so now he has the Bible comparing God (favorably) to sin! He cannot have it both ways.

³⁴² Cortez also makes this mistake. He uses Irenaeus to argue that our theological anthropology should be grounded upon Christ and not Adam. See Marc Cortez, “Nature, Grace, and the Christological Ground of Humanity,” in *The Christian Doctrine of Humanity: Explorations in Constructive Dogmatics*, ed. Oliver D. Crisp and Fred Sanders (Grand Rapids: Zondervan, 2018), 23–40. However, this is not an either/or proposition.

³⁴³ Moreover, Paul himself points back to Adam in these Christological texts! Paul points to Adam and Christ as the two heads. This is something that Clough ignores.

³⁴⁴ This is a point also made by Briggs. See Richard S. Briggs, “Humans in the Image of God and Other Things Genesis Does Not Make Clear,” *JTI* 4, no. 1 (1 April 2010): 112.

³⁴⁵ Gen 9, Exod 21, and Jonah 3.

³⁴⁶ I have already shown in my exegetical chapters why Clough’s understanding here is mistaken.

³⁴⁷ I discussed the texts that Clough mentions (Jer 7; 14; Joel 1) in detail in my exegetical chapters. Moreover, Clough’s analysis ignores the notion of man as vice-regent of God over creation, where when man sins, all those under his rule suffer.

minimum estranged from God. This means more than simply suffering for human sin, since that would not need reconciliation. Estranged means something is wrong and that they are not simply innocent victims.³⁴⁸ However, Clough does not give a theological category for what this would mean. Somehow animals are separated and estranged from God by something that is neither their own sin nor the sin of another? How is it then that Christ's work on the cross would solve this problem? In a symposium of Clough's book, Fergusson argues that Clough is unclear about animals standing in the same position before God as humans.³⁴⁹ Though Clough tries to clarify this point, he does confirm that Christ's humanity is not important.³⁵⁰ This ignores the entire redemptive storyline of the OT, making God's covenants with Abraham, Israel, and David merely accidental to God's purposes. This cannot be sustained from Scripture.³⁵¹

Clough's insistence that Christ's incarnation is as a creature and not a human is subject to the same critiques that have already been shown above.³⁵² In addition, Clough's linking of the boundaries of Jew/Gentile and male/female to human/non-human also lacks biblical support. In the case of the Jew/Gentile distinction, not only is this something clearly taught in NT texts (Acts 10; Rom 2; Gal 3; Col 3), but this is also something

³⁴⁸ Clough, "Creation and Animals," 443; Clough, *On Animals: Systematic Theology*, 120.

³⁴⁹ David Fergusson, "God, Christ, and Animals," *Zygon* 49, no. 3 (September 2014): 744.

³⁵⁰ Clough, "On Thinking Theologically About Animals," 767. This is something that has been rejected throughout church history. See Anselm, *CDH* 2.9; Aquinas, *Summa Theologia* 3.3.8, 3.4.1, 3.46.5. It is only the human nature that was fitting and capable of the incarnation.

³⁵¹ Fergusson is more diplomatic in his response on this point. See Fergusson, "God, Christ, and Animals," 745. Fergusson also makes the point that Clough calling his work a "Systematic Theology" is incorrect, since it leaves out entire core doctrines such as Trinity, Ecclesiology, etc. See Fergusson, "God, Christ, and Animals," 743. Clough responds that it was his method that was systematic. Moreover, if that is the definition, then the only things that can be called a "systematic theology" must be as long as Aquinas's *Summa Theologia* or Barth's *Church Dogmatics*. See Clough, "On Thinking Theologically About Animals," 769. While perhaps not requiring the length of these works, it is generally accepted that a systematic theology ought to cover all the major Christian doctrines and therefore will indeed be lengthy.

³⁵² In fact, it is precisely from the Incarnation that many Christian writers conclude that humans are distinct from the animal world! See David Brown, "The Bible and Wider Culture: Animals as a Test Case," in *In the Fullness of Time: Essays on Christology, Creation and Eschatology in Honor of Richard Bauckham*, ed. Daniel M. Gurtner, Grant Macaskill, and Jonathan T. Pennington (Grand Rapids: Eerdmans, 2016), 76.

prefigured all through the OT in the unveiling of the covenants. That Christ's incarnation as a man means that his work on the cross applies to all humans male and female, contra to Clough, is not something that was "discovered" in the 20th century. This is tied not only to clear NT texts (Gal 3; 1 Tim 2), but also to the two heads of Adam and Christ. As Adam is the head of all humans (tied to creation of man and woman in the image of God in Gen 1:26–28, and then expressed through the entire OT³⁵³), so Christ is the head of all believers. It is not a rejection of the boundary of male and female that extends Christ's work to both sexes; it is *because* of this boundary of both sexes made in the image of God.³⁵⁴ This is lacking in Clough's argumentation.

Clough sometimes is clearer than Hiuser in delineating between redemption and reconciliation. However, at other times he uses the terms interchangeably.³⁵⁵ Clough is clear that if animals only suffer under human sin, then this would be something other than needing reconciliation.³⁵⁶ However, he then cites Romans 8 and Colossians 1 as speaking of redemption of the whole creation.³⁵⁷ However, as I showed in my exegesis of these

³⁵³ Not to mention that it is from the seed of the *woman* that Christ came.

³⁵⁴ Moreover, there was never a question in the NT or the early church of whether Christ's work applied to both sexes. There *was* confusion over the Jew and Gentile distinction, because in the old covenant, Gentiles had to convert. Therefore the discussion in the NT is over this issue.

³⁵⁵ Clough is also unclear in his use of other language. For instance, he makes a statement that all creatures participate in the triune life of God, but does not explain or give any further nuance to this statement. See Clough, "On Thinking Theologically About Animals," 770. It is unclear if he is drawing on something of the perichoresis of social trinitarianism. Clough is not alone in this confusing trinitarian language. King similarly states that the perichoresis of the trinity is the "dance of mutuality" between us and God and creation. See Sarah Withrow King, *Animals are Not Ours (No, Really, They're Not): An Evangelical Animal Liberation Theology* (Cambridge: The Lutterworth Press, 2016), 74. Pannenberg states that in the eschaton, God will reveal in his love participation for all creation in his own eternal life. See Wolfhart Pannenberg, *Systematic Theology*, 3 vols. (Grand Rapids: Eerdmans, 1993), 3:645. Nesteruk makes similarly confusing statements about the universe being hypostatically inherited in Christ, redefining what "hypostatic" means. See Nesteruk, *The Universe as Communion*, 209.

³⁵⁶ Clough, *On Animals: Systematic Theology*, 120. His evaluation of Gen 6:5, 7, and 12 and "all flesh" is good in my opinion, in that he links Gen 6:12 to the human sin in Gen 6:5. However, he then states that whether or not animals sinned, they share in corruption. See Clough, *On Animals: Systematic Theology*, 108. Here again lies the confusion. If reconciliation is more than simply suffering under human sin, then there are two different "types" of corruption in those two different options (animal sinning or not).

³⁵⁷ Clough, *On Animals: Systematic Theology*, 86–89; Clough, "All God's Creatures," 154.

texts, these speak of *reconciliation*, and in the case of Romans, explicitly tie this need to human sin. He also confuses *atonement* with reconciliation elsewhere.³⁵⁸

Finally, Clough confuses common conclusions with necessary conclusions. Clough says that if we do not include animals in Christ's incarnation and redemption, then humans will use animals however they want.³⁵⁹ As has been seen to be common in many of these thinkers, Clough has an ethical basis for his theological conclusions.³⁶⁰ But this confuses something that is a possible conclusion made by some theologians, with what Clough thinks is a *necessary* conclusion. But this is not the case. It is perfectly possible for one to hold a traditional understanding of the incarnation and Christ's work and still have an ethical concern for animals.

Conclusion

Hiuser's work here is quite detailed. His goal of theological retrieval is admirable. However, his methodology is flawed. I outlined the two main ways that his methodology was flawed in looking at the historical writers that Hiuser engaged with. First, Hiuser's use of these authors tended to ignore strands of their thought that disagreed with his own. It is hard to see how such retrieval could be used as a warrant for his theological conclusions.

Second, and more central, Hiuser's theological retrieval was not bounded by Scripture. The historical writers that he engaged with (especially Gregory of Nyssa and Karl Barth) are clear in trying to ground their theological conclusions from Scripture. However, when Hiuser attempts to use them for his own project, not only does he go against some of their conclusions (the first point above), but he fails to follow their lead and show how such conclusions match the biblical text. Therefore though Hiuser may

³⁵⁸ Clough, "Creation and Animals," 441.

³⁵⁹ Clough, "All God's Creatures," 158.

³⁶⁰ As I have said, I think this is backwards.

have succeeded in showing how such a strand might exist in these historical thinkers, he failed to show how his conclusions are *Christian*, since they were not tied to Scripture. It is this last point where Clough also fails. Clough does mention texts in passing, but he does no exegesis, and ignores many other texts that touch on the theological topics he addresses. I have tried to show how this methodology of basing theological conclusions on something other than the Bible is flawed. I will show in my last chapter what I think more *biblical* conclusions from the text are.

Daniel Miller

Daniel Miller's work mainly deals with the ethical treatment of animals, and therefore will not be interacted with in detail.³⁶¹ However, in arriving at his ethical conclusions, he touches on topics that pertain to my thesis.

Overview of Miller's Writings

I have saved interacting with Miller until the end, because many of the theological conclusions he comes to are similar to the ones that we have already seen. Miller takes a relational view of the image of God. The requirements of this relationship—to both God and the rest of creation—are the reason for the capacities that man has. These capacities are therefore a necessary condition for the relationship that man must enter into.³⁶² Therefore these capacities cannot be the distinction between humans and animals. This means that if animals approach these capacities, they are not included in the image of God. The image is therefore an ontological distinction.³⁶³ Miller uses the

³⁶¹ I will interact mainly with his published work. But his monograph is a published form of his dissertation, Daniel Kyle Miller, "'And Who is my Neighbor?' Reading Animal Ethics through the Lens of the Good Samaritan" (PhD diss., The University of Edinburgh, 2010).

³⁶² Daniel K. Miller, "Responsible Relationship: *Imago Dei* and the Moral Distinction between Humans and Other Animals," *IJST* 13, no. 3 (2011): 324–25. This is similar to what was seen above in McLaughlin.

³⁶³ Daniel K. Miller, *Animal Ethics and Theology: The Lens of the Good Samaritan* (New York: Routledge, 2012), 33; Miller, "Responsible Relationship," 326.

same language as Moritz, that humanity is elected into the image, but distinguishes this as man being elected to be in relationship with both God and the rest of creation.³⁶⁴ Being made in the image of God relationally actually gives man a responsibility to the rest of creation; man now has an ethical responsibility to this creation.³⁶⁵ Following Barth and Brunner, it is only humans for Miller that are to respond to God.³⁶⁶ Miller continues in this that the point of the image in Genesis 1 is to show that humans and animals together are separated out from plants as being *נִפְּשׁ הַיָּה*. The image, therefore, is about man’s relationship between these *נִפְּשׁ הַיָּה* beings.³⁶⁷ Because man is elected to a relationship with God and these animals, the division between man and animals loses force.³⁶⁸

Miller does not think that animals are moral in that they are not as fully responsible to God as we are. Therefore they are not “culpable” in a strong sense of the word. Instead, they are culpable in that they can “overstep socially accepted norms.”³⁶⁹ If animals do not have intentionality, then they do not have an awareness of right and wrong and we cannot say they have evil intents.³⁷⁰ Miller follows Barth in that we cannot know what the significance of the incarnation is for animals. But he leans towards the option

³⁶⁴ Miller, *Animal Ethics and Theology*, 30.

³⁶⁵ Miller, “Responsible Relationship,” 325. This is also similar to conclusions drawn by McLaughlin above.

³⁶⁶ Miller, *Animal Ethics and Theology*, 41–42.

³⁶⁷ Miller, “Responsible Relationship,” 332.

³⁶⁸ Miller, *Animal Ethics and Theology*, 40. Miller also, similarly to Moritz, thinks the dominion of Gen 1:18 is a horizontal dominion of a first among equals. See Miller, *Animal Ethics and Theology*, 118–19. What both Moritz and Miller fail to recognize is that Gen 2 says that none of these animals is *כְּיָסְדוֹ*—“according to his opposite.” Therefore the Bible is telling us that this is not a simple horizontal relationship between humans and animals. Miller does mention this verse, see Miller, *Animal Ethics and Theology*, 131. However, he thinks that there is still some level of companionship, and therefore it is still horizontal. What is missing is the notion of man as vice-regent, ruling over creation as God’s regent.

³⁶⁹ Miller, *Animal Ethics and Theology*, 24. Miller uses Gen 9 and Exod 21 in this case. Though he is right that these texts do not teach that animals are sinning, I think he misses the main point of these texts that human life is specially separated to God.

³⁷⁰ Miller, *Animal Ethics and Theology*, 32–33.

that it does have some significance.³⁷¹

Miller's main effort is to show that animals are our neighbors—in the vein of the Good Samaritan³⁷²—and play an important role in our relational lives. Therefore we have relational obligations to them.³⁷³ Since man and animals are both *נֶפֶשׁ חַיָּה*, man's responsibility to animals is different than to plants. Man is to act as a neighbor to animals, and not simply a steward over the earth.³⁷⁴

Conclusion

As I have discussed in interacting with others, I think Miller's assessment of the image of God is lacking. It does not take into account enough of the ANE context, nor does he interact much with how Paul picks this up in the NT. Though I think Miller is correct that the Bible does not treat animals as morally responsible, he tends to try to subvert this distinction for his ethical ends. He does so much less than McLaughlin or Hiuser, trying to stick close to the text.

Miller shows judicious restraint in applying ethical and moral norms to animals. This, I think, is wise. Miller's argument is much more subdued than Hiuser or McLaughlin, who also seek ethical ends to their theological assessment. Miller, however, is able to get there without upending the nature of the incarnation. Miller's lack of engagement with the Bible is his biggest shortcoming, which is what I think leads him to his conclusions.

³⁷¹ Miller, *Animal Ethics and Theology*, 40; Miller, "Responsible Relationship," 333.

³⁷² Something similar can be found in King, *Animals are Not Ours*, 42.

³⁷³ Miller, *Animal Ethics and Theology*, 165.

³⁷⁴ Miller, *Animal Ethics and Theology*, 133; Miller, "Responsible Relationship," 338–39.

Chapter Summary

In this chapter I have surveyed four theologians and analyzed their theological conclusions with respect to humans and animals. I tried to show that in each case, a methodological difference is in large part what led them to different theological conclusions than has been seen in the biblical data that I analyzed in chapters 2 through 4. This methodological difference is that in each case, these theologians began with something other than Scripture as their primary basis for theological conclusions. This is their methodological weakness.

Joshua Moritz was the only one of the four to actually look at Scripture in detail. However, he primarily begins with scientific theory before moving to Scripture, and then seeks the same conclusions in Scripture. Moritz is to be commended for seeking to interact with what Scripture says, as well as for the fact that he seeks to integrate what we see in the world with what we see in Scripture. However, his starting foundation is not Scripture. Moreover, not only does he not look at all the data in the Bible, but he fails to look at it in a way that ties together the canon as a unified whole. Therefore his conclusions cannot square with the biblical data that was seen in chapters 2 through 4.

Ryan Patrick McLaughlin likewise does not begin with Scripture. In his case, he begins with some common theological and ethical conclusions, and then seeks to support these conclusions through theological retrieval. Where McLaughlin does interact with Scripture, it is at a cursory level, and not through the canon as a whole. Moreover, where he retrieves certain thinkers, he does not test their theological conclusions against Scripture. This is very evident in his use of Moltmann.

Kris Hiuser's methodology is similar to McLaughlin's. He interacts with Scripture very little, and seeks mainly retrieval of other thinkers. Where McLaughlin seeks retrieval mainly for ethical reasons, Hiuser's goal is the redefinition of the purpose of the incarnation. I showed that Hiuser's conclusions have two fatal flaws. First, where

he does retrieval, he ignores where these thinkers are explicit in their rejection of his theological conclusions. I think this is misguided retrieval. Second, Hiuser also failed to test his theological conclusions against Scripture.

Daniel Miller's was not dealt with in detail, but his work is similar to McLaughlin's. He began with some common theological and ethical conclusions, and then sought to ground these on an ethical basis.

I would argue that none of the theologians I looked at in this chapter began from the same view of Scripture as myself. They either do not interact with Scripture, or where they do, it is to try to buttress conclusions they have from other areas.³⁷⁵ In the end, if what we seek to do is *Christian* theology, it must be tested against the scriptural data.

I have structured my thesis in a certain way on purpose. I first dealt with the biblical texts before trying to form theological conclusions. Throughout my exegesis, I also looked at the history of interpretation, and how the church has understood certain passages. I did that because I think the history of interpretation is important, and that our theological conclusions today are influenced by how the church has understood these texts through history. I began with Scripture, however, because I think that doing theological retrieval without regard to the scriptural text is misguided. This is my main contention with McLaughlin and Hiuser.³⁷⁶ The Reformers themselves, who were masters at patristic retrieval, saw themselves as first retrieving the Bible. The same is true for the early church fathers themselves, who cited scriptural warrant often.³⁷⁷ Therefore retrieval without concern for the biblical text is actually not faithful to these historical writers themselves.

³⁷⁵ Moritz is a bit of an outlier here in that he seeks to do exegesis. However, he does not look at the whole canon, and ignores many texts against his thesis.

³⁷⁶ Yes, I think that in certain places their use of certain writers was also misguided. However, even where their theological conclusions lined up with these writers (such as Moltmann), where it strayed from Scripture I think such retrieval is not helpful, and certainly not *Christian*.

³⁷⁷ Kevin J. Vanhoozer, *Biblical Authority after Babel: Retrieving the (Solus) in the Spirit of Mere Protestant Christianity* (Grand Rapids: Brazos Press, 2015), 22–28.

Retrieval must always be done in the context of Scripture as the final authority.³⁷⁸

In the next chapter I will attempt the last stage of my methodology. After looking at the biblical data and the history of interpretation, I will attempt to draw some theological conclusions for the church today. My conclusions will differ from those theologians in this chapter, because we have differing views of Scripture. This is because I think the Christian warrant for our theological conclusions is directly correlated to how faithful to the Bible our conclusions are.³⁷⁹

³⁷⁸ Vanhoozer, *Biblical Authority after Babel*, 111; Stephen J. Wellum, “Editorial: Reflections on Retrieval and the Doing of Theology,” *SBJT* 23, no. 2 (2019): 4; Wellum, “Retrieval, Christology, and Sola Scriptura,” *SBJT* 23, no. 2 (2019): 37–38.

³⁷⁹ Hans Madueme, “‘A Rock of Offense’: The Problem of Scripture in Science and Theology,” *ExAud* 32 (2016): 186.

CHAPTER 6

SYNTHESIS AND PROPOSAL

In this chapter, I will draw together the data from the past four chapters and attempt to synthesize the results and provide a constructive path forward.

Whole-Bible Synthesis

Part of what I have endeavored to show is that what is lacking in many writers who deal with humans and animals is that they do not pull together data from throughout the whole canon. I am aware that even in my three chapters on this subject, I was unable to look at all the data. However, I attempted to pull together the important strands that pop up again and again in order to show how they are all important and necessary.

I have tried to show in this thesis that in the Bible we see both similarity and distinction of humans to animals.¹ This is crucial, and it has implications for the human origins debate. I will elaborate on the implications for the human origins debate in a later section. In this section I want to pull together the exegetical conclusions from chapters 2–4. Though something similar to this is found in many writers, what is missing is a whole-Bible approach to these similarities and distinctions.² What I attempted to show in the previous chapter is that the writers I interacted with did not start from the same view of Scripture as I do. Moritz interacted with Scripture, however it was primarily *after* his conclusions from the scientific data. At that point, his exegesis was only on sparse

¹ Hans Walter Wolff, *Anthropology of the Old Testament* (London: SCM Press, 1974), 95.

² Marsha M. Wilfong, “Human Creation in Canonical Context: Genesis 1:26–31 and Beyond,” in *God Who Creates: Essays in Honor of W. Sibley Towner*, ed. William P. Brown and S. Dean McBride Jr. (Grand Rapids: William B. Eerdmans, 2000), 45.

passages and did not interact with differing views. McLaughlin and Hiuser each interacted with Scripture in small amounts. However, their projects were mainly one of historical retrieval. Their theological conclusions, therefore, were not primarily scriptural and then being *informed* by theological retrieval, but were rather attempts to ground their views with some historical evidence.³ If we are to do *Christian* theology, however, our theological conclusions must be epistemically grounded in Scripture.⁴ Since my dissertation is based upon *sola Scriptura*, I structured my dissertation to first look at the biblical data which grounds my theological conclusions.⁵

Humans Are Similar to Animals

The Bible is clear that humans and animals are similar. This is seen from the earliest chapters of Genesis, but also throughout the whole Bible.⁶ Man and animals are

³ I also attempted to show that in some cases, they were ignoring evidence in these historical writers that was clearly in opposition to their views.

⁴ Alan J. Torrance, “Is There a Distinctive Human Nature? Approaching the Question from a Christian Epistemic Base,” *Zygon* 47, no. 4 (2012): 904–5.

⁵ Theological retrieval is best done when its purpose is *sola Scriptura*. See Kevin J. Vanhoozer, *Biblical Authority after Babel: Retrieving the (Solus) in the Spirit of Mere Protestant Christianity* (Grand Rapids: Brazos Press, 2015), 26–28. This does not mean that history does not matter, but that Scripture alone is the final and supreme authority for theology. See Vanhoozer, *Biblical Authority after Babel*, 111. It is my conclusion that this is why those I evaluated in the last chapter come to such different conclusions than I do. Differing views of doctrine come from different views of Scripture and how to do exegesis. See John W. Cooper, “Whose Interpretation? Which Anthropology? Biblical Hermeneutics, Scientific Naturalism, and the Body–Soul Debate,” in *Neuroscience and the Soul: The Human Person in Philosophy, Science, and Theology*, ed. Thomas S. Crisp, Steven L. Porter, and Greff A. Ten Elshof (Grand Rapids: William B. Eerdmans, 2016), 240.

⁶ Hans Schwarz, *Creation* (Grand Rapids: Eerdmans, 2002), 178; Henri Blocher, *In the Beginning: The Opening Chapters of Genesis*, trans. David G. Preston (Downers Grove, IL: Inter-Varsity Press, 1984), 83.

both made from the ground.⁷ Humans and animals both are formed (יצר) by God's hands.⁸ Both humans and animals are created on the same day, which further shows their closeness.⁹ Humans and animals are both given the blessing of procreation and fertility.¹⁰ Moreover, both humans and animals are both *נִפְשׁ חַיָּה*, and therefore living beings.¹¹ In all these ways, humans and animals are alike and are both under God, being part of creation (and therefore separate from God).¹² Humans and animals are therefore both physically similar in many ways.¹³

The link between humans and animals as both living beings (*נִפְשׁ חַיָּה*) is also seen in that when one stops physically breathing, one dies. This was seen in the previous

⁷ Mark G. Brett, "Earthing the Human in Genesis 1–3," in *The Earth Story in Genesis*, ed. Norman C. Habel and Shirley Wurst, The Earth Bible 2 (Sheffield: Sheffield Academic Press, 2000), 81; Lawson G. Stone, "The Soul: Possession, Part, or Person? The Genesis of Human Nature in Genesis 2:7," in *What About the Soul? Neuroscience and Christian Anthropology*, ed. Joel B. Green (Nashville: Abingdon Press, 2004), 50.

⁸ Richard Bauckham, "Humans, Animals, and the Environment in Genesis 1–3," in *Genesis and Creation Theology*, ed. Nathan MacDonald, Mark E. Elliott, and Grant Macaskill (Grand Rapids: William B. Eerdmans, 2012), 187.

⁹ Wolfhart Pannenberg, "The Doctrine of Creation and Modern Science," in *Toward a Theology of Nature: Essays on Science and Faith*, ed. Ted Peters (Louisville: Westminster/John Knox Press, 1993), 46.

¹⁰ Claus Westermann, *Creation* (Philadelphia: Fortress Press, 1974), 49; Catherine L. McDowell, *The Image of God in the Garden of Eden: The Creation of Humankind in Genesis 2:5–3:24 in Light of the mīs pī pīt pī and wpt-r Rituals of Mesopotamia and Ancient Egypt* (Winona Lake, IN: Eisenbrauns, 2015), 132–33.

¹¹ Karl Barth, *Church Dogmatics*, ed. G. W. Bromley and T. F. Torrance, trans. G. W. Bromley et al., 4 vols. in 12 (Edinburgh: T&T Clark, 1957–1988), III/1 245–46; trans. of *Kirchliche Dogmatik* [in German] (Zürich: Evangelischer Verlag, 1932–1967); Douglas J. Moo and Jonathan A. Moo, *Creation Care: A Biblical Theology of the Natural World* (Grand Rapids: Zondervan, 2018), 70; Huw Spanner, "Tyrants, Stewards — or Just Kings?" In *Animals on the Agenda: Questions about Animals for Theology and Ethics*, ed. Andrew Linzey and Dorothy Yamamoto (Urbana: University of Illinois Press, 1998), 221.

¹² Colin E. Gunton, "Between Allegory and Myth: The Legacy of Spiritualising of Genesis," in *The Doctrine of Creation: Essays in Dogmatics, History and Philosophy*, ed. Colin E. Gunton (Edinburgh: T&T Clark, 1997), 51; Richard Bauckham, "Modern Domination of Nature — Historical Origins and Biblical Critique," in *Environmental Stewardship: Critical Perspectives — Past and Present*, ed. R. J. Berry (London: T&T Clark International, 2006), 46–47.

¹³ David Wilkinson, *The Message of Creation: Encountering the Lord of the Universe*, The Bible Speaks Today Series (Downers Grove, IL: InterVarsity Press, 2002), 37.

sections on Genesis 6 and Qoheleth 3. On a basic level, the fact that both humans and animals are *נִפְשׁ חַיָּה* means that they are both “one who breathes.”¹⁴ Therefore the use of *נִפְשׁ חַיָּה* in Genesis is not meant to show distinction between humans and animals, but instead to show similarity.¹⁵ This is further seen by the fact that both *נִפְשׁ* and *חַיָּה* are used for both humans and animals here.¹⁶

Therefore one tendency can be seeing too much distinction between humans and animals. Such a move would fail to see the many ways in which humans and animals are alike.¹⁷ However, this does not appear to be a very common tendency today in most respects.¹⁸

The more common error is seeing *too much* similarity between humans and animals. There are many things the Bible *does not* say are similar between humans and animals. We should not say that both humans and animals are equally “divinely animated.”¹⁹ We should also not say that humans and animals have the same capacities and structure in the Bible.²⁰ This would ignore the storyline of Scripture where only

¹⁴ Graham J. Warne, *Hebrew Perspectives on the Human Person in the Hellenistic Era: Philo and Paul*, Mellen Biblical Press Series 35 (Lewiston, NY: Mellen Biblical Press, 1995), 62–63.

¹⁵ Warne, *Hebrew Perspectives on the Human Person in the Hellenistic Era*, 63–64.

¹⁶ Gen 2:7 is the only place that *חַיָּה* is used with *נִפְשׁ* when describing humans. Animals are often described as *נִפְשׁ חַיָּה* (in the Torah, only in Lev 11). Therefore, the purpose in describing humans this way is to show that humans are part of the same living creation as the animals. See Warne, *Hebrew Perspectives on the Human Person in the Hellenistic Era*, 65.

¹⁷ As will be seen, there is indeed distinction. However, not everything about humans is distinct. See Spanner, “Tyrants, Stewards — or Just Kings?” 219.

¹⁸ A case could be made from many writers that ethically speaking, too much of a distinction is made and therefore this leads to animal abuse. However, as I will argue below, a distinction between humans and animals is not a sufficient condition for animal abuse. It is possible to see distinctions and still ethically treat animals well. Most arguments that there is an error in seeing too much dissimilarity between humans and animals point to the ethical conclusions of historical writers, not contemporary Christian theologians.

¹⁹ Joel B. Green, “Why the *Imago Dei* Should Not Be Identified with the Soul,” in *The Ashgate Research Companion to Theological Anthropology*, ed. Joshua R. Farris and Charles Taliaferro (Burlington, VT: Ashgate, 2015), 184. This would ignore the clear teaching that humans were given *נְשֵׁמַת חַיִּים* before they became *נִפְשׁ חַיָּה*.

²⁰ Eric Daryl Meyer, “‘Marvel at the Intelligence of Unthinking Creatures!’ Contemplative

humans are given commands by God to obey, only humans are morally responsible, and only humans are to rule over the rest of creation. As we say in the previous chapters, the Bible condemns humans when they are so morally corrupt that they “act like animals” (2 Pet 2:12) or that even the animals can “see” the effects of human sin (Joel 1–2). We should also not say that humans and animals are both moral beings in the same way.²¹ This again would ignore the biblical evidence that only humans are responsible before God. And finally, we ought not to too quickly state that animals either are in the same relationship to God as humans, or that they have a soul just like humans have.²² As has been shown, the use of נַפְשׁ does not simply mean “soul,” and we simply do not have the biblical data to warrant these conclusions. I will address the nature of the soul below, but my point here is simply that we should not conclude from the basis of the word נַפְשׁ alone (which is used of both humans and animals) something about the nature of the soul. The existence of the soul in humans is based on much more than the use of this word.²³

Animals in Gregory of Nazianzus and Evagrius of Pontus,” in *Animals as Religious Subjects: Transdisciplinary Perspectives*, ed. Celia Deane-Drummond, David L. Clough, and Rebecca Artinian-Kaiser (London: T&T Clark, 2013), 191–207.

²¹ Daniel W. Houck, “Recent Evolutionary Theory and the Possibility of the Fall,” in *Evil and Creation: Historical and Constructive Essays in Christian Dogmatics*, ed. David Luy, Matthew Levering, and George Kalantzis, Studies in Historical and Systematic Theology (Lexham Press, 2020), 201–17; Houck, *Aquinas, Original Sin, and the Challenge of Evolution* (Cambridge: Cambridge University Press, 2020), ch 6.

²² Paul Badham, “Do Animals Have Immortal Souls?” In *Animals on the Agenda: Questions about Animals for Theology and Ethics*, ed. Andrew Linzey and Dorothy Yamamoto (Urbana: University of Illinois Press, 1998), 181–89; Temple Grandin and Catherine Johnson, *Animals in Translation: Using the Mysteries of Autism to Decode Animal Behavior* (NY: Scribner, 2005), 260; Eric Daryl Meyer, *Inner Animalities: Theology and the End of the Human*, Groundworks | Ecological Issues in Philosophy and Theology (New York: Fordham University Press, 2018), 101–2; Celia Deane-Drummond, “Who on Earth is Jesus Christ? Plumbing the Depths of Deep Incarnation,” in *Christian Faith and the Earth: Current Paths and Emerging Horizons in Ecotheology*, ed. Ernst M. Conradie et al. (London: Bloomsbury, 2014), 46.

²³ Words do not have a singular meaning across time that is constant. Moreover, when a word can have different meanings, it is also false to read every meaning into each context. See James Barr, *The Semantics of Biblical Language* (Oxford: Oxford University Press, 1961), 265. Barr argues that it is at the level of the sentence and larger literary structure that the level of theological meaning is conveyed. See Barr, *The Semantics of Biblical Language*, 263–65. Moreover, when one word has multiple meanings in the original language, when we do not have a single word in our language that also has this semantic range, we have to use different words. This theological *statement* (not simply single words) is then a faithful translation, even when the mechanism is not the same in the translated language, and when the words used

Therefore just because נִפְשׁ *does* mean soul in certain passages, this does not mean that it does in Genesis 1–2. In fact, these early chapters of Genesis are the only places where נִפְשׁ הַיְהוָה is used (including the passages in Lev 11 and Ezek 49 which are referring back to these chapters). Everywhere else animals and people are in view, different contexts give rise to different meanings of נִפְשׁ.²⁴

Humans Are Distinct from Animals

The Bible is also clear in that humans and animals are quite distinct.²⁵ One of the central parts of my thesis is that it is man alone who is given נְשֵׁמַת חַיִּים, “the breath of life.”²⁶ This has many implications, and works itself out through the entire Bible.²⁷ It is man alone that is made in the image of God.²⁸ Humans alone likewise are described as

in the translated language also have other meanings in different contexts than the words used in the original language. That is, there is semantic overlap, but they do not exactly coincide. See Barr, *The Semantics of Biblical Language*, 265–66. Vanhoozer argues that the smallest unit of linguistic communication are words used in the performance of speech acts. See Kevin J. Vanhoozer, “Exegesis and Hermeneutics,” in *New Dictionary of Biblical Theology: Exploring the Unity and Diversity of Scripture*, ed. T. Desmond Alexander et al. (Downers Grove, IL: InterVarsity Press, 2000), 57; Vanhoozer, *Is There a Meaning in This Text? The Bible, the Reader, and the Morality of Literary Knowledge* (Grand Rapids: Zondervan, 2009), 218–29.

²⁴ I covered this in detail in chapter 2.

²⁵ Schwarz, *Creation*, 179; Todd Wilson, “Mere Creation: Ten Theses (Most) Evangelicals Can (Mostly) Agree On,” in *Creation and Doxology: The Beginning and End of God’s Good World*, ed. Gerald Hiestand and Todd Wilson (Downers Grove, IL: IVP Academic, 2018), 53.

²⁶ Barth, *CD*, III/1 236; Karen H. Jobes, “‘Remember These Things’: The Role of Memory in the Theological Anthropology of Peter and Jude,” in *Anthropology and New Testament Theology*, ed. Jason Maston and Benjamin E. Reynolds (London: Bloomsbury, 2018), 190–91; Blocher, *In the Beginning*, 186. The link of נְשֵׁמַת with נִפְשׁ הַיְהוָה shows this distinctive status of man. See Wolff, *Anthropology of the Old Testament*, 22; Warne, *Hebrew Perspectives on the Human Person in the Hellenistic Era*, 64–65. Even in looking at רִיחַ in the OT, humans are distinct in that this “breath” means that humans can interact with God as spiritual beings, something that the animals lack even though they have physical רִיחַ. See John W. Cooper, “Scripture and Philosophy on the Body and Soul: An Integrative Method for Theological Anthropology,” in *The Ashgate Research Companion to Theological Anthropology*, ed. Joshua R. Farris and Charles Taliaferro (Burlington, VT: Ashgate, 2015), 29–30.

²⁷ I am not implying that all of the following distinctions are outworkings of the breath of life in man. Instead, I am arguing that God made man distinct in the following ways, and that they are all intertwined, and that the breath of life in man (along with the image of God in man) are key to these distinctions.

²⁸ Jonathan Threlfall, “The Doctrine of the *Imago Dei*: The Biblical Data for an Abductive Argument for the Christian Faith,” *Journal of the Evangelical Theological Society* 62, no. 3 (2019): 543–61.

sons and daughters of God.²⁹ Humans alone also are described as being made of more than simply material.³⁰ Mankind alone is given the task to rule and reign as God's vice-regents on earth.³¹ Among all the animals, a suitable counterpart to man is not found.³² Humans are the central theme, the linchpin of creation, after which finally creation is "very good" and God can rest.³³ Humans alone are described in moral categories of command, obedience, punishment, and judgment.³⁴ It is along all these lines

²⁹ The best description of this is found in McDowell, *The Image of God in the Garden of Eden*, 121–34. She notes in many ways how God is linked as a kinsman to humans. For instance, Yahweh's role in 2 Chron 24 and Ps 9:13 is that of "avenger of blood," which is the closest kinsman. God is the closest kin to humans (not animals). Murder of humans is an attack on God because God is the "kin" of humankind (Zech 2:12–13 [2:8–9 Eng]). Yahweh is attested as Father in Deut 32:6, Jer 3:19 and 31:9, Isa 63:16 and 64:7. Israel is God's son in Exod 4:22–23 (also Isa 66:12–13). God is both Father and Creator in Mal 2:10.

³⁰ Ted Peters, *God in Cosmic History: Where Science & History Met Religion* (Winona, MN: Anselm Academic, 2017), 11; Blocher, *In the Beginning*, 186. This is true whether one looks at the animals being brought forth from the earth in Gen 1:24–25, or in God fashioning them from the ground in Gen 2:19. Aquinas notes that whatever it is that makes the animals alive (he calls it a "soul") is material. What makes humans alive did not come from the earth, but from God. Therefore it is a mistake to say that humans have nothing more than animals. See Thomas Aquinas, *Summa Theologia* 1.75.6, 1.76.1.

³¹ Westermann, *Creation*, 51. Life belongs to God. However, humans are the enforcers of God's law in Gen 9:6. See McDowell, *The Image of God in the Garden of Eden*, 122–23.

³² Paul Santmire, "Partnership with Nature according to the Scriptures: Beyond the Theology of Stewardship," in *Environmental Stewardship: Critical Perspectives — Past and Present*, ed. R. J. Berry (London: T&T Clark International, 2006), 263. This does not mean that animals have a lesser status, but it *does* come out of the fact that only humans are in the image of God and have the breath of life, contra Carol A. Newsom, "Common Ground: An Ecological Reading of Genesis 2–3," in *The Earth Story in Genesis*, ed. Norman C. Habel and Shirley Wurst, *The Earth Bible 2* (Sheffield: Sheffield Academic Press, 2000), 65–66. What the OT shows is that humans are embedded in social and familial networks that are linked to God, and animals are outside these networks. See Richard S. Briggs, "Humans in the Image of God and Other Things Genesis Does Not Make Clear," *JTI* 4, no. 1 (1 April 2010): 119–20.

³³ Wilfong, "Human Creation in Canonical Context," 46.

³⁴ Tikva Frymer-Kensky, "Biblical Cosmology," in *Backgrounds for the Bible*, ed. Michael Patrick O'Connor and David Noel Freedman (Winona Lake, IN: Eisenbrauns, 1987), 236–37; Emil Brunner, *The Christian Doctrine of Creation and Redemption*, vol. 2 of *Dogmatics*, trans. Olive Wyon, 3 vols. (Philadelphia: The Westminster Press, 1952), 56; Brunner, *Man in Revolt: A Christian Anthropology*, trans. Olive Wyon (Philadelphia: The Westminster Press, 1947), 50–52; Nathaniel Sutanto, "Herman Bavinck on the Image of God and Original Sin," *IJST* 18, no. 2 (2016): 188. Jung agrees, but sees this as a weakness in Christianity. See L. Shannon Jung, "Animals in Christian Perspective: Strangers, Friends, or Kin?" In *Good News for Animals? Christian Approaches to Animals Well-Being*, ed. Charles Pinches and Jay B. McDaniel, *Ecology and Justice* (New York: Orbis Books, 1993), 55.

that humans are the covenant partners with God.³⁵ Man therefore stands in a special relationship with respect to God.³⁶ As was seen in Genesis 9 and in the sections on Leviticus and Hebrews, human life and animal life are not equal.³⁷ These distinctions are all predicated on certain capacities and structures that are necessary for humans.³⁸

These themes focus on how man is similar to God. Even though man is similar to animals, man alone is said to be similar to God in some ways.³⁹ Distinction is shown even in how humans reproduce. It is only humans who are said to reproduce according to

³⁵ I have tried to show in many places in my previous chapters (especially when looking at Gen 9, Hos 2, and interacting with Hiuser) that though animals are involved in the Noahic covenant, this involvement is *through* humans, who are God's vice-regents. The upholding of the covenant of creation with Noah is that the promises of blessing and procreation were still valid, and that animals would not be completely destroyed again for the sin of humans. Moreover, in Hos 2, the promise of the new covenant is the reversal of the covenantal curses, which included harm from wild animals. In these cases, humans are the covenantal partners with God, even though the implications of these covenants include animals.

³⁶ Barth, *CD*, III/1 237, 246–47; Wilkinson, *The Message of Creation*, 53; Robert W. Jenson, *Systematic Theology*, 2 vols. (New York: Oxford University Press, 1999), 2:58; Thomas F. Torrance, "The Goodness and Dignity of Man in the Christian Tradition," in *Christ in our Place: The Humanity of God in Christ for the Reconciliation of the World*, ed. Trevor A. Hard and Daniel P. Thimell, Princeton Theological Monograph Series 25 (Exeter: The Paternoster Press, 1989), 370–71; John S. Hammett, "A Whole Bible Approach to Interpreting Creation in God's Image," *SwJT* 63, no. 2 39.

³⁷ Jonathan Klawans, "Sacrifice in Ancient Israel," in *A Communion of Subjects: Animals in Religion, Science, and Ethics*, ed. Paul Waldau and Kimberley Patton (New York: Columbia University Press, 2006), 74; Briggs, "Humans in the Image of God and Other Things Genesis Does Not Make Clear," 121. Klawans also rightly notes that the distinctions in the sacrificial system are meant to show this inequality as a metaphor—as humans are different from animals, so humans are to God. This metaphor can only go so far, however, since God the Son does become incarnate as a man.

³⁸ Nahum M. Sarna, *Understanding Genesis* (New York: Schocken Books, 1970), 15. Barth notes that we cannot overemphasize the "gulf" that we see between humans and even the highest primates. See Barth, *CD*, III/2 80–88, 417–19. He also notes that before we can even see this differences, we have to *know* that they are different. See Barth, *CD*, III/2 89. Man can see these differences, and recognizes his similarity in man-to-man, but not man-to-animal. See Barth, *CD*, III/2 420. See also Barth, *The Humanity of God*, trans. Thomas Wieser and John Newton Thomas (Richmond, VA: John Knox Press, 1960), 52–54; Wolfhart Pannenberg, *Anthropology in Theological Perspective*, trans. Matthew J. O'Connell (Philadelphia: The Westminster Press, 1985), 27–42; Brunner, *Man in Revolt*, 41–43. The structure of having intellect was the distinguishing marker for all Reformed theologians. See Paul Helm, *Human Nature from Calvin to Edwards* (Grand Rapids: Reformation Heritage Books, 2018), 79. Even Deane-Drummond admits that the cognitive and linguistic aspects of humans are unique, though she thinks they were shaped by relation to other animals. See Celia Deane-Drummond, *The Wisdom of the Liminal: Evolution and Other Animals in Human Becoming* (Grand Rapids: William B. Eerdmans, 2014), 190–91.

³⁹ Johnson T. K. Lim, *Grace in the Midst of Judgment: Grappling with Genesis 1–11*, BZAW 314 (New York: Walter de Gruyter, 2002), 120.

the image of God as male and female.⁴⁰ Animals reproduce as to their own kinds, which actually links them back to the plants and trees! Moreover, humans are not part of a מין (“kind”) like the plants and animals. Humans instead are in the image of God, which draws a sharp distinction to the animals and plants. What is the “kind” that humans are a part of? Humans are “God’s kind.”⁴¹ As McDowell rightly notes, what is being shown is that humans are their own species which is defined by the image and likeness of God. Humans are God’s sons and daughters without making humans divine.⁴² This idea of humans as sons and daughters of God also is seen through the biblical storyline of redemption, culminating in Christ. Humans are sons and daughters of God in an analogical way as Jesus (God the Son incarnate as a man) is the Son of the Father.⁴³

As in the last section, one error that can be made here is to say that humans and animals are completely distinct (no similarities). For instance, the Bible gives no guidance as to the extent in all avenues of the distinction. We ought not, for instance, to try to glean from Scripture whether animals can think in any abstract terms.⁴⁴

However, it is also a mistake to try to minimize these distinctions. It is wrong to say, for instance, that the Bible does not describe any ontological difference in how animals and humans relate to God.⁴⁵ It would also be wrong to say that man has no

⁴⁰ Aquinas, *Summa Theologia* 1.72.1; Kelly M. Kapic, “Anthropology,” in *Christian Dogmatics: Reformed Theology for the Church Catholic*, ed. Michael Allen and Scott R. Swain (2016), 175.

⁴¹ McDowell, *The Image of God in the Garden of Eden*, 132–33.

⁴² McDowell, *The Image of God in the Garden of Eden*, 134.

⁴³ Emery helpfully notes this in three different degrees. First, those in glory who see God face to face as the Son sees the Father face to face. Second, believers who are united to the Son and becomes sons and daughters by grace. Third, all humans, being made in the image of God as Christ is the image. See Gilles Emery, *The Trinity: An Introduction to Catholic Doctrine on the Triune God*, trans. Matthew Levering, Thomistic Ressourcement Series 1 (Washington, DC: Catholic University of America Press, 2011), 127–28.

⁴⁴ Ruth Page, “The Fellowship of All Creation,” in *Environmental Stewardship: Critical Perspectives — Past and Present*, ed. R. J. Berry (London: T&T Clark International, 2006), 263.

⁴⁵ Ian A. McFarland, *From Nothing: A Theology of Creation* (Louisville: Westminster John Knox

“dominion” over the rest of creation.⁴⁶

Pulling It Together

In short, humans and animals are both similar and distinct.⁴⁷ The only way to fully understand this is to pull from the whole canon and bring it all together.⁴⁸ This means we should not only look at the early chapters of Genesis or just the OT or just the NT when trying to understand what the image of God is.⁴⁹ The image and likeness seen in Genesis 1 and 5 are tied to humans as sons and daughters of God, which is borne out through the whole Bible, and is tied to how Christ is the perfect and divine image.⁵⁰

Therefore, though the human–animal distinction set forth in the Bible is not the grounds or

Press, 2014), 79. McFarland uses Job 40:15 to try to make this point. However, this is not what the text is saying. It is saying that God created both man and behemoth, and that in this respect man is not like God.

⁴⁶ Joshua M. Moritz, “Animals and the Image of God in the Bible and Beyond,” *Dialog: A Journal of Theology* 48, no. 2 (2009): 135–36; Richard Bauckham, *Bible and Ecology: Rediscovering the Community of Creation*, Sarum Theological Lectures (Waco, TX: Baylor University Press, 2010), 23; McFarland, *From Nothing*, 80. I acknowledge that the term “dominion” can have a negative context that means “abuse.” However, that is not how I am using it. As I have endeavored to show, man as vice-regent is to rule over creation as God’s representative, ruling as God would have us rule.

⁴⁷ Bauckham, “Modern Domination of Nature,” 32; W. Sibley Towner, “Clones of God,” *Interpretation: A Journal of Bible and Theology* 59, no. 4 (2005): 341–56.

⁴⁸ This also means that we should not look “sideways” to the rest of creation for this distinction. It is a distinction made by God. See Anthony A. Hoekema, *Created in God’s Image* (Grand Rapids: William B. Eerdmans, 1986), 22; David L. Clough, “Not a Not-Animal: The Vocation to be a Human Animal Creature,” *Studies in Christian Ethics* 26, no. 1 (1 February 2013): 11.

⁴⁹ Briggs, “Humans in the Image of God and Other Things Genesis Does Not Make Clear,” 112–17; Francis Watson, *Text and Truth: Redefining Biblical Theology* (Edinburgh: T&T Clark, 1997), 282; Daniel J. Treier, *Introducing Theological Interpretation of Scripture: Recovering a Christian Practice* (Grand Rapids: Baker Academic, 2008), 153–55. It is not just Gen 1, but the entire OT puts humans in the primacy of place. See Towner, “Clones of God,” 354; Jamie A. Grant, “‘What is Man?’ A Wisdom Anthropology,” in *Anthropology and New Testament Theology*, ed. Jason Maston and Benjamin E. Reynolds (London: Bloomsbury, 2018), 5–7. For an excellent example of trying to pull from the whole Bible in this realm, see Ryan S. Peterson, *The Imago Dei as Human Identity: A Theological Interpretation*, *Journal of Theological Interpretation Supplements* 14 (Winona Lake, IN: Eisenbrauns, 2016).

⁵⁰ Watson, *Text and Truth*, 292–97. This is especially given new meaning in the NT for believers in Christ. Nicholas A. Meyer, *Adam’s Dust and Adam’s Glory in the Hodayot and the Letters of Paul: Rethinking Anthropogony and Theology*, *NovTSup* 168 (Leiden: Brill, 2016), 195; Jon D. Levenson, *Creation and the Persistence of Evil: The Jewish Drama of Divine Omnipotence* (Princeton, NJ: Princeton University Press, 1994), 115

basis for what it means to be human or what it means to be made in the image of God, what it means to be made in the image of God and what it means to be human necessarily entails in the Bible a human–animal distinction. And this distinction is borne out through the entire canon. In the next section I will attempt to draw some theological conclusions from the data that I think must be attended to in order to stay true to the biblical data.

Constructive Proposal

I would like to propose what I see as some boundaries for a path forward.⁵¹ I reiterate the fact that my thesis is concerned with the biblical data, and not interacting with the scientific intricacies involved.⁵² While I respect those who endeavor to bridge this area, like Moritz, my goal here is to show where such efforts have gone outside the bounds of the biblical data.⁵³

⁵¹ This is an attempt in “faith seeking understanding.” After surveying the biblical data, this is an attempt at theological conclusions. See Stephen J. Wellum, “Retrieval, Christology, and Sola Scriptura,” *SBJT* 23, no. 2 (2019): 36. This is also a first step towards what could be an attempt at “biblical realism” for human–animal distinctions. See Hans Madueme, “‘A Rock of Offense’: The Problem of Scripture in Science and Theology,” *ExAud* 32 (2016): 183–92. I say “first step” because I do not engage with the science here.

⁵² Some would argue, therefore, that my analysis is not valid, since I am ignoring the scientific data. Such a view is shown in Deane-Drummond, *The Wisdom of the Liminal*, 13. However, my thesis is not to come up with a full-orbed anthropology that ignores the science. My point is merely to show the limits set by the biblical data that must be adhered to when including the science, as well as to show where those who ignore these limits have gone outside the biblical bounds.

⁵³ For instance, Rachels thinks that Darwinian evolution is not compatible with a God actively involved in the world and design of humans, and therefore we must reject both the notion of the image of God as well as human dignity (the idea that humans and animals are in different moral categories). See James Rachels, *Created from Animals: The Moral Implications of Darwinism* (Oxford: Oxford University Press, 1990), 127–28, 171. As Madueme rightly notes, interactions with evolutionary theory in biology assert a pressure on dogmatic development. See Hans Madueme, “The Theological Problem with Evolution,” *Zygon* 56, no. 2 (2021): 493. He also notes that such moves detach from the early creeds and confessions. See Madueme, “The Theological Problem with Evolution,” 492. For his analysis on how interactions with science and theology are not as positive as many theologians who interact with the science think it to be, see Madueme, “‘A Rock of Offense.’” Outside of biology, McGill wants to use the lack of a human–animal distinction in science to show that Artificial Intelligence can have moral agency. See Alan Bernard McGill, “The Robot’s Redemption: The Role of Artificial Intelligence in the Salvation of the Cosmos,” *Science and Christian Belief* 32, no. 1 (April 2020): 29–44.

We Must Stay True to the Data

My argument in this section is that when trying to describe human–animal distinctions, we must stay true to the biblical data.⁵⁴ Similar to what we have seen in some other writers, we must not begin by looking *sideways* for what it means to be human (*i.e.*, don't look to the rest of creation), but look to God.⁵⁵ As I argued in the previous section, this means looking at the entire Bible to pull it all together, without pitting one part against the other.⁵⁶

Image of God. My thesis does not propose a new understanding of the image of God.⁵⁷ What I am arguing is that the **תְּצַמַח חַיִּים**, which pops up throughout Scripture,

⁵⁴ I am well aware that many of those who write in this area do not care what the Bible says. My argument is not for them. My argument is for those who take the Bible seriously, or who attempt to use the Bible in their argumentation. For instance, my argument is not for Ruether, who thinks that the God of the Bible is not a god for animals or women, that the idea that God would give humans dominion is absurd, because humans are “a cancerous growth that threatens the life of the entire planet.” See Rosemary Radford Ruether, “Men, Women, and Beasts: Relations to Animals in Western Culture,” in *Good News for Animals? Christian Approaches to Animals Well-Being*, ed. Charles Pinches and Jay B. McDaniel, Ecology and Justice (New York: Orbis Books, 1993), 22. Such an argument cannot be sustained from the Bible.

⁵⁵ Barth, *CD*, III/2 79; Briggs, “Humans in the Image of God and Other Things Genesis Does Not Make Clear,” 122. I think an example of such a sideways-first view is Moritz, who usually begins with the science before moving to the Bible. On the other side is Clough, who says he begins with the Bible, but does so in a cursory manner and only a few texts. Moreover, his ethical presuppositions are also brought to his interpretation. Briggs thinks that another example of this “sideways” theology is Middleton’s royal-functional proposal. See J. Richard Middleton, *The Liberating Image: The Imago Dei in Genesis 1* (Grand Rapids: Brazos Press, 2005), 88; Briggs, “Humans in the Image of God and Other Things Genesis Does Not Make Clear,” 114–15.

⁵⁶ For a sustained argument that there is one divine author in league with the human authors, see Vanhoozer, *Is There a Meaning in This Text?* Therefore I reject arguments such as Santmire that Gen 2 presents no distinction between man and animals, unlike Gen 1. See Santmire, “Partnership with Nature according to the Scriptures,” 262. See also Brett, “Earthing the Human in Genesis 1–3,” 82. Even though it is true that both humans and animals are **נִפְשׁוֹת חַיִּים** in Gen 2:7 and 2:19, this ignores the lack of **תְּצַמַח חַיִּים** in the animals.

⁵⁷ I am perhaps not as pessimistic as Bauckham, who simply states “whatever the image of God means.” See Bauckham, *Bible and Ecology*, 15; Bauckham, “Humans, Animals, and the Environment in Genesis 1–3,” 179. For an overview of the historical views on the image, see Gunnlaugur A. Jónsson, *The Image of God: Genesis 1:26–28 in a Century of Old Testament Research*, ConBOT 26 (Stockholm: Almqvist & Wiksell International, 1988). He notes some aspects of a “royal motif,” but thinks they are simply a theme. See Jónsson, *The Image of God*, 214. Interestingly, he notes the rise in the functional interpretation with the rise in interest in ecotheological readings. See Jónsson, *The Image of God*, 221–23.

contains the elements that man needs to image God.⁵⁸ This is directly given by God in the creation of man.⁵⁹ As I have already shown, I follow McDowell that the image connotes both royalty and filial language. This means that humans, as sons and daughters of the King, are to rule on his behalf and represent God and his standards in creation.⁶⁰ This is seen in the unfolding of the canon and the covenants,⁶¹ as this understanding of both sonship and kingship are expressed and ultimately fulfilled in Christ.⁶² Humans are part of God's "kind," and therefore in some analogical way share in a similar nature and are

⁵⁸ Cooper, "Whose Interpretation? Which Anthropology? Biblical Hermeneutics, Scientific Naturalism, and the Body–Soul Debate," 243.

⁵⁹ Therefore, as I will show in the next section, these elements are not primarily material.

⁶⁰ McDowell, *The Image of God in the Garden of Eden*, 137; Catherine McDowell, "In the Image of God He Created Them': How Genesis 1:26–27 Defines the Divine–Human Relationship and Why It Matters," in *The Image of God in an Image Driven Age: Explorations in Theological Anthropology*, ed. Beth Felker Jones and Jeffrey W. Barbeau (Downers Grove, IL: IVP Academic, 2016), 38. See also Gordon J. Wenham, *Genesis 1–15*, ed. David A. Hubbard and Glenn W. Barker, WBC 1 (Waco, TX: Word Books, 1987), 30–32; Marc Cortez, *Theological Anthropology: A Guide for the Perplexed* (London: Bloomsbury T&T Clark, 2010), 37; Lim, *Grace in the Midst of Judgment*, 119; Matthew Levering, *Engaging the Doctrine of Creation: Cosmos, Creatures, and the Wise and Good Creator* (Grand Rapids: Baker Academic, 2017), 190; Terence E. Fretheim, *Creation, Fall, and Flood: Studies in Genesis 1–11* (Minneapolis: Augsburg, 1969), 65. This ruling does not mean that the image is functional, but that the functions flow out of the image. See John Day, *From Creation to Babel: Studies in Gen 1–11*, Library of Hebrew Bible/Old Testament Studies 592 (London: Bloomsbury, 2013), 14. Moreover, this ruling is to be done in dependence on God. It does not elevate man to God, but shows that man is completely dependent on God. See John F. Kilner, *Dignity and Destiny: Humanity in the Image of God* (Grand Rapids: Eerdmans, 2015), 102.

⁶¹ Gentry and Wellum show that the nature of the covenants actually *presuppose* the image of God. See *KtC*, 186, 200–201. See also Joshua R. Farris, "The Soul as *Imago Dei*: Modernizing Traditional Theological Anthropology," in *T&T Clark Handbook of Analytic Theology*, ed. James M. Arcadi and James T. Turner Jr. (London: T&T Clark, 2021), 316.

⁶² Peterson likewise attempts to see the image across the whole canon. See Peterson, *The Imago Dei as Human Identity*, 16; Peterson, "Genesis 1," in *Theological Commentary: Evangelical Perspectives*, ed. R. Michael Allen (London: T&T Clark, 2011), 15. Though I appreciate Peterson's approach to this subject in a whole-Bible understanding, his conclusion that the image is human identity does not seem to capture all the data. I appreciate his emphasis that this means that humans must have certain capacities analogically to God in order to "imitate" God in their identity. See Peterson, *The Imago Dei as Human Identity*, 16–17, 112. He argues that this better accounts for how the image is under-determined in the OT, since it is not fully revealed until Christ. See Peterson, "Genesis 1," 20; Peterson, *The Imago Dei as Human Identity*, 126. But his notion that non-believers are "false images" since they do not conform to Christ seems to brush up against James 3:9. See Peterson, *The Imago Dei as Human Identity*, 126–32. For something similar, see Kilner, *Dignity and Destiny*, 116–33; Christopher Carter, "The Imago Dei as the Mind of Jesus Christ," *Zygon* 49, no. 3 (2014): 756–58. I also think that a purely Christological model misses the point by minimizing the creation of humans as image bearers. See Farris, "The Soul as *Imago Dei*," 314.

ontologically “like” God.⁶³ This is more than simply relational, since even being in relation depends on capacities which are required for relation.⁶⁴ Therefore this has to do with ontological being, including structures and capacities.⁶⁵ However, the image is not simply the capacities, and the image is also not simply the immaterial part of man. It is the whole package.⁶⁶ The image includes the whole person.⁶⁷ Therefore, before even looking

⁶³ Joshua R. Farris, “An Immaterial Substance View: Imago Dei in Creation and Redemption,” *HeyJ* 58 (2017): 110–12.

⁶⁴ Oliver D. Crisp, *The Word Enfleshed: Exploring the Person and Work of Christ* (Grand Rapids: Baker Academic, 2016), 60; Joshua R. Farris, *The Soul of Theological Anthropology: A Cartesian Exploration*, Routledge New Critical Thinking in Religion, Theology, and Biblical Studies (London: Routledge, 2017), 22; Farris, “An Immaterial Substance View,” 113; Olli-Pekka Vainio, “Imago Dei and Human Rationality,” *Zygon* 49, no. 1 (2014): 130–31. See also J. Wentzel van Huyssteen, *Alone in the World? Human Uniqueness in Science and Theology* (Grand Rapids: Eerdmans, 2006), 137–39. The Bible does not speak directly to certain capacities, but since God is spirit and speaks, these are things that we expect man to have. See Blocher, *In the Beginning*, 87. Even when God brings the animals to man, the fact that man can distinguish between them and name them (which quite plainly distinguishes the man from the animals), language and rationality in man are clearly on display. See Levering, *Engaging the Doctrine of Creation*, 186.

⁶⁵ Lim, *Grace in the Midst of Judgment*, 119–20; Farris, *The Soul of Theological Anthropology*, 34; Farris, “The Soul as *Imago Dei*,” 314–15; Farris, “An Immaterial Substance View,” 109; Michael S. Horton, “Image and Office: Human Personhood and the Covenant,” in *Personal Identity in Theological Perspective*, ed. Richard Lints, Michael S. Horton, and Mark R. Talbot (Grand Rapids: William B. Eerdmans, 2006), 184; Aku Visala, “Human Cognition and the Image of God,” in *The Christian Doctrine of Humanity: Explorations in Constructive Dogmatics*, ed. Oliver D. Crisp and Fred Sanders (Grand Rapids: Zondervan, 2018), 91–109.

⁶⁶ Kapic, “Anthropology,” 170–72; Irenaeus, *Haer.* 5.6.1 (*ANF* 1:531–32); Stephen O. Presley, *The Intertextual Reception of Genesis 1–3 in Irenaeus of Lyons*, *The Bible in Ancient Christianity* 8 (Leiden: Brill, 2015), 185–87; Kilner, *Dignity and Destiny*, 95; David Fergusson, “Humans Created According to the Imago Dei: An Alternative Proposal,” *Zygon* 48, no. 2 (June 2013): 440.

⁶⁷ Gerhard von Rad, *Genesis: A Commentary*, Rev. ed., The Old Testament Library (Philadelphia: The Westminster Press, 1972), 58; Kapic, “Anthropology,” 178–79; Olli-Pekka Vainio, *Cosmology in Theological Perspective: Understanding Our Place in the Universe* (Grand Rapids: Baker Academic, 2018), 151; Blocher, *In the Beginning*, 79; Gregg R. Allison, “A Theology of Human Embodiment,” *SwJT* 63, no. 2 (2021): 65–80; Andrew S. Kulikovskiy, *Creation, Fall, Restoration: A Biblical Theology of Creation* (Ross-shire, Scotland: Mentor, 2009), 139; Warne, *Hebrew Perspectives on the Human Person in the Hellenistic Era*, 68; Barth, *CD*, III/1 237. Bavinck thought that the image as the whole person is what undergirded both Adam’s federal headship and original sin. The fact that woman, made in the image, was also made from man preserves this. See Sutanto, “Herman Bavinck on the Image of God and Original Sin,” 175, 183. See also Jessica Joustra, “An Embodied Imago Dei,” *Journal of Reformed Theology* 11, no. 1–2 (2017): 12–17; Brian G. Mattson, *Restored to Our Destiny: Eschatology & the Image of God in Herman Bavinck’s Reformed Dogmatics*, *Studies in Reformed Theology* 21 (Leiden: Brill, 2012), 148.

horizontally, we already expect man to be distinct from the rest of creation.⁶⁸ In following what was seen in Genesis 9, in the sacrificial system in Leviticus 16, and explained by Jesus in Matthew and Luke, we see that human life is indeed more valuable to God.⁶⁹ However, the fact that humans alone are made in the image of God, and that humans in the Bible are clearly marked off from the rest of creation, does not depreciate animals or make them worthless.⁷⁰ As can be seen, many notions of the image of God must be ruled outside the biblical data.⁷¹

Moritz is indeed right in one sense in that man is in the image because God “chose” him. But in another very important sense, this is not enough. It is not that God saw man and chose him, but that God *created* mankind with this in mind. In other words, there might indeed be necessary conditions for man to be in the image, but the sufficiency

⁶⁸ Blocher, *In the Beginning*, 89; Richard Bauckham, “Being Human in the Community of Creation: A Biblical Perspective,” in *Ecotheology: A Christian Conversation*, ed. Kiara A. Jorgenson and Alan G. Padgett (Grand Rapids: William B. Eerdmans, 2020), 36–37. Levering rightly notes, however, that it is the Bible itself that first looks horizontally. The animals are created first, and then the humans are distinguished from the animals by being made in the image of God. See Levering, *Engaging the Doctrine of Creation*, 185–86. However, even looking horizontally, it seems that the difference in many respects is more than just a difference of degree, but actually a difference in kind. See Farris, *The Soul of Theological Anthropology*, 108; Barth, *CD*, III/2 85.

⁶⁹ Moo and Moo, *Creation Care*, 73.

⁷⁰ Barth, *CD*, III/2 78; Gijsbert van den Brink, *Reformed Theology and Evolutionary Theory* (Grand Rapids: William B. Eerdmans, 2020), 147–50.

⁷¹ I reject, for instance, in Acts 10 when the division between unclean and clean animals was removed (and likewise between Jew and Gentile), that this also “extended” the invitation to see animals as we now see Gentiles—in fellowship. See Hannah M. Strømme, *Biblical Animality After Jacques Derrida*, Semeia Studies 91 (Atlanta: SBL Press, 2018), 75, 87–88. I also reject that what is seen in the Lord’s Supper and on the cross is “animal” imagery, which is who we really are. See Erika Murphy, “Devouring the Human: Digestion of a Corporeal Soteriology,” in *Divinanimality: Animal Theory, Creaturely Theology*, ed. Stephen D. Moore (New York: Fordham University Press, 2014), 51–62. Moreover, the human–animal distinction was not simply invented to cover up our anxiety about human death. See Isaac M. Alderman, *The Animal at Unease with Itself: Death Anxiety and the Animal–Human Boundary in Genesis 2–3* (Lanham, MD: Lexington Books, 2020), 117–18, 135. The image of God is not “divine wilderness.” See Jacob J. Erickson, “The Apophatic Animal: Toward a Negative Zootheological *Imago Dei*,” in *Divinanimality: Animal Theory, Creaturely Theology*, ed. Stephen D. Moore (New York: Fordham University Press, 2014), 88–99. I also reject that the image only belonged to the very beginning of the human line. See Sarah Withrow King, *Animals are Not Ours (No, Really, They’re Not): An Evangelical Animal Liberation Theology* (Cambridge: The Lutterworth Press, 2016), 86. The image is also not simply reduced to valuing creation for its own sake. See Page, “The Fellowship of All Creation,” 102–4.

comes because God intended this. These sufficient conditions came from the mind of God before making man. God contemplated on the image before man was created (Gen 1:26). Therefore not only is it wrong to extend the image to non-humans, it is also wrong to make the image something accidental to man, such as that man was one choice among many. Both the material and immaterial aspects, and the necessary and sufficient conditions, of the image were intentional by God in making man.

Soul. Outside of a few caveats, my thesis also does not take a position on the nature of the human soul, or whether animals have souls. The caveats are that we should not fall into the trap of saying that humans and animals have the same “souls.”⁷² We cannot say for sure if animals have souls at all, since the Bible is silent on this.

As I showed in my analysis on the Usage of נִפְשׁ in the Torah beginning on page 73, it is not valid to simply map the theological term “soul” to the word נִפְשׁ.⁷³ Animals and humans are both living beings (נִפְשׁ חַיָּה), however it is also clear that they are not נִפְשׁ חַיָּה in the same way. The usage of נִפְשׁ alone points to the fact that it is not being used in the same way for humans and animals in every instance. As I showed in my analysis, anytime that נִפְשׁ is used of animals, it always has a qualifier. It is also never used metaphorically except when in connection to humans (Gen 9; Lev 17). Humans are only called נִפְשׁ חַיָּה once, in Genesis 2:7. Therefore we see here both similarity and distinction. When we add this to the other biblical data of humans created in the image of God, we can

⁷² Jerry D. Kormeyer, *Evolution and Eden: Balancing Original Sin and Contemporary Science* (New York: Paulist Press, 1998), 100–101. Eusebius is quite scathing against those who propose this. See Eusebius of Caesarea, *Dem. ev.* 3.3. Something like this usually is based on the word נִפְשׁ in the OT, and the LXX translation with ψυχή, which is then also used in the NT to mean something like “soul.” However, basing our understanding of “soul” simply on the use of נִפְשׁ is wrong. See Barr, *The Semantics of Biblical Language*, 265–66. The identity of the human even in the OT was much more complicated than this, and incorporated such things as social and familial structures. See R. A. Di Vito, “Old Testament Anthropology and the Construction of Personal Identity,” *CBQ* 61, no. 2 (1999): 224–37. It is true that in humans נִפְשׁ in many places *does* mean something like a “soul.” However, this does not mean it means this in *every* place, as my analysis in looking at נִפְשׁ in the Torah in chapter 2 showed. This is especially true when it is used of animals. Note also that the נִפְשׁ חַיָּה is used of animals only twice outside of the early chapters of Genesis, and these are directly referring back to these chapters.

⁷³ Wolff, *Anthropology of the Old Testament*, 10.

make some conclusions. Though animals and humans are both *נִפְּשׁ חַיָּה*, they are not *נִפְּשׁ חַיָּה* in the same way. Animals are living beings from the earth alone (Gen 1:24; 2:19). Humans, however, are only living beings after combining both material substance with immaterial (Gen 2:7). This fact alone points to an ontological distinction in the *נִפְּשׁ חַיָּה* of both humans and animals. The similarity that is given is that both are alive, both are created beings. But the distinction is that ontologically they are not alive in the same way. Perhaps Aquinas and the other early church fathers got it right that the souls of animals are mortal and material, tied to this earth.⁷⁴

Moreover, my thesis does not take a specific stance of the nature of the human soul with regard to hylomorphism or substance-dualism, etc.

What *can* be concluded about the soul? From my thesis, I can make three conclusions. These conclusions and the additional conclusions that can be made from them are shown in figure 1. These will be further expounded upon below.

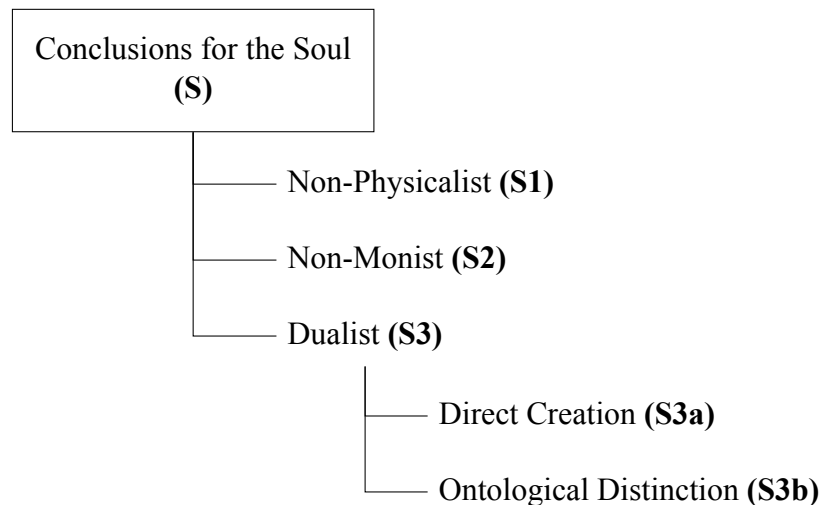


Figure 1: Conclusions on the soul

The first conclusion (S1) is that based upon what has been seen exegetically so far, any notion that man is purely physical must be rejected as outside the bounds of

⁷⁴ Badham, “Do Animals Have Immortal Souls?” 187.

Scripture.⁷⁵

The second conclusion (S2) that can be made is that נִשְׁמַת הַיִּים in Genesis 2:7 rules out monism, that humans are made of only one “type” of stuff.⁷⁶ Though this passage does rule out monism, it is not from Genesis 2:7 alone that a doctrine on the body–soul relation can be formulated.⁷⁷ This can be seen from Paul’s teaching on the resurrection body in 1 Corinthians 15, as well as Jesus’s teaching on the soul as was seen in Matthew 10:28. From the basic position that I am arguing in my thesis, a form of dualism that protects both the unity of body and soul in the composition of the human, as

⁷⁵ I do not have room to defend this in depth, but the doctrine that God made man of both earthly and spiritual stuff in a dualism-in-unity has been held by the entire church until recently. See Cooper, “Whose Interpretation? Which Anthropology? Biblical Hermeneutics, Scientific Naturalism, and the Body–Soul Debate,” 239. A purely physical or materialist view of the human prevents any sort of afterlife that is not physical, especially the intermediate state. This is different than many physicalist views of the human held by Christians, such as Hasker, who argue that the mind perhaps is a “consciousness field” that is generated by the brain, and therefore can still survive after death if sustained by God. See William Hasker, “Emergent Dualism: Challenge to a Materialist Consensus,” in *What About the Soul? Neuroscience and Christian Anthropology*, ed. Joel B. Green (Nashville: Abingdon Press, 2004), 114; Hasker, “Souls Bestly and Human,” in *The Soul Hypothesis: Investigations into the Existence of the Soul*, ed. Mark C. Baker and Stewart Goetz (New York: Continuum, 2011), 215. As the title in Hasker’s essay shows, this is still dualism. It is merely a *physicalist* form of dualism, over and against a *creationist* dualism. For arguments against common physicalist strands, see Hans Madueme, “From Sin to the Soul: A Dogmatic Argument for Dualism,” in *The Christian Doctrine of Humanity: Explorations in Constructive Dogmatics*, ed. Oliver D. Crisp and Fred Sanders (Grand Rapids: Zondervan, 2018), 70–90.

⁷⁶ Cooper, “Whose Interpretation? Which Anthropology? Biblical Hermeneutics, Scientific Naturalism, and the Body–Soul Debate,” 243. Lugiyo attempts to show that there was not a uniformity or consensus in the type of dualism prior to the Enlightenment. See Brian Lugiyo, “Whose Interpretation? Which Anthropology? Indeed: A Response to John W. Cooper,” in *Neuroscience and the Soul: The Human Person in Philosophy, Science, and Theology*, ed. Thomas S. Crisp, Steven L. Porter, and Greff A. Ten Elshof (Grand Rapids: William B. Eerdmans, 2016), 259–62. However, he fails to show how different views of dualism is an argument for monism. Lugiyo’s argument that נִשְׁמַת in Gen 2 is primarily a royal theme in Gen 1 is something that I agree with. See Lugiyo, “Whose Interpretation? Which Anthropology? Indeed,” 264. Again, however, this is not an argument that נִשְׁמַת cannot also be non-materialistic, especially when the royal image language of Gen 1 (and Ps 8) means that humans are imaging and are of the same “kind” as God, who we know (from Gen 1:2 and John 4:24) is not material. Moreover, Lugiyo’s argument that dualistic anthropologies have facilitated slavery and sexism and therefore monism is more attractive is hardly a biblical argument. See Lugiyo, “Whose Interpretation? Which Anthropology? Indeed,” 266. This is also not a *sufficient* condition, as he admits, and one can surely be a dualist without supporting either slavery or sexism. See John W. Cooper, “OK, But Whose Misunderstanding? A Rejoinder to Brian Lugiyo,” in *Neuroscience and the Soul: The Human Person in Philosophy, Science, and Theology*, ed. Thomas S. Crisp, Steven L. Porter, and Greff A. Ten Elshof (Grand Rapids: William B. Eerdmans, 2016), 271–72.

⁷⁷ Cooper, “Whose Interpretation? Which Anthropology? Biblical Hermeneutics, Scientific Naturalism, and the Body–Soul Debate,” 244.

well as the dualistic nature of both earthly and spiritual components is viable.⁷⁸ Therefore some sort of dualism or duality is required.

The third conclusion (S3) that I draw is that not all forms of dualism are equal. This conclusion has two subparts. The first subpart (S3a) is that if we take the early chapters of Genesis seriously, then any view which removes God's detailed interaction with the creation of all things (including man and animals) must also be rejected. Therefore, I would reject something like Hasker's Emergent Substance Dualism of Material Origins.⁷⁹ The origin of man must come about by the direct action of God.⁸⁰ This conclusion can be achieved either through creationist views (young or old earth), as well as theistic evolutionary views that allow for direct, divine intervention. Therefore

⁷⁸ I agree with Allison—the human nature is complex. See Gregg R. Allison, “Four Theses Concerning Human Embodiment,” *SBJT* 23, no. 2 (2019): 158. From the point of view of my thesis, both substance–dualism and hylomorphism (and their many variants) are valid. See Cooper, “Whose Interpretation? Which Anthropology? Biblical Hermeneutics, Scientific Naturalism, and the Body–Soul Debate,” 241–42; Cooper, “The Current Body–Soul Debate: A Case for Dualistic Holism,” *SBJT* 13, no. 2 (2009): 32–50. I say this because in this dissertation, I have not covered all the relevant texts. See Cooper, “Whose Interpretation? Which Anthropology? Biblical Hermeneutics, Scientific Naturalism, and the Body–Soul Debate,” 249. However, the texts that I *have* covered, such as 1 Cor 15:42–49, Gen 2:7, and Qoh 3:21; 12:7 support dualism over monism. Interestingly, Lugiyo says that Cooper's exegesis is “desperate,” stating that it supports holism over dualism. See Lugiyo, “Whose Interpretation? Which Anthropology? Indeed,” 184. However, Cooper is clear that holism cannot be claimed either by monists or dualists, since it described the soul–body relation, not the composition. In his later book, Cooper changed the name of his view from “holistic dualism” to “dualistic holism” to reflect his commitment to the unity of body and soul. See John W. Cooper, *Body, Soul, and Life Everlasting: Biblical Anthropology and the Monism–Dualism Debate* (Grand Rapids: William B. Eerdmans, 2001), xxvii–xxviii.

⁷⁹ Hasker argues that natural selection cannot alone account for mental states. Therefore some non-physical entity emerges from purely physical stuff of the brain. See Hasker, “Souls Beastly and Human,” 205–15. See also Hasker, “Emergent Dualism.” In this case, the physical stuff is a *sufficient* condition for the emergence of consciousness. For an excellent critique, see Farris, *The Soul of Theological Anthropology*, 66–109. Hasker is quite explicit that his view better accounts for what we see in evolution. Cooper argues that one's anthropology often depends on one's view of scientific naturalism, which then leads to emergent physicalism. See Cooper, “Whose Interpretation? Which Anthropology? Biblical Hermeneutics, Scientific Naturalism, and the Body–Soul Debate,” 241. I would also reject the idea that the image of God emerges from the human nature itself. See Van Huyssteen, *Alone in the World?* 322. Madueme is also helpful here, noting that scientific naturalism has had a profound effect on our plausibility structures, to the detriment of the epistemic grounding of Scripture. See Madueme, ““A Rock of Offense,”” 178.

⁸⁰ Farris, *The Soul of Theological Anthropology*, 78.

something like Farris’s Emergent Creationism would be valid.⁸¹ Farris’s argument is that the physical stuff of our existence is *necessary* but not sufficient for the “life of the mind.” As a substance-dualist, Farris argues that the soul is bound to the body so that the soul only comes to be a complete human nature with the body.⁸² This accords well with what we see in Genesis 2:7, where man is not a living being until after he received נִשְׁמַת חַיִּים.⁸³ Moreover, a purely physical understanding of the emergence of souls cannot support the intermediate state.⁸⁴

Tied to this third conclusion is the second subpart (S3b) that states that any form of dualism that rejects an ontological distinction between humans and animals must also be rejected. Hasker’s argument has little if no distinction between the life of the mind of animals and humans. This, I think, cannot sustain what has been shown exegetically. Human souls require a different origin story than animals.⁸⁵ However, what we see in the Bible in terms of relationship to God, covenantal identity of command and obedience, morality and punishment for sin, and the incarnation and work of Christ as a human are all intrinsically related to humans who rule and reign as God’s vice-regents, and who are God’s “kind.” This human nature therefore is in some way comparable (always keeping in

⁸¹ Farris tailors his argument for those who hold to a form of theistic evolution. I will speak more directly about the human origins debate below. However, I find nothing in the final structure of Farris’s view that *requires* a theistic-evolutionary understanding of human origins. It is only the “Emergent” part that is tied to this.

⁸² He is trying to avoid many of the critiques of substance dualism, such as the division between body and soul. See Farris, *The Soul of Theological Anthropology*, 78. I agree with Allison that we should not necessarily “partition” off certain aspects of the human to either the body or soul or mind. See Allison, “Four Theses Concerning Human Embodiment,” 162–63.

⁸³ Joshua R. Farris, *An Introduction to Theological Anthropology: Humans, Both Creaturely and Divine* (Grand Rapids: Baker Academic, 2020), 56.

⁸⁴ Farris, *The Soul of Theological Anthropology*, 88.

⁸⁵ Farris, *The Soul of Theological Anthropology*, 106–8. Farris is non-committal about the souls of animals. Perhaps they are purely physical, and emerge from the physical stuff of animal brains (as Hasker’s ESDMO), or perhaps God also creates them directly. See Farris, *The Soul of Theological Anthropology*, 109. See also Joshua Farris, “Safe House Souls: Bodily Charged Souls — Responding to Hasker’s ‘Souls, Beastly, and Human,’” *NZSTh* 58, no. 4 (2016): 552–57.

mind the Creator–creature distinction) to the divine nature.⁸⁶ This is something that is not true of animals.⁸⁷ The human soul is part and parcel of man’s being made in the image of God.⁸⁸ Based upon this third conclusion, a form of dualism which contains the direct, divine action of God as well as the ontological distinction between humans and animals is valid.

In summary, man is not purely physical (S1), and he is not made out of only one type of stuff (S2). Therefore some sort of dualism of material and immaterial substances is required (S3). This dualism must come about through God’s direct action (S3a), and this dualism must protect the ontological distinction between humans and animals (S3b). Therefore, I agree with Gregory of Nyssa⁸⁹ that when speaking of the term “soul” theologically, there is a categorical difference when using the term for man versus using the term for animals. In humans, the soul is linked to the life of the mind and to our existence after death. Theologically speaking, the Bible does not speak of the inner-life of the human as similar to that of animals. This is not simply a matter of degree difference, but of kind.⁹⁰ It is an ontological difference.⁹¹

⁸⁶ Farris, *The Soul of Theological Anthropology*, 109. Kilner notes that we should not make the mistake of translating being in the image and likeness of God as being “like” God. This would be a similar mistake to affirming we are “like” animals. See Kilner, *Dignity and Destiny*, 99–100.

⁸⁷ Farris notes that animal souls are similar to human souls in that they both are made for physical bodies. See Farris, *The Soul of Theological Anthropology*, 109. This would align with the history of the church in that animal souls are purely physical.

⁸⁸ Farris also rightly notes that the fact that the human soul is created *de novo* by God, and that humans are therefore kind-natured, is what Moritz’s view is lacking. See Farris, “The Soul as *Imago Dei*,” 319.

⁸⁹ Gregory of Nyssa, *On the Making of Man* 15.2 (NPNF² 5:401).

⁹⁰ Farris, *The Soul of Theological Anthropology*, 108. Farris notes that humans have a strong first person perspective, have thought patterns that change over time, have an inner life, etc. Animals do not have this. See also Faith Glavey Pawl, “Analytic Theology and Animals,” in *T&T Clark Handbook of Analytic Theology*, ed. James M. Arcadi and James T. Turner Jr. (London: T&T Clark, 2021), 400–401.

⁹¹ The first-person perspective of humans is not an attribute that is *added* to a common human–animal nature. Instead it is something that is peculiar to human nature and a condition for human personhood. An entirely new thing comes into being. This is something that is *ontologically* significant, and is not true of animals. See Kevin Corcoran, “Constitution, Resurrection, and Relationality,” in *Personal*

Morality. As I have attempted to show, I think it is clear that the Bible does not ascribe moral sin,⁹² personal rejection of God’s commands, to animals.⁹³ First, because the commands were only given to humans (Gen 3, Joel 1–2, not to mention the Mosaic covenant). Second, because the Bible also only ascribes the need for redemption from personal sin to humans (Lev 16; Heb 10). Third, as I will show below, the link between sin and redemption is also tied to the link between Adam and Christ as two heads, and Christ coming as part of Adam’s race. I will discuss more about this link between Adam and Christ below, and then also again in my section on human origins. As I will conclude there, this covenantal connection of the two heads necessitates an historic Adam.

According to the biblical data that we have seen, it is only humans who have the ability to discern between good and evil *vis-à-vis* God.⁹⁴ This morality with respect to God presupposes the previous two sections, that man in the image of God (as part of God’s “kind”) requires certain capacities and an immaterial part (soul) which also include such things as second order beliefs and desires, moral behaviors, etc.⁹⁵ If animals *do* have

Identity and Resurrection: How Do We Survive Our Death? Ed. Georg Gasser (Burlington, VT: Ashgate, 2010), 192. I of course disagree with Corcoran’s materialism, however.

⁹² One option, of course, is to redefine sin, as in Ernst M. Conradie, “The Emergence of Human Sin,” in *T&T Clark Handbook of Christian Theology and Climate Change*, ed. Ernst M. Conradie and Hilda P. Koster (London: T&T Clark, 2020), 389–94. However, this is not a *biblical* argument. Non-reductive physicalists, I think, also have a hard time distinguishing morality as distinctive in humans. See Nancy Murphy, “Nonreductive Physicalism,” in *Personal Identity in Theological Perspective*, ed. Richard Lints, Michael S. Horton, and Mark R. Talbot (Grand Rapids: William B. Eerdmans, 2006), 99–103.

⁹³ There is debate on this even from a scientific view. Polkinghorne thinks that animals are not moral. See John Polkinghorne, “Anthropology in Evolutionary Context,” in *God and Human Dignity*, ed. R. Kenall Soulen and Linda Woodhead (Grand Rapids: William B. Eerdmans, 2006), 96. For those who argue that animals are moral, see the many essays in Jonathan K. Crane, ed., *Beastly Morality: Animals as Ethical Agents* (New York: Columbia University Press, 2016). For a (non-Christian) defense that animals are moral agents, mainly from observation of traits, see Crane, *Beastly Morality*. For a historical overview, see Gary Steiner, *Anthropocentrism and Its Discontents: The Moral Status of Animals in the History of Western Philosophy* (Pittsburgh, PA: University of Pittsburgh Press, 2005).

⁹⁴ Irenaeus, *Haer.* 4.37.4 (*ANF* 1:519); Presley, *The Intertextual Reception of Genesis 1–3 in Irenaeus of Lyons*, 158; Barth, *CD*, III/2 395.

⁹⁵ Herman Bavinck, *Essays on Religion, Science, and Society*, ed. John Bolt, trans. Harry Boonstra and Gerrit Sheeres (Grand Rapids: Baker Academic, 2008), 115; Robert N. Wennberg, *God, Humans, and Animals: An Invitation to Enlarge Our Moral Universe* (Grand Rapids: Eerdmans, 2003),

a relationship with God, it is hidden from us.⁹⁶ If it does exist, we have no reason to think it contains the sense of self and their place in the world as it does for humans.⁹⁷ Moreover, a sense of self is not by itself a sufficient condition for moral agency before God.⁹⁸ It is the understanding and knowledge of self before God (as image bearers) that grounds our hope for eternal life (the nature of the soul).⁹⁹

In addition, due to the link between Adam and Christ (which I will expound on in the next section), and how we saw that the effects of the sin of man have consequences for all of creation under man's care (Joel 1–2, Rom 8), to give up the notion of sin and the fall is really to give up the biblical faith as a whole.¹⁰⁰ Adam's sin shows deep solidarity

208; Helm, *Human Nature from Calvin to Edwards*, 80.

⁹⁶ Barth, *CD*, III/2395–407.

⁹⁷ Eva van Urk-Coster, "Created in the Image of God: Both Human and Non-Human Animals?" *Theology and Science* 19, no. 4 (2 October 2021): 357. Meyer thinks that we should not assume that how humans experience God is the only way to experience God. See Eric Daryl Meyer, "The Fell Silent When We Stopped Listening: Apophatic Theology and 'Asking the Beasts,'" in *Turning to the Heavens and the Earth: Theological Reflections on a Cosmological Conversion: Essays in Honor of Elizabeth A. Johnson*, ed. Julia Brumbaugh and Natalia Imperatori-Lee (Collegeville, MN: Liturgical Press, 2016), 41. This is true. However, "experiencing God" is not the same thing as moral standing before God, being made in His image, etc. We also have no biblical data (outside personification) that animals "experience God."

⁹⁸ I think this is a problem in Charles Camosy, "Other Animals as Persons? A Roman Catholic Inquiry," in *Animals as Religious Subjects: Transdisciplinary Perspectives*, ed. Celia Deane-Drummond, David L. Clough, and Rebecca Artinian-Kaiser (London: T&T Clark, 2013), 271. Nor should we confuse instincts with morality. See Brian Brock, "Jesus Christ the Divine Animal? The Human Distinctive Reconsidered," in *Christ and the Created Order: Perspectives from Theology, Philosophy, and Science*, ed. Andrew B. Torrance and Thomas H. McCall, vol. 2 (Grand Rapids: Zondervan, 2018), 71. For a conversation of two opposing views on this matter, see Adam M. Willows and Marcus Baynes-Rock, "Two Perspectives on Animal Morality," *Zygon* 53, no. 4 (2018): 953–70.

⁹⁹ I think that Grant is correct in noting that the answer to the question in Qoh 3:21 is that he concludes that the end of man is to "fear God." See Grant, "'What is Man?'" 19–20, 24.

¹⁰⁰ Brunner, *The Christian Doctrine of Creation and Redemption*, 51. For example, Conradie attempts to look at soteriology from an ecological perspective, and does not mention sin once! See Ernst M. Conradie, "What is the Place of the Earth in God's Economy? Doing Justice to Creation, Salvation and Consummation," in *Christian Faith and the Earth: Current Paths and Emerging Horizons in Ecotheology*, ed. Ernst M. Conradie et al. (London: Bloomsbury, 2014), 70–73. Similarly, Clark thinks that religion is merely a set of practices and attitudes with rituals, and therefore animals can be said to be "religious." See Stephen R. L. Clark, "'Ask Now the Beasts and They Shall Teach Thee,'" in *Animals as Religious Subjects: Transdisciplinary Perspectives*, ed. Celia Deane-Drummond, David L. Clough, and Rebecca Artinian-Kaiser (London: T&T Clark, 2013), 15–34. It is hard to see how these views could be construed as Christian in any way.

that binds man to the rest of creation and the rest of humanity.¹⁰¹

Since we cannot know for sure the nature or existence of animal souls, and since the Bible limits moral agency to humans, I think it would be premature to speak with certainty as to the specifics of an eschatological future for animals.¹⁰² Specifically, the hope of the Christian through his union with Christ is exclusively for those (human)

¹⁰¹ Madueme, “The Theological Problem with Evolution,” 483–84.

¹⁰² Barth, *CD*, III/2 17, 397. I am also not interacting with the conversation over animal eschatology in the philosophy of religion. The most extreme example of this is “Zootheism,” put forth by Hereth, who argues that some animals are divine. He argues that since humanity “exists” in the Godhead, then so must animals, since animals also have moral interests. Anything else would amount to the Decisive Power argument, where one person has decisive power over the other, which is not fair. Moreover, this also means that all identity characteristics (queer, disabled, etc) must exist in the Godhead. God must incarnate for each identity to represent it. At least one person of the Godhead must also be eternally an animal for God to share in animal suffering. See Blake Hereth, “Animal Gods,” in *The Lost Sheep in the Philosophy of Religion: New Perspectives on Disability, Gender, Race, and Animals*, ed. Blake Hereth and Kevin Timpe, Routledge Studies in the Philosophy of Religion (New York: Routledge, 2020), 182–207. He is critiqued by Crummett, who rightly says that it is not consistent with Christianity, since it clearly denies the Trinity. See Dustin Crummett, “Taming Zootheism: On Equality, Fairness, and Incarnation,” *JAT* 9 (22 September 2021): 137–57. A more tamed approach is that of “Animal Universalism,” which argues based upon the same moral reasoning, that all animals must share in eternal life. This, again, assumes moral equivalence between humans and animals. This is different from human universalism (which is still rejected, because humans can still reject eternal life). These are philosophic arguments, from a basic theistic perspective, but not *Christian*, in that they do not interact from an epistemic grounding of Scripture. For various arguments, see Shawn Graves, Blake Hereth, and Tyler M. John, “In Defense of Animal Universalism,” in *Paradise Understood: New Philosophical Essays about Heaven*, ed. T. Ryan Byerly and Eric J. Silverman (Oxford: Oxford University Press, 2017), 161–92; Dustin Crummett, “Eschatology for Creeping Things (and Other Animals),” in *The Lost Sheep in the Philosophy of Religion: New Perspectives on Disability, Gender, Race, and Animals*, ed. Blake Hereth and Kevin Timpe, Routledge Studies in the Philosophy of Religion (New York: Routledge, 2020), 141–62. The most tamed version is that of making a philosophical argument that animals have some recognition of God. See Faith Glavey Pawl, “Exploring Theological Zoology: Might Non-Human Animals Be Spiritual (but Not Religious)?” In *The Lost Sheep in the Philosophy of Religion: New Perspectives on Disability, Gender, Race, and Animals*, ed. Blake Hereth and Kevin Timpe, Routledge Studies in the Philosophy of Religion (New York: Routledge, 2020), 163–82. Also in this philosophical trend is Dougherty, who argues that due to animal suffering, deism must entail animal deification. He thinks this is the only theodicy for animal suffering. See Trent Dougherty, *The Problem of Animal Pain: A Theodicy for All Creatures Great and Small*, Palgrave Frontiers in Philosophy of Religion (NY: Palgrave Macmillan, 2014). Dougherty actually does interact with Scripture at a surface level, but merely states that נִפְּשׁוּ and נְשָׁמָה must mean the same thing in Gen 1:30 and 2:7 without providing an argument or evidence. Therefore humans and animals are made of the same “divine stuff.” See Dougherty, *The Problem of Animal Pain*, 155–56. Interestingly, he states that his “detailed research has uncovered” animal souls in the writings of the church. See Dougherty, *The Problem of Animal Pain*, 162. I am unsure what he means, since this is well known throughout the literature, as I have noted. It seems he does not read the sources well. He acknowledges that they all state that the animal soul is material (as I have noted many times above), but then concludes that this must mean that what the animal soul *depends* on is material, so it simply ceases to function when the animal dies until the eschaton. See Dougherty, *The Problem of Animal Pain*, 160. However, this is clearly not how the early church saw this, as I have shown many times. See my sections above specifically on Gregory of Nyssa and Thomas Aquinas.

believers who put their faith in him.¹⁰³ However, whatever the eschatological future of animals, we can clearly separate it from that of humans. The believer's future is tied to being united to Christ, who is their new head (1 Cor 15). Therefore even in the new heavens and new earth, there will at a minimum be an ontological divide between glorified humanity and the rest of the new creation.¹⁰⁴

Headship of Adam and Christ

The connection between Adam and Christ as two heads over humanity is crucial. As I will further conclude in the section on implications for human origins below, I think the connection cannot be sustained without an historic Adam. From the early chapters of Genesis, of man being made in the image of God as royal sons and daughters who then disobeyed in sin, we see the story of redemption unfold through Scripture. This is borne out through the different covenants with their heads (Noah, Abraham, Israel as God's son and corporate Adam), and then finally fulfilled in Christ¹⁰⁵ who is the last

¹⁰³ Badham, "Do Animals Have Immortal Souls?" 189.

¹⁰⁴ Similar to Hiuser's work, Willey and Willey think that animals will be redeemed, but we just need to ask what "redemption" means in this case. They offer two views: First, the representative view that all the cosmos is represented in humanity in some way. This is similar to Hiuser. Second, that animals are redeemed as individuals. They think Scripture gives no answer between the two. See Petroc Willey and Eldred Willey, "Will Animals be Redeemed?" In *Animals on the Agenda: Questions about Animals for Theology and Ethics*, ed. Andrew Linzey and Dorothy Yamamoto (Urbana: University of Illinois Press, 1998), 190–98. Again I think the use of the word "redemption" here is problematic. The texts they cite (Rom 8 and Col 1) speak of reconciliation. Redemption is tied to humans and sin.

¹⁰⁵ I do not think Christ assumed a fallen human nature. See Rafael Nogueira Bello, *Sinless Flesh: A Critique of Karl Barth's Fallen Christ*, Studies in Historical and Systematic Theology (Bellingham, WA: Lexham Press, 2020). Something similar, albeit without Bello's emphasis on the work of the Spirit, can be found in Oliver D. Crisp, *God, Creation, and Salvation: Studies in Reformed Theology* (London: T&T Clark, 2020), ch 7.

Adam, second man, and true Israel,¹⁰⁶ the image of the invisible God¹⁰⁷ and obedient¹⁰⁸ Son.¹⁰⁹ This link between image and sonship is crucial. Humans are made in the image of God, and this means they are in a familial relationship with God as sons and daughters. Christ had to take on human nature from the line of Adam to secure our redemption as Son.¹¹⁰ Christ could not have taken on a nature other than human, or the nature of another human who was not in the line of Adam.¹¹¹

¹⁰⁶ Brandon D. Crowe, *The Last Adam: A Theology of the Obedient Life of Jesus in the Gospels* (Grand Rapids: Baker Academic, 2017), 56–67. Christ is the obedient Israel who through his work removes the covenantal curses by *bearing* the covenantal curses. See Colin James Smothers, “In Your Mouth and In Your Heart: A Study of Deuteronomy 30:12–14 in Paul’s Letter to the Romans in Canonical Context” (PhD diss., The Southern Baptist Theological Seminary, 2018), 172. See this material also in Colin J. Smothers, *In Your Mouth and In Your Heart: A Study of Deuteronomy 30:12–14 in Paul’s Letter to the Romans in Canonical Context* (Eugene, OR: Pickwick Publications, forthcoming).

¹⁰⁷ I did not deal with all the NT passages that deal with Christ as the image because my thesis is not directly about Christ as image. Others have dealt with these passages in detail. See G. C. Berkouwer, *Man: The Image of God*, trans. Dirk W. Jellema, Studies in Dogmatics (Grand Rapids: Eerdmans, 1962), ch 3; Kilner, *Dignity and Destiny*, 60–69. Christ is the image in that he is the exact representation of God’s nature, and thus consubstantial with the Father. Cortez thinks that when the NT speaks of Christ as image, it is using anthropological language. Therefore when speaking of Christ as image, it is referring to him in his incarnate state. He says that this does not deny the consubstantiality with the Father, but that this is not what the image language is referring to. See Marc Cortez, *ReSourcing Theological Anthropology: A Constructive Account of Humanity in the Light of Christ* (Grand Rapids: Zondervan, 2017), 129. This is insufficient, as was seen in Col 1:15, which is clearly speaking of Christ in his deity.

¹⁰⁸ Crowe, *The Last Adam*, 75–81.

¹⁰⁹ This connection is explicit in Irenaeus. He goes to great lengths to show how Christ had to come from a certain line, specifically from Adam, since that is how death spread. If God had simply taken the dust and formed a new man for Christ to incarnate, then this would be a *new race*, and Christ’s salvation would not apply to humans. See Irenaeus, *Haer.* 3.21.10 (*ANF* 1:454). See also Presley, *The Intertextual Reception of Genesis 1–3 in Irenaeus of Lyons*, 106; Matthew C. Steenberg, *Irenaeus on Creation: The Cosmic Christ and the Sage of Redemption* (Leiden: Brill, 2008), 116; Hoekema, *Created in God’s Image*, 161. For Adam to be made in the image of Christ, Christ has to be descended from Adam. See Irenaeus, *Haer.* 3.22.3 (*ANF* 1:455). This link was both literal *and* physical for Irenaeus. All of salvation history is tied to the formation of man in Gen 1. See Presley, *The Intertextual Reception of Genesis 1–3 in Irenaeus of Lyons*, 109. The serpent was man’s opponent, and therefore it is only through the seed of the woman that the Conqueror could come. See Irenaeus, *Haer.* 5.21.1 (*ANF* 1:549).

¹¹⁰ Jonathan Edwards, *A History of the Work of Redemption*, vol. 9 of *The Works of Jonathan Edwards*, ed. John F. Smith (London: Yale University Press, 1989), 295.

¹¹¹ Edwards gives three reasons: First, man’s law could only be answered by man. Second, the same nature that sinned should be the same nature that is punished for sin. Third, it must be the same human world that suffers under human sin. Therefore it could not be an angelic nature that Christ assumed. See Edwards, *A History of the Work of Redemption*, 296. Likewise, it could not be an *animal* nature that Christ assumed. Or, more importantly, it could not be a human nature that was not from the lineage of Adam.

The sonship that we see in the early chapters of Genesis in image bearing is ectypal to the archetypal sonship we see in Christ as the true Son and divine image. God creates humans as image bearers and sons and daughters patterned after the divine image and eternal Son. This is important for the incarnation, in that it is exactly this connection between our creaturely image bearing and the divine image bearing of the eternal Son that allows for the Son to be hypostatically united to a human nature in the incarnation. This is missing in writers like Clough and Moritz who argue that Christ took on flesh generically. This breaks the clear link in Scripture between our image bearing as creaturely sons and daughters patterned after the eternal Son's divine image bearing which is the basis for the incarnation. This connection is part of God's eternal plan.

In addition, our sonship as adopted sons and daughters is based upon our union with the Son.¹¹² This sonship, which begins in our familial relationship with God in Genesis 1, continues through Genesis 5:3. This familial relationship is continued in the covenants, and shows that humans are God's family in a way the animals are not.¹¹³ This is why even though Moritz's notion of image as election, which is intriguing in that it captures many aspects of the biblical data, is in the end insufficient. It does not attend sufficiently to God's plan from Adam to Christ,¹¹⁴ our familial connection to God, God's providence, or to Christ as eternal and divine image.¹¹⁵

I also think that the link between Adam and Christ (a link which does not make

¹¹² Brian S. Rosner, "Son of God at the Centre: Anthropology in Biblical-Theological Perspective," in *Anthropology and New Testament Theology*, ed. Jason Maston and Benjamin E. Reynolds (London: Bloomsbury, 2018), 236–38.

¹¹³ Wilfong, "Human Creation in Canonical Context," 43.

¹¹⁴ Crowe, *The Last Adam*, 83–115. This was an *eternal* plan. See Cortez, *ReSourcing Theological Anthropology*, 129.

¹¹⁵ This connection between Adam and Christ also continues in the believer's new life. We are now to emulate Christ, who was faithful where Adam was not. See Wilfong, "Human Creation in Canonical Context," 51. The Spirit works to conform God's image bearers into Christ's image. See Matthew C. Steenberg, *Of God and Man: Theology as Anthropology from Irenaeus to Athanasius* (New York: T&T Clark, 2009), 52–53; Watson, *Text and Truth*, 284.

sense if Adam is not a real historic person) is crucial for one's view of the atonement.

Though I will not defend it here, I think Penal-Substitutionary Atonement (PSA) is the best fit to the biblical data.¹¹⁶ This view of the atonement is also tied to original sin.¹¹⁷ As I showed in my section on 1 Corinthians 15, I think Paul is clearly linking Christ to Adam as the two federal heads over humanity.¹¹⁸ I think the same thing is true of Paul in Romans

¹¹⁶ I follow the definition of PSA by Schreiner: "The Father, because of his love for human beings, sent his Son (who offered himself willingly and gladly) to satisfy God's justice, so that Christ took the place of sinners. The punishment and penalty we deserved was laid on Jesus Christ instead of us, so that in the cross both God's holiness and love are manifested." See Thomas R. Schreiner, "Penal Substitution View," in *The Nature of the Atonement: Four Views*, ed. James Beilby and Paul R. Eddy (Downers Grove, IL: IVP Academic, 2006), 67. For a defense of PSA, see Simon J. Gathercole, "The Cross and Substitutionary Atonement," *SBJT* 11, no. 2 (2007): 64–73; James I. Packer, "What did the Cross Achieve: The Logic of Penal Substitution," *Tyndale Bulletin* 25 (1974): 3–45; Donald Macleod, *Christ Crucified: Understanding the Atonement* (Downers Grove, IL: IVP Academic, 2014); John R. W. Stott, *The Cross of Christ* (Downers Grove, IL: IVP, 2006); Charles E. Hill and Frank A. James III, eds., *The Glory of the Atonement: Biblical, Historical, and Practical Perspectives. Essays in Honor of Roger Nicole* (Downers Grove, IL: IVP Academic, 2004). Gathercole also helpfully lists other definitions used in the literature. Carson links the wrath of God to PSA. See D. A. Carson, "The Wrath of God," in *Engaging the Doctrine of God: Contemporary Protestant Perspectives*, ed. Bruce L. McCormack (Grand Rapids: Baker Academic, 2008), 56–61. For an excellent integration of biblical and systematic issues in dealing with the atonement, see Jeremy R. Treat, *The Crucified King: Atonement and Kingdom in Biblical and Systematic Theology* (Grand Rapids: Zondervan, 2014). For a recent attempt at modification to PSA, see N. T. Wright, *The Day the Revolution Began: Reconsidering the Meaning of Jesus's Crucifixion* (New York: HarperOne, 2016). For recent treatments arguing against PSA, see the essays by Weaver, Finger, and Daniels in John Sanders, ed., *Atonement and Violence: A Theological Conversation* (Nashville: Abingdon Press, 2006). These resources, with the exception of Wright, *The Day the Revolution Began*, cite the main works in this area.

¹¹⁷ I think this includes both aspects of original sin—guilt and pollution. See Louis Berkhof, *Systematic Theology* (Grand Rapids: Eerdmans, 1996), 244–46; Francis Turretin, *Institutes of Elenctic Theology*, ed. James T. Dennison Jr., trans. George Musgrave Giger, 3 vols. (Grand Rapids: William B. Eerdmans, 1949), 1:629–43; James Petigru Boyce, *Abstract of Systematic Theology* (Philadelphia, PA: American Baptist Publication Society, 1887), 239–47; Hans Madueme, "The Drama of (Imputation) Doctrine: Original Guilt as Biblical and Systematic Theology," in *Hearing and Doing the Word: The Drama of Evangelical Hermeneutic*, ed. Daniel J. Treier and Douglas A. Sweeney (London: T&T Clark, 2021), 253–69. The excellent treatment by Edwards is of course of great help, especially pages 107ff for guilt, and 128ff for corruption, Jonathan Edwards, *Original Sin*, vol. 3 of *The Works of Jonathan Edwards*, ed. Clyde A. Holbrook (New Haven, CT: Yale University Press, 1970). I also look forward to Hans Madueme, *The Evolution of Sin? Sin, Theistic Evolution, and the Biological Question—A Theological Account* (Grand Rapids: Baker Academic, forthcoming).

¹¹⁸ Peter C. Bouteneff, *Beginnings: Ancient Christian Readings of the Biblical Narratives* (Grand Rapids: Baker Academic, 2008), 40; Frances M. Young, "Adam and Christ: Human Solidarity Before God," in *The Christian Doctrine of Humanity: Explorations in Constructive Dogmatics*, ed. Oliver D. Crisp and Fred Sanders (Grand Rapids: Zondervan, 2018), 144–64. Shults rejects the federal headship of Adam on account of rejecting original sin. He thinks it makes us guilty for someone else's sin. See F. LeRon Shults, *Reforming Theological Anthropology: After the Philosophical Turn to Relationality* (Grand Rapids: William B. Eerdmans, 2003), 199. He does not, however, interact with much literature on this. He also thinks it is mainly due to a mis-translation of the Latin in Rom 5. See Shults, *Reforming Theological Anthropology*,

5:12–21. I follow Schreiner in the traditional reading of this passage, that our being “in Adam” brought sin (guilt; or “originated sin”) and the effect of this sin was propagated to all humanity (pollution; or “originating sin”).¹¹⁹ Rejecting this link between Adam and

203.

¹¹⁹ Thomas R. Schreiner, “Original Sin and Original Death: Romans 5:12-19,” in *Adam, the Fall, and Original Sin: Theological, Biblical, and Scientific Perspectives*, ed. Hans Madueme and Michael Reeves (Grand Rapids: Baker Academic, 2014), 271–88. See also C. John Collins, *Did Adam and Eve Really Exist? Who They Were and Why You Should Care* (Wheaton, IL: Crossway, 2011), 79–80. The “in Christ” language here is covenantal. See Collins, *Did Adam and Eve Really Exist?* 79. Peter Enns, among others, has tried to argue that we should not look at Paul when dealing with original sin, but only at Genesis in its context of the Old Testament. See Peter Enns, *The Evolution of Adam: What the Bible Does and Doesn't Say About Human Origins* (Grand Rapids: Brazos Press, 2012). Hamilton attempts to counter Enns's argument in James M. Hamilton, “Original Sin in Biblical Theology,” in *Adam, the Fall, and Original Sin: Theological, Biblical, and Scientific Perspectives*, ed. Hans Madueme and Michael Reeves (Grand Rapids: Baker Academic, 2014), 189–208. However, Hamilton does not fully understand Enns's argument, as has been shown in Stephen N. Williams, “Adam, The Fall, and Original Sin: A Review Essay,” *Themelios* 40, no. 2 (2015): 204–7. Hamilton's polemical language is also rightly critiqued in Denis O. Lamoureux, “Adam, the Fall, and Original Sin: Theological, Biblical, and Scientific Perspectives,” *PSCF* 67, no. 4 (2015): 289–91. Hamilton makes mistakes when interacting with Enns, which prevent him from fully engaging Enns's argument. Hamilton reads Enns as saying that Noah was untouched by Adam's sin and therefore sinless and not in need of redemption. See Hamilton, “Original Sin in Biblical Theology,” 196. However, this is not what Enns says. Enns's argument throughout the book is not that mankind after Adam was sinless; Enns affirms the universality of sin. See Enns, *The Evolution of Adam*, 124. What Enns denies is the causal connection between Adam's sin and his posterity. Enns does state that Noah was untouched by Adam's sin. See Enns, *The Evolution of Adam*, 86. But this does not mean that Noah was sinless or not in need of redemption. This is the point Enns is making that Hamilton misses. Hamilton's argument is that the narrative flow of the Old Testament shows the universality of sin. Enns would not disagree. Hamilton and Enns are both reading the same data in the Old Testament, that sin is universal. Hamilton reads the data and says the only option is to link back to Adam. Enns reads the data and says that sin is universal, but that the Old Testament writers do not link it back to Adam. (See something similar in Shults, *Reforming Theological Anthropology*, 205.) The universality of sin in the Old Testament is the possible answer to two questions—Do all men sin because Adam sinned (Hamilton, as well as myself)? Or did Adam sin because all men sin (Enns)? Hamilton is right that the narrative flow of the Old Testament favors the first. It is not until we get to the New Testament, however, that one of those options is forcibly removed and the other confirmed, as noted by Schreiner, “Original Sin and Original Death,” 272. This is where Hamilton and Enns really part ways. Enns agrees that Paul makes the causal link between Adam and human sin. Enns, however, thinks that we should read Paul separate from the Old Testament and its context. See Enns, *The Evolution of Adam*, 79–92. I believe that he does this because he knows you cannot read Paul in a way that supports his reading of Genesis. Enns wants to keep the universality of sin seen in the OT and at the same time reject an historic Adam. Enns therefore accounts for the universality of sin through evolutionary means. Enns thinks that one can keep the universality of sin and reject an historic Adam if one also rejects Paul's teaching about Adam, and therefore Enns must reject inerrancy. Enns is trying to separate the OT from the NT. The answer to Enns's argument is that we must read Scripture as a whole, canonically. A similar argument to Enns is made by Harlow, especially footnote 37 where he lists commentaries that have made the argument that Adam's sin is not causally linked to his progeny. See Daniel C. Harlow, “After Adam: Reading Genesis in an Age of Evolutionary Science,” *PSCF* 62, no. 3 (2010): 189.

Christ as the two heads, and thereby rejecting Original Sin¹²⁰ also means rejecting PSA.¹²¹

I do not think this is something that should be done lightly, as I think it best represents the biblical data.¹²²

In summary, it is difficult or impossible to account for all the biblical data without an historic Adam. The special creation of man with the breath of life in Genesis 2:7, the connection between our creaturely image bearing and the eternal Son's divine image, how our image bearing is then continued in Genesis 5:3 through Adam's line, the covenantal link between Adam and Christ, how Christ took on our human image bearing in the incarnation and the necessities for such a hypostatic union to a human nature, the connection between Christ's atoning work as a human to human sin, and the connection

¹²⁰ Vainio thinks that a "strong" notion of original sin can be justified, but that the only justifiable way is for each person to have personal guilt in Adam, rejecting Adam as federal head. See Olli-Pekka Vainio, "The Fall and Original Sin," in *T&T Clark Handbook of Analytic Theology*, ed. James M. Arcadi and James T. Turner Jr. (London: T&T Clark, 2021), 329–30. However, his rejection is based on what he sees are similar instances in the world which were immoral, such as the American–Japanese prisoners held in camps in the US during WWII, since they were seen as being under the federal head of the Japanese Emperor. However, this analogy is not valid. What made this immoral is that these were *American* citizens in most cases. Therefore there is very little claim that the Emperor was their head.

¹²¹ Many writers who reject such a link between Adam and Christ also reject PSA. Harlow is explicit—by giving up an historic Adam, we must now also give up any ransom or satisfaction views of the atonement and now favor new theories like Christus Victor and moral influence views. See Harlow, "After Adam," 192. Murphy's trajectory is likewise clear. Starting from the position of giving up questions of origin of sin, all that is necessary is knowing that we need a savior. See George L. Murphy, *Models of Atonement: Speaking about Salvation in a Scientific World* (Minneapolis: Lutheran University Press, 2013), 56–57. This leads Murphy not only to eschew a penal view of the atonement, but it also leads him to both inclusivism and universalism: "We have to admit that we simply are not sure whether salvation for humans is universal or not," Murphy, *Models of Atonement*, 119. Murphy also posits that salvation exists for nature itself, and by the same logic extends salvation to extra-terrestrials. See Murphy, *Models of Atonement*, 122–23. Williams argues that since science has shown that an historic Adam and historic fall are false, any doctrine of atonement based on these two is likewise false. See Patricia A. Williams, "Evolution, Sociobiology, and the Atonement," *Zygon* 33, no. 4 (1998): 557; Williams, "Sociobiology and Original Sin," *Zygon* 35, no. 4 (2000): 783–812. The only option left for her is an Abelardian moral influence view, where Christ interacts with the person (through the socio-biological mechanism of "environment") to bring about changed behavior. See Williams, "Evolution, Sociobiology, and the Atonement," 568. See also Richard Mortimer, "Blocher, Original Sin and Evolution," in *Darwin, Creation, and the Fall: Theological Challenges*, ed. R. J. Berry and T. A. Noble (Nottingham: Apollos, 2009), 191–92. Conradie lists "the main models of the atonement" and does not even list PSA. See Ernst M. Conradie, "God's Acts of Salvation for Us," in *T&T Clark Handbook of Christian Theology and Climate Change*, ed. Ernst M. Conradie and Hilda P. Koster (London: T&T Clark, 2020), 408–14.

¹²² Madueme, "The Theological Problem with Evolution," 488–89.

between Adam’s sin and Christ’s work all do not make sense if Adam is not a real, federal head over all humanity. All these theological conclusions are connected, and all describe how in God’s economy of salvation he designed and planned humans as distinct from animals. In “biblical realism” terms, the Adam–Christ connection is deeply ingrained in many of the central tenets of the Christian faith.

Implications for the Human Origins Debate

I have touched on the implications for the human origins debate in some of the previous sections. In this section I will clearly pull together and lay out how my conclusions bound options of the human origins debate.

In my thesis, I am not proposing a new view of the image of God or a new anthropology. Instead I am trying to show that the recent movement toward rejecting ontological distinctions between humans and animals cannot be sustained on biblical grounds. Care must first be taken in this area. Even though I am not dealing with the science here, I do think that given the exegetical conclusions that have been made, there are some parameters that have been set up for both theological conclusions, as well as how theology can interact with science in this area.

Prolegomena. As a sort of “prolegomena,” I refer to the notion of “scriptural realism” set forth by Madueme.¹²³ Madueme notes that since Galileo, the interaction between science and religion has been only one-way—the “domestication” of Scripture.¹²⁴ Though there has been a concerted effort to try do downplay the “conflict

¹²³ This was first proposed in Hans Madueme, “The Most Vulnerable Part of the Whole Christian Account: Original Sin and Modern Science,” in *Adam, the Fall, and Original Sin: Theological, Biblical, and Scientific Perspectives*, ed. Hans Madueme and Michael Reeves (Grand Rapids: Baker Academic, 2014), 225–49. He has expanded on it in Madueme, “‘A Rock of Offense,’” 183–92. He updates the term to “biblical realism” in Madueme, *The Evolution of Sin?*

¹²⁴ Madueme, “‘A Rock of Offense,’” 178.

thesis” of science and religion,¹²⁵ Madueme notes that some conflicts are indeed still profound, and it would be a mistake to minimize these.¹²⁶ Theology must not ignore science, but theology must not also lose its identity.¹²⁷ When there is a conflict between science and theology, it could indeed be that science helps theology see where its interpretation has been wrong.¹²⁸ However, it also could lead to theologians being disobedient to God’s Word. Distinguishing between the two is the controversy.¹²⁹

The problem is more than simple exegesis—in reality it is a *worldview* issue.¹³⁰ The Bible rejects methodological naturalism, upon which science rests. For most things, there is no problem. However, in the areas where Scripture has something to say (creation, anthropology, divine activity in the world, resurrection), Scripture and science will invariably conflict due to their worldview foundations.¹³¹ This is especially seen in the doctrines which are most central to both the Bible and the Christian faith, such as the incarnation and resurrection—both of which are rejected by science (since it cannot

¹²⁵ The classic formulation is in John William Draper, *History of the Conflict Between Religion and Science*, The International Scientific Series 12 (New York: D. Appleton; Company, 1890). The arguments trying to show different views can be found in Ian G. Barbour, *Religion and Science: Historical and Contemporary Issues*, Rev. and exp. ed. (New York: HarperSanFrancisco, 1997); John Polkinghorne, *Science and Theology: An Introduction* (Minneapolis: Fortress Press, 1998). For arguments that the history is more complex in this area, see David C. Lindberg and Ronald L. Numbers, eds., *When Science & Christianity Meet* (Chicago: The University of Chicago Press, 2003); Joshua M. Moritz, *Science and Religion: Beyond Warfare and Toward Understanding* (Winona, MN: Anselm Academic, 2016).

¹²⁶ Madueme, ““A Rock of Offense,”” 181–82.

¹²⁷ Madueme, ““A Rock of Offense,”” 183.

¹²⁸ The commonly cited example is of course the heliocentric debate of Galileo. See Maurice A. Finocchiaro, ed. and trans., *The Galileo Affair: A Documentary History* (Berkeley: University of California Press, 1989); David C. Lindberg, “Galileo, the Church, and the Cosmos,” in *When Science & Christianity Meet*, ed. David C. Lindberg and Ronald L. Numbers (Chicago: The University of Chicago Press, 2003), 33–60. Finocchiaro also helpfully includes Galileo’s letter to the Grand Duchess Christina in 1615 where he lays out his view of theology and science.

¹²⁹ Madueme, ““A Rock of Offense,”” 184.

¹³⁰ Alvin Plantinga, *Where the Conflict Really Lies: Science, Religion, & Naturalism* (Oxford: Oxford University Press, 2011).

¹³¹ Madueme, ““A Rock of Offense,”” 186.

investigate supernatural intervention).¹³² Madueme helpfully notes that when certain doctrines (which faithfully represent Scripture) are deeply ingrained in our faith (because they are deeply ingrained and clearly taught in Scripture), then these will need much more warrant from science to overturn.¹³³ In fact, some beliefs are so properly basic that they cannot be defeated by scientific evidence.¹³⁴ In such cases, we should only hope for “soft” concordism—that we will not know how science and theology harmonize until the eschaton.

As discussed previously, to maintain fidelity to Scripture requires a rejection of a physicalist view of the human. This is an example where the conclusions of science (which rejects anything supernatural) and theology will invariably conflict. Another such place is in creation itself, as just explained, because the Bible has something to say here. Therefore we ought to expect that Scripture and science will not line up where one says that there is no divine intervention and the other—God—says that God directly brought things into existence.

In the next few sections, I will try to apply this “scriptural realism” to some of the issues that have surfaced in this thesis. It is of course important to note that our theological conclusions are true only insofar as they faithfully represent Scripture. This is why I structured my dissertation as I did. The three chapters covering exegesis are the foundation upon which my theological conclusions are based. I readily admit that I did not cover all the Scripture on all topics. However, where what I have covered gives Scriptural warrant for theological conclusion, I will do so.

Adam. As I showed in the previous section, the link between an historic Adam and Christ is too strong in Scripture to give up. This is something that has been argued for

¹³² Madueme, ““A Rock of Offense,”” 185.

¹³³ Madueme, ““A Rock of Offense,”” 186.

¹³⁴ Madueme, ““A Rock of Offense,”” 192. See the standard account of this in Alvin Plantinga, *Warranted Christian Belief* (Oxford: Oxford University Press, 2000).

and against in the literature.¹³⁵ Moreover, as already discussed, this link requires that Adam is an historic person at the head of the human race.

Though I did not cover Romans 5:12–21, the passages that I did cover from Genesis 1–3, through the flood and its aftermath, to the connection between Adam and Christ in 1 Corinthians 15 all show how Adam’s sin brought condemnation to all humans and had to be dealt with by the last Adam, Christ. If Adam was not an historical figure who was created specially by God with the breath of life, it is hard to see how Paul’s argument of the assurance of the resurrection and our future bodies holds. The nature of Paul’s argument, and the centrality of this future hope is quite “ingrained” in the NT teaching, and Paul ties it to Adam.¹³⁶ Therefore more warrant would be necessary (in my view) to reject Paul’s connection here to an historical person.¹³⁷ Paul’s argument is that Adam is the head over the human race. Therefore any view that rejects an historical Adam is outside the bounds of the biblical data. As I will discuss below, this means only certain

¹³⁵ For arguments for a historical Adam, see Hans Madueme and Michael Reeves, eds., *Adam, the Fall, and Original Sin: Theological, Biblical, and Scientific Perspectives* (Grand Rapids: Baker Academic, 2014); Collins, *Did Adam and Eve Really Exist?*; Michael Reeves, “Adam and Eve,” in *Should Christians Embrace Evolution? Biblical and Scientific Responses*, ed. Norman C. Nevin (Nottingham: IVP, 2009), 43–56; William Lane Craig, *In Quest of the Historical Adam: A Biblical and Scientific Exploration* (Grand Rapids: William B. Eerdmans, 2021); Richard D. Phillips, ed., *God, Adam, and You: Biblical Creation Defended and Applied* (Phillipsburg, NJ: P&R, 2015); William VanDoodewaard, *The Quest for the Historical Adam: Genesis, Hermeneutics, and Human Origins* (Grand Rapids: Reformation Heritage Books, 2015); John H. Walton, *The Lost World of Adam and Eve: Genesis 2-3 and the Human Origins Debate* (Downers Grove, IL: IVP Academic, 2015). For arguments against an historical Adam, see Denis R. Alexander, *Creation or Evolution: Do We Have to Choose?* (Grand Rapids: Monarch Books, 2014); Ron Cole-Turner, *The End of Adam and Eve: Theology and the Science of Human Origins* (Pittsburgh, PA: TheologyPlus, 2016); William T. Cavanaugh and James K. A. Smith, eds., *Evolution and the Fall* (Grand Rapids: Eerdmans, 2017); Daryl P. Domning, *Original Selfishness: Original Sin and Evil in the Light of Evolution* (Burlington, VT: Ashgate, 2006); Enns, *The Evolution of Adam*; Denis O. Lamoureux, *Evolutionary Creation: A Christian Approach to Evolution* (Eugene, OR: Wipf & Stock, 2008); Loren Haarsma, *When Did Sin Begin? Human Evolution and the Doctrine of Original Sin* (Grand Rapids: Baker Academic, 2021). For conversations between the two sides, see Matthew Barrett and Ardel B. Caneday, eds., *Four Views of the Historical Adam* (Grand Rapids: Zondervan, 2013). See also J. B. Stump and Chad Meister, eds., *Original Sin and the Fall: Five Views*, Spectrum Multiview (Downers Grove, IL: IVP Academic, 2020).

¹³⁶ Farris, *An Introduction to Theological Anthropology*, 59.

¹³⁷ Enns realizes this, and therefore says we should just not trust Paul here. See Enns, *The Evolution of Adam*.

forms of theistic evolution fit with the conclusions I have made from the biblical data.

In keeping with my thesis, there are three possible views that I think fit the biblical data. These views, with their variants, are shown in figure 2. I will discuss these in detail below.

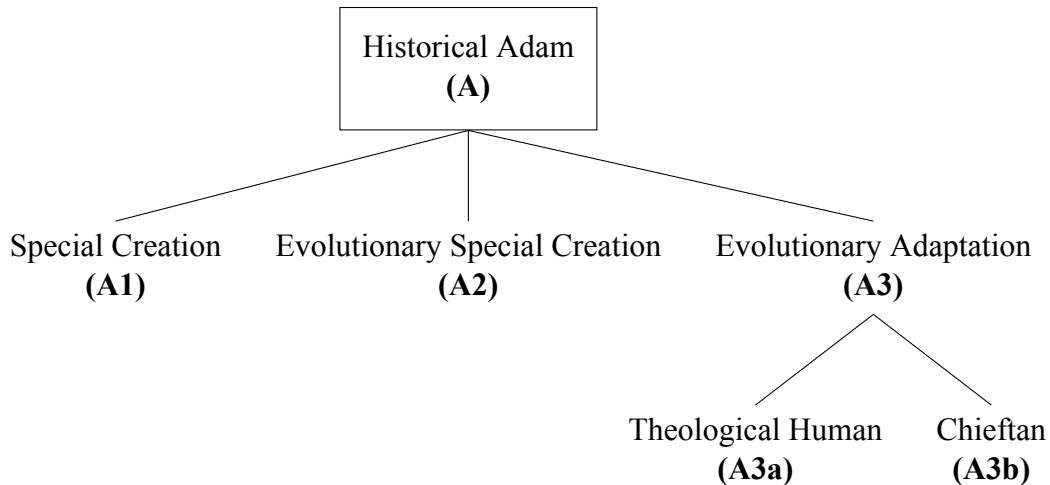


Figure 2: Options for historical Adam

The first view (A1) is that which is held by young and old earth creationists alike. This view is that Adam was specially created by God, then Eve from Adam, and the whole human race is descended from these two. This view maintains all the conclusions that I have made.

The second and third options for an historical Adam are both options from theistic evolution, but I will separate them because they have different strengths and weaknesses. The first of these two evolutionary views (A2) is that humans evolved over time from various lineages through the hominins. However, at some point in time when the first *homo sapiens* came into existence, God took this single pair along this line and “created” Adam and Eve.¹³⁸ From this pair, all the members of the human race are

¹³⁸ The most recent and full defense of this is found in Craig, *In Quest of the Historical Adam*, especially chapters 12 and 13. The earliest that genetic theory allows for the possibility of a single pair standing at the head of all humans is no sooner than 500,000 years ago, and not later than 750,000 years ago. This is where Craig places Adam and Eve.

descended. In this scenario, since there is a single pair at the head of the human race, it is possible that God introduced genetic changes in Adam and Eve (or in the their parents' gametes) that are heritable by their children that thus introduced the structural capacities necessary for them to be made in the image.¹³⁹ Therefore this maintains the ontological distinction between humans and non-humans at the material and immaterial level.¹⁴⁰ This view maintains that all humans have a single ancestral pair, which preserves the Adam–Christ link. It also maintains the link between Adam and humanity's sin (as discussed above, and again below). This view also makes an ontological break between all the other hominins and the human race, thus preserving the ontological distinction that is required based upon what I have sought to show in this thesis. In this view, only humans are made in the image of God.¹⁴¹

The third overall option (A3, which is the second view that takes an evolutionary route) is that humans evolved through various lines of hominins; however, it is not the very first *homo sapiens* that God uses to “create” Adam and Eve. In this view, God takes a pair of *homo sapiens* later in time when there are many *homo sapiens* and then “creates” Adam and Eve from them. In this view, however, there are other “humans” alive at the same time as Adam and Eve.¹⁴² In A3, Adam and Eve are not the progenitors of the entire human race.¹⁴³

¹³⁹ This is Craig's view. See Craig, *In Quest of the Historical Adam*, 377–78.

¹⁴⁰ Craig states that any mating between humans and the other hominins would therefore have been bestiality. See Craig, *In Quest of the Historical Adam*, 378.

¹⁴¹ Personally, I find this view hard to square with the rest of Genesis, such as that agriculture, farming, and towns already exist in Genesis 4. Such phenomena were not found among the first *homo sapiens* 500,000 years ago.

¹⁴² Such a view is held by Walton, see Walton, *The Lost World of Adam and Eve*, 100–103. It is also put forth as an option by Kidner, see Derek Kidner, *Genesis*, TOTC 1 (Downers Grove, IL: Inter-Varsity Press, 2008), 31–34. In personal conversation with Jim Hamilton, he thinks that Kidner put this forth, but that Kidner did not think it was correct.

¹⁴³ Recently, Swamidass has attempted to show that Adam and Eve in this view can be seen to be the *genealogical* ancestors of all humans, but not the genetic ancestors. This means that through many generations, all humans alive had Adam and Eve somewhere in their family tree. But not *only* Adam and

I see A3 having two subvariants, A3a and A3b. In A3a, God only creates Adam and Eve as “theological” humans, and the rest of the *homo sapiens* are not made in the image of God. Therefore all humans thus descend from this Adam and Eve, and Adam’s sin is causally linked to all human sin since he is the progenitor of the human race. This view, I think, cannot be sustained by Scripture. In this view, the link between the image of God and God creating man is broken. In this view, everything about man that is required for man to be made in the image (except perhaps the immaterial part of man) is also in non-human *homo sapiens* who are living with man. If we say that these other *homo sapiens* therefore are not humans, this would break an important aspect of the ontological difference between humans and non-humans. Therefore I think this option must also be rejected.

In A3b, God “creates” Adam and Eve from among the *homo sapiens*, adding the immaterial portion of man and thus making him in the image of God. God *also* does this for all other *homo sapiens* alive so that there is no difference between being *homo sapien* at this point and being human.¹⁴⁴ In this view, all the physical requirements for man to be made in the image of God take place by evolutionary means. This is because there are no *physical* differences between *homo sapiens* before this point and after. This view (3b), I think, also has a number of problems. As I showed in the last section and will discuss more below, one’s view on Adam here is tied to one’s doctrine of original sin. As I have shown throughout this thesis, the link between human sin and Adam is clearly taught, and the link between Adam and Christ depends on the causal link between Adam and human sin. What would be required in this view (of Adam as one of many humans) is that Adam would still have to be in some way the “head” of all humans in order for his sin

Eve. See S. Joshua Swamidass, *The Genealogical Adam and Eve: The Surprising Science of Universal Ancestry* (Downers Grove, IL: IVP Academic, 2019). This view still has the problems of the two subvariants below.

¹⁴⁴ Kidner places this at a genetic bottleneck such that there are only a few thousand *homo sapiens*.

to affect all humans. Somehow Adam's sin would have to apply *horizontally* in a non *ad hoc* manner. Moreover, the way all humans are made in the image of God at the same time would need to be accounted for. I am not sure this has been done in a way that is faithful to the early chapters of Genesis.¹⁴⁵

Therefore, of the above options, I think that A1 fits the data the best. A2 is possible and maintains the required connections that I have laid out, however is hard to fit with some other biblical data. A3b is *possible*, but it has not yet been conclusively shown how the image and Adam's headship can apply laterally.¹⁴⁶ It also breaks the ontological link between humans and animals structurally, because the *homo sapiens* that existed one generation prior to Adam were not in the image, but were most likely physically identical.

This discussion, of course, is also tied to one's view of original sin.¹⁴⁷ As I showed in the last section, I think giving up original sin would mean giving up any notion of substitutionary atonement. The passages that I touched on in Genesis 3 and the flood, as well as showing how animals are punished due to man's sin in the prophets, all link to how in dealing with human sin, Christ will also reconcile all things. This is tied to the covenantal framework where the covenantal heads (Noah, Abraham, Moses, David) are "new Adams" who also fail just like Adam. Christ must come from this line as a new covenantal head and the last Adam to be obedient where Adam failed. To reject this is to reject the storyline of Scripture. As can be seen, the teaching on Adam, sin, and atonement

¹⁴⁵ This view has been criticized on these latter points. See Mortimer, "Blocher, Original Sin and Evolution," 188–90; Henri Blocher, "The Theology of the Fall and the Origins of Evil," in *Darwin, Creation, and the Fall: Theological Challenges*, ed. R. J. Berry and T. A. Noble (Nottingham: Apollos, 2009), 171; Michael Reeves and Hans Madueme, "Threads in a Seamless Garment: Original Sin in Systematic Theology," in *Adam, the Fall, and Original Sin: Theological, Biblical, and Scientific Perspectives*, ed. Hans Madueme and Michael Reeves (Grand Rapids: Baker Academic, 2014), 217; Reeves, "Adam and Eve," 47–48, 53.

¹⁴⁶ I also do not think I have proven that it *cannot* be the way events occurred, therefore I say "possible."

¹⁴⁷ Farris, *An Introduction to Theological Anthropology*, 60.

are all intricately related,¹⁴⁸ and I do not think they can be easily overturned.¹⁴⁹

Creation. My thesis obviously supports both old and young earth creationism, whereby Adam was an historical person, directly created by God, the progenitor of the human race, and the originator of sin. But my thesis does not support all types of evolution. The topic evolution with respect to theological concerns is also something that has been well discussed in the literature.¹⁵⁰ Based upon what has been seen in this thesis, naturalistic evolution which denies God's direct divine action in the creation of man is ruled out.¹⁵¹ Moreover, any view of evolution that holds that man and animal are ontologically similar is ruled out.¹⁵² There must be a direct, special creation of man that includes the non-material aspect of man.¹⁵³ This would keep with the conclusion that man

¹⁴⁸ For arguments for and against traditional notions of original sin with regard to contemporary science, see Madueme and Reeves, *Adam, the Fall, and Original Sin*; Stump and Meister, *Original Sin and the Fall*; Madueme, *The Evolution of Sin?*; Korsmeyer, *Evolution and Eden*; S. Trooster, *Evolution and The Doctrine of Original Sin*, trans. John A. Ter Haar (Glen Rock, NJ: Newman Press, 1965); Anthony Zimmerman, *Evolution and the Sin in Eden: A New Christian Synthesis* (New York: University Press of America, 1998).

¹⁴⁹ Of course, one option is simply to give up inerrancy. Giving up a historical Adam often leads down this path. See Enns, *The Evolution of Adam*; Murphy, *Models of Atonement*, 59; John R. Schneider, "Recent Genetic Science and Christian Theology on Human Origins: An Aesthetic Supralapsarianism," *PSCF* 62, no. 3 (2010): 197.

¹⁵⁰ Norman C. Nevin, ed., *Should Christians Embrace Evolution? Biblical and Scientific Responses* (Nottingham: IVP, 2009); Madueme, "The Theological Problem with Evolution"; J. P. Moreland et al., eds., *Theistic Evolution: A Scientific, Philosophical, and Theological Critique* (Wheaton, IL: Crossway, 2017); Standley P. Rosenberg et al., eds., *Finding Ourselves After Darwin: Conversations on the Image of God, Original Sin, and the Problem of Evil* (Grand Rapids: Baker Academic, 2018); Alister E. McGrath, *Darwinism and the Divine: Evolutionary Thought and Natural Theology* (West Sussex, UK: Wiley-Blackwell, 2011); Alexander, *Creation or Evolution*; Kathryn Applegate and J. B. Stump, eds., *How I Changed My Mind about Evolution: Evangelicals Reflect on Faith and Science* (Downers Grove, IL: IVP Academic, 2010); Lamoureux, *Evolutionary Creation*. Most of the articles in *Theistic Evolution* are good; Grudem, however, is unhelpful in ascribing naturalism to theistic evolution.

¹⁵¹ Farris, *An Introduction to Theological Anthropology*, 57–58.

¹⁵² This is another reason I would reject Hasker's ESDMO. This is where I think Farris's critique is helpful.

¹⁵³ This would mean that a form of directed evolution whereby the physical aspects of man (Adam) which are prerequisites for the non-material aspects of man to function are brought about through evolutionary means, but then God specially creates the first man by adding the non-material aspects. This, I think, would take care of both the forming of the man from the dirt and breathing into man the breath of life,

is ontologically different than the animals, and specially made in God's image.¹⁵⁴

Animal death before the fall. Since my thesis was not directly on original sin, the topic of animal death before the fall is not directly addressed. My thesis does show that animals suffer because of human sin, and that animals are not moral agents before God. Moreover, the suffering that animals partake in due to human sin all occurs after human sin entered the world. That means that these passages do not really address *other* suffering of animals, or whether animals suffer outside of human sin. Therefore the question of animals suffering before human sin occurred is not addressed directly by my thesis. What I *am* addressing in my thesis has to do with how human sin affects animals. In keeping with my thesis, I think there are three options to the question of animal death and suffering before the fall when combining the biblical data with scientific inquiry.¹⁵⁵

The options for this section are a bit detailed. Therefore the options are graphically explained in figure 3. I will go over each option in detail below, but the overall structure can be seen in the figure.

therefore making man in God's image. This would mean that Adam would be *ontologically* different than the other hominins.

¹⁵⁴ Therefore Craig's view of Adam as a hominid living a few hundred thousand years ago also fits within the limits set forth by my thesis. See Craig, *In Quest of the Historical Adam*. However, I think it has other problems.

¹⁵⁵ For arguments against my position (that animals are not moral agents) from a non-biblical perspective, see Lori Gruen, "The Morals of Animal Minds," in *The Cognitive Animal: Empirical and Theoretical Perspectives on Animal Cognition*, ed. Marc Bekoff, Colin Allen, and Gordon M. Burghardt (Cambridge, MA: MIT Press, 2002), 437–42.

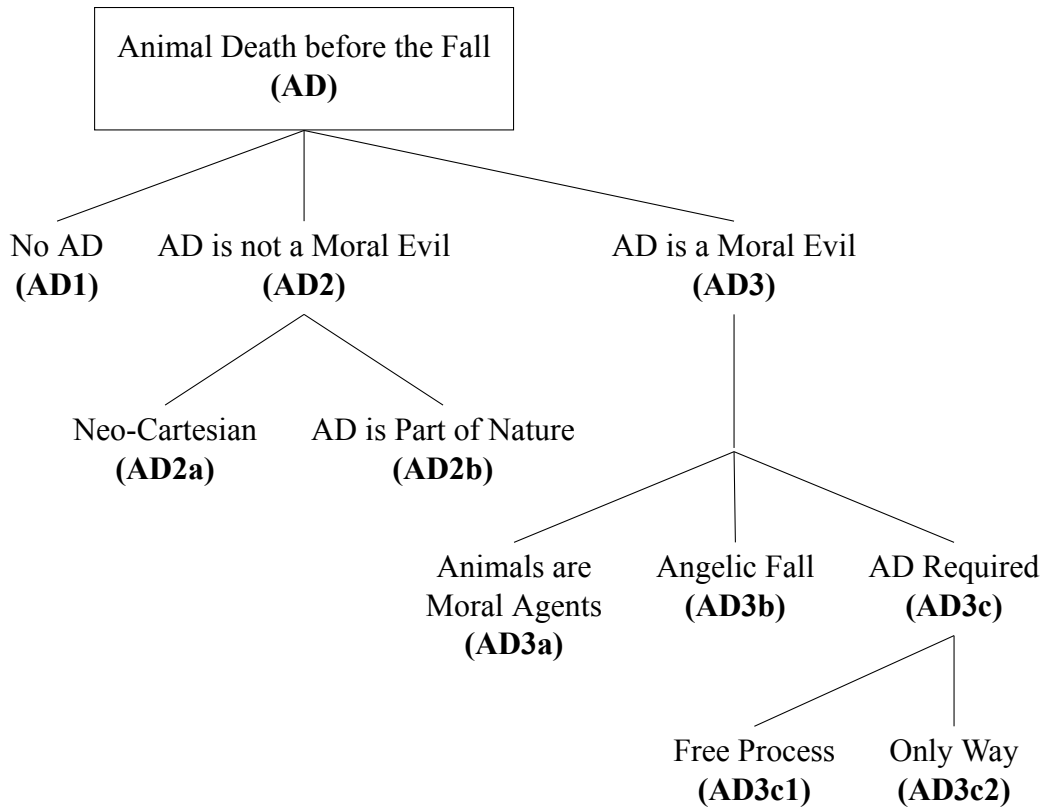


Figure 3: Options for animal death before the fall

The first option (AD1) is the traditional young earth creation view, that there was no animal death before the fall. Adam’s sin affected all creation and the cosmos. This view, as is well known, seems to conflict with most evolutionary theory (and what many see in the geological record as showing animal death before *homo sapiens*). The next two views (AD2 and AD3 with their subvariants) hold that animal death existed before human sin.¹⁵⁶

¹⁵⁶ For arguments there was no animal death before the fall, see Jacques B. Doukhan, “When Death Was Not Yet: The Testimony of Biblical Creation,” in *The Genesis Creation Account: And Its Reverberations in the Old Testament*, ed. Gerald A. Klingbeil (Berrien Springs, MI: Andrews University Press, 2015), 329–42; James Stambaugh, “Whence Cometh Death? A Biblical Theology of Physical Death and Natural Evil,” in *Coming to Grips with Genesis: Biblical Authority and the Age of the Earth*, ed. Terry Mortenson and Thane H. Ury (Green Forest, AR: Master Books, 2008), 373–97; Kulikovsky, *Creation, Fall, Restoration*, 206–14; Morton H. Smith, *The Theological Significance of the Doctrine of Creation* (White Hall, WV: Tolle Lege Press, 1999), 256–59; John C. Whitcomb and Henry M. Morris, *The Genesis Flood: The Biblical Record and its Scientific Implications* (Phillipsburg, NJ: P&R, 1961), 455–73; Andrew A. Snelling, *Earth’s Catastrophic Past: Geology, Creation, & the Flood*, 2 vols. (Dallas: Institute for Creation Research, 2009), 256–59.

The second view (AD2) is that animal death did occur before the fall, but that it is not a moral evil. This has two subvariants, AD2a and AD2b. In both of these views, Adam’s sin only caused the death of humans. The first subvariant (AD2a) is the “neo-Cartesian” view that animals do not feel pain, and therefore animal death before the fall was not a moral or natural evil.¹⁵⁷ In this view, Adam’s sin not only causes the death of humans, but it also only *affects* humans.¹⁵⁸ Therefore, *κτίσις* in Romans 8 would only include humans.¹⁵⁹ However, the notion that *no* animals feel pain is hard to imagine.¹⁶⁰ This view is usually rejected on philosophical grounds,¹⁶¹ but also is hard to align with what I showed in my New Testament section covering the Synoptic Gospels.¹⁶² Therefore, though this option does not go against my thesis, I think it has other problems and is not at all likely.¹⁶³

The second variant of this view (AD2b) is that animal death did precede the fall

¹⁵⁷ Jon Garvey, *God’s Good Earth: The Case for an Unfallen Creation* (Eugene, OR: Cascade Books, 2019).

¹⁵⁸ Garvey, *God’s Good Earth*, 24.

¹⁵⁹ Fewster’s view would also work here.

¹⁶⁰ Garvey points this out himself. He says that we can only know for certain that the higher mammals feel pain, less than 1% of all animals. See Garvey, *God’s Good Earth*, 157–62. However, he does not then deal with the fact that *some* animals felt pain before man’s sin.

¹⁶¹ Marc Cortez, “‘The Appearance of Reckless Divine Cruelty’: Animal Pain and the Problem of Other Minds,” in *Evil and Creation: Historical and Constructive Essays in Christian Dogmatics*, ed. David Luy, Matthew Levering, and George Kalantzis, Studies in Historical and Systematic Theology (Lexham Press, 2020), 182–200; Rachels, *Created from Animals*, 131; Michael J. Murray, *Nature Red in Tooth and Claw: Theism and the Problem of Animal Suffering* (Oxford: Oxford University Press, 2008), 52–72; Marc Bekoff, Colin Allen, and Gordon M. Burghardt, eds., *The Cognitive Animal: Empirical and Theoretical Perspectives on Animal Cognition* (Cambridge, MA: MIT Press, 2002). Murray also thinks this makes God deceptive. See Murray, *Nature Red in Tooth and Claw*, 90–93.

¹⁶² In this case, humans may pull animals out of a pit on the Sabbath. This seems to imply that the animal suffers in some way in the pit. Moreover, the fact that God feeds the ravens as an example of God’s care implies that the ravens would suffer if they did not eat. See a similar argument in Madueme, “The Theological Problem with Evolution,” 487.

¹⁶³ For a thorough argument that this does not line up with Scripture, see Michael Lloyd, “Theodicy, Fall, and Adam,” in *Finding Ourselves After Darwin: Conversations on the Image of God, Original Sin, and the Problem of Evil*, ed. Standley P. Rosenberg et al. (Grand Rapids: Baker Academic, 2018), 244–61.

and that animals feel pain, but that it is not a moral evil.¹⁶⁴ In this case, animal death is simply a part of nature.¹⁶⁵ Therefore, human sin causes human death (which is the link in Genesis 3 and Romans 5), but it did not cause animal death.¹⁶⁶ Since animals are not moral agents before God, this is not a moral evil and is simply part of nature. In this case, animal predation would be called “good” in Genesis 1.¹⁶⁷

The last view (AD3) is that animal death is a moral evil and that it occurred before human sin. Therefore some other mechanism must account for their suffering and death.¹⁶⁸ This option also has subvariants (AD3a, AD3b, and AD3c). AD3a is the view of Moritz, that animals themselves are moral agents who sinned and brought about their own

¹⁶⁴ Madueme links the neo-Cartesian AD2a option to Blocher and Collins. However, Blocher and Collins merely say that Adam’s sin led to human death, not that animals did not suffer or feel pain. See Madueme, “The Theological Problem with Evolution,” 486–87. I think this is a confusion of terms, and that Collins and Blocher belong in AD2b. Collins and Blocher are not saying that animals do not feel pain, but that their death is not a result of human sin.

¹⁶⁵ For arguments in support of this, see Collins, *Did Adam and Eve Really Exist?* 116; Collins, “Adam and Eve as Historical People, and Why It Matters,” *PSCF* 62, no. 3 (2010): 158–59; Meredith G. Kline, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview* (Overland Park, KS: Two Age Press, 2000), 56–57; Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Colorado Springs, CO: NavPress, 2004), 98ff; Kidner, *Genesis*, 57; R. J. Berry, “Did Darwin Dethrone Humankind?” In *Darwin, Creation, and the Fall: Theological Challenges*, ed. R. J. Berry and T. A. Noble (Nottingham: Apollos, 2009), 66; C. John Collins, *Genesis 1-4: A Linguistic, Literary, and Theological Commentary* (Phillipsburg, NJ: P&R, 2006), 165; Brink, *Reformed Theology and Evolutionary Theory*, 130. Madueme thinks that this normalizes animal death. See Hans Madueme, “All Truth is God’s Truth: A Defense of Dogmatic Creationsm,” in *Creation and Doxology: The Beginning and End of God’s Good World*, ed. Gerald Hiestand and Todd Wilson (Downers Grove, IL: IVP Academic, 2018), 63–64. It is true that Isa 11 and 65 imply that there is no animal predation in the eschaton. See Madueme, “The Theological Problem with Evolution,” 487. However, the new heavens and new earth are not simply a return to Eden. There are many differences (including that believers will have different, glorified bodies), and therefore it is not at all clear that the lack of animal predation in the eschaton implies the lack of animal predation in Genesis 1 and 2.

¹⁶⁶ Phillips argues that Adam’s sin could work retroactively to cover animal death. He tries to compare this to Christ’s work. See Perry G. Phillips, “Did Animals Die Before the Fall?” *PSCF* 58, no. 2 (2006): 146–47. Though he correctly accounts for Adam as federal head over humanity, he does not account for the fact that Christ’s work is tied to his federal headship over humanity. Adam was not a federal head over animals.

¹⁶⁷ This would seem to be in line with Ps 104:20–21 where animal predation is part of God’s work in creation that is worthy of worship. See Kline, *Kingdom Prologue*, 54.

¹⁶⁸ Ryan Patrick McLaughlin, *Preservation and Protest: Theological Foundations for an Eco-Eschatological Ethics* (Minneapolis: Fortress Press, 2017), 31.

pain and suffering. As I showed already, the Bible does not give this category to animals. The next subvariant of this view (option AD3b), most popularly put forth by C. S. Lewis, is that the angelic fall is responsible for the state of affairs at a cosmic level prior to the entrance of humans.¹⁶⁹ The major objections to this are covered in Murray.¹⁷⁰ Murray also lists a way out by combining this with a theodicy that animal pain and suffering is required in a world where animals are liable to harm. In this case, perhaps the angelic fall simply made a cosmic state of affairs where sentient beings are liable to harm. This is not necessarily causing their pain, but causing a world where they *can* be harmed.¹⁷¹ This attempts to link closely the state of affairs in the angelic realm and our realm, which seems to go with what is seen in Scripture.¹⁷² After this, it might be necessary for animals to feel pain and suffer since they are now liable to physical harm.¹⁷³

Option AD3c is the view that the evolutionary process itself requires animal suffering and death. In one respect, this is similar to AD2b, that animal suffering is a part of nature. The difference is that in AD3c, animal suffering and death is a *moral* evil, and therefore requires a theodicy. There are many different versions of this, but there are two

¹⁶⁹ This view, though not endorsed by Linzey, is certainly appreciated. See Andrew Linzey, “C. S. Lewis’s Theology of Animals,” *AThR* 80, no. 1 (1998): 60–81. For a defense of this view, see Michael Lloyd, “The Fallenness of Nature: Three Nonhuman Suspects,” in *Finding Ourselves After Darwin: Conversations on the Image of God, Original Sin, and the Problem of Evil*, ed. Standley P. Rosenberg et al. (Grand Rapids: Baker Academic, 2018), 270–78. Madueme also lists other proponents in Madueme, “The Theological Problem with Evolution,” 494n7.

¹⁷⁰ Murray, *Nature Red in Tooth and Claw*, 101–4.

¹⁷¹ Madueme criticizes this view for envisioning a world where “demons were wreaking havoc throughout material creation over eons,” and that this “seems speculative and lacks strong exegetical support.” He also criticizes a creation being called “good” in Gen 1 if demons are wreaking such havoc. See Madueme, “The Theological Problem with Evolution,” 486. However, this is not what Murray is proposing. Murray is saying that the angelic fall was linked to the created world in some way such that the angelic fall causes liability to harm, not that demons are continuing to wreak havoc. See Murray, *Nature Red in Tooth and Claw*, 196–97. Similarly, while Lloyd hedges his bets on the creation being called “good” to mean that it is not as originally intended, but it is as planned, it is not necessarily a continual havoc wreaking enterprise. See Lloyd, “The Fallenness of Nature,” 275.

¹⁷² See the defense of this argument in Lloyd, “The Fallenness of Nature,” 271–72. See a critique in Madueme, “The Theological Problem with Evolution,” 486.

¹⁷³ Murray, *Nature Red in Tooth and Claw*, 112–21, 196–97.

major views. The first (AD3c1) is the “Free Process” argument, whereby God created natural laws with “freedom” and then did not intervene. The second option (AD3c2) is that the suffering we see in the animal world was the “only way” for God to bring out the creation he desired.¹⁷⁴ I do not think the first of these (AD3c1) fits the biblical data, because it rejects God’s direct providential intervention in creation. The second option (AD3c2) also seems to lack biblical support. Nowhere does the Bible hint that God was bound in his creation of the world to bring things about this way.¹⁷⁵

In the end, I am not convinced that the Neo-Cartesian option (AD2a) can be squared with either the science or Scripture. Where I think option AD3b (animal death through an angelic fall) has merit is that it accords well with what was seen in Colossians 1:15–23 where Christ’s work involves the reconciliation of the heavenly powers. This would be a mechanism whereby Christ’s work in dealing with human sin could also deal with animal death, through dealing with the rebellious heavenly powers. In the end, I agree with Murray that this is not a theodicy that can be proven to be certain, but it also cannot be proven to *not* explain animal death and suffering, either.¹⁷⁶

I have not covered these options in detail because as I stated above, my thesis does not really touch on this field. But to sum up, options AD1, AD2b, and AD3b all fit within the bounds of my thesis. The arguments between these views come down to whether *all* death is a result of human sin, which is outside the bounds of my thesis.¹⁷⁷

¹⁷⁴ For both of these, see Christopher Southgate, ed., *God, Humanity, and the Cosmos: A Companion to the Science-Religion Debate*, 2nd ed. (London: T&T Clark International, 2005); Southgate, “Does God’s Care Make Any Difference? Theological Reflection on the Suffering of God’s Creatures,” in *Christian Faith and the Earth: Current Paths and Emerging Horizons in Ecotheology*, ed. Ernst M. Conradie et al. (London: Bloomsbury, 2014), 97–114; Southgate, “‘Free-Process’ and ‘Only Way’ Arguments,” in *Finding Ourselves After Darwin: Conversations on the Image of God, Original Sin, and the Problem of Evil*, ed. Standley P. Rosenberg et al. (Grand Rapids: Baker Academic, 2018), 293–305.

¹⁷⁵ For thorough critiques of both AD3c1 and AD3c2, see Lloyd, “The Fallenness of Nature,” 266–70; Madueme, “The Theological Problem with Evolution,” 485–86. Brink thinks that AD3c2 is possible from a Reformed perspective. See Brink, *Reformed Theology and Evolutionary Theory*, 129–33.

¹⁷⁶ Murray, *Nature Red in Tooth and Claw*, 198–99.

¹⁷⁷ This is not to say that I do not have a theological conclusion; it is simply that what I have shown

Ethics

My thesis was not directly concerned with ethics or ethical conclusions. However, after looking at the exegetical data and making theological conclusions, some ethical considerations can be made. My first point is that *this* is the correct methodology for ethical considerations. Many of the authors discussed in chapter 5 started with ethics and then worked backward to theology. This is incorrect. If our ethics are to be Christian, they must be biblical. Therefore we must start with the biblical data, and then draw theological and ethical conclusions. This does not mean that I think all the ethical considerations were invalid. However, if we do not start with Scripture, we cannot be sure that we are making the *right* ethical conclusions.

My second point is that it is not required to make certain theological judgments to end up at certain ethical conclusions. One can hold to an ontological distinction between humans and animals and still not end up at Aquinas's position that animals are only here for human use. In fact, I think one can hold to a traditional ontological distinction between humans and animals, that humans are God's vice-regents on earth as his royal sons and daughters, who are to rule over creation in God's stead as God would have us rule, and still come to similar ethical conclusions as McLaughlin. My quibble would be that it is not our distinction which makes us more responsible to animals. Instead, it is our image bearing before God that makes us responsible over creation, including our treatment of animals.

The fact that humans are made in the image of God also gives us ethical considerations for how we view other humans. Humans are all made in the image of God and therefore are to be treated with respect (James 3:9). Humans are also to judge with impartiality, because God is an impartial judge.¹⁷⁸ As we see our status as God's children, so far does not necessitate one over the others.

¹⁷⁸ Mariam Kamell Kovalishyn, "Life as Image Bearers in the New Creation: The Anthropology of James," in *Anthropology and New Testament Theology*, ed. Jason Maston and Benjamin E. Reynolds (London: Bloomsbury, 2018), 180–83.

we will see others likewise.

The last ethical conclusion that must be drawn is that the Bible is clear that human life is more valuable than animal life. Humanity is made in the image of God, and Jesus makes this judgment himself in the Gospels. Therefore ethical conclusions that try to equate the worth of animals and humans must be rejected. While it is common in ecotheological circles to argue that Christianity's focus on anthropocentrism is wrong,¹⁷⁹ the Bible is clear that *some* type of anthropocentrism is valid, as the covenants and their fulfillment are centered around humans.¹⁸⁰ This does not imply, however, *anthropomonism*—that *only* humans matter.¹⁸¹ And while I think that an argument for Christian vegetarianism can be made, it is certainly not mandated or prescribed by Scripture.

Astrotheology

I first got interested in this topic because I was interested in Astrotheology.¹⁸² In short, Astrotheology deals with the intersection of Christian theology with the concept

¹⁷⁹ For common arguments, see Andrew Linzey, "Is Anthropocentricity Christian?" *Theology* 84, no. 697 (1 January 1981): 18–19; Strømmen, *Biblical Animality After Jacques Derrida*, 10–11; Newsom, "Common Ground," 72; Bauckham, *Bible and Ecology*, 81; Vainio, *Cosmology in Theological Perspective*, 41.

¹⁸⁰ Faith Glavey Pawl, "Human Superiority, Divine Providence, and the Animal Good: A Thomistic Defense of Creaturely Hierarchy," in *The Christian Doctrine of Humanity: Explorations in Constructive Dogmatics*, ed. Oliver D. Crisp and Fred Sanders (Grand Rapids: Zondervan, 2018), 44; William J. Dumbrell, "The Covenant with Noah," in *Covenant and Kingdom: A Collection of Old Testament Essays by William J. Dumbrell*, ed. Gregory R. Goswell and Allan M. Harman, RTRSup 2 (Doncaster, Vic: Reformed Theological Review, 2007), 10–11; 122–23 Frymer-Kensky, "Biblical Cosmology," 236; Ryan Patrick McLaughlin, "Evidencing the Eschaton: Progressive-Transformative Animal Welfare in the Church Fathers," *Modern Theology* 27, no. 1 (2011): 121–46; Geoffrey William Hugo Lampe, "New Testament Doctrine of Ktisis," *Scottish Journal of Theology* 17, no. 4 (1964): 450; Thomas Vollmer, "A Theocentric Reading of Romans 8,18–30," in *The Letter to the Romans*, ed. Udo Schnelle, BETL 226 (Leuven: Uitgeverij Peeters, 2009), 795.

¹⁸¹ Cheryl Hunt, David G. Horrell, and Christopher Southgate, "An Environmental Mantra? Ecological Interest in Romans 8:19–23 and a Modest Proposal for its Narrative Interpretation," *JTS* 59, no. 2 (1 October 2008): 575.

¹⁸² I am grateful to Dr. Hans Madueme for introducing me to this field!

of Extra-Terrestrial (Intelligent) Life.¹⁸³ This field is purely speculative, since there is no biblical data on this topic.¹⁸⁴ However, when I was reading those who were publishing in this field, I noticed that many authors used a comparison between humans and animals as a “test case” for humans and Extra-Terrestrial Life.¹⁸⁵ The problem is that most of the time, humans and animals were being seen as ontologically similar, and many issues that I discuss in my thesis were not taken into account. This field interests me, but I realized that before moving into this speculative area, care must be taken with the biblical data first. This led me to the topic that I have written about in this thesis.

From what I have shown in my thesis, I think a few very preliminary ideas can be put forth. The biggest issue has to do with soteriology and Christology. The question that is usually pursued is whether Christ’s work applies for non-human Extra-Terrestrial Life. The first thing that must be accounted for is the biblical data. There are a few areas where this must be done.

Adam’s headship. What we see in the Bible is that Adam’s sin is covenantally linked to human sin and to Christ’s incarnation and work. This is something that is intrinsically tied to humanity and Adam. This means that it is not possible for other

¹⁸³ I will not deal with the arguments for or against the question of whether such life exists, as it has been handled aptly elsewhere; see David Wilkinson, *Science, Religion, and the Search for Extraterrestrial Intelligence* (Oxford: Oxford, 2013); Wilkinson, “Searching For Another Earth: The Recent History Of The Discovery Of Exoplanets,” *Zygon* 51, no. 2 (2016): 414–30. For an interesting proposal that such life does not exist, see Howard Smith, “Alone In The Universe,” *Zygon* 51, no. 2 (2016): 497–519; Howard A. Smith, “Alone in the Universe,” *American Scientist* 99, no. 4 (2011): 320–27. I agree with Peters that the question of whether life exists elsewhere is a *scientific* question, not a theological one, since we have no biblical data. It should not be argued on Christological grounds, see Ted Peters, “Astrotheology,” in *The Routledge Companion to Modern Christian Thought*, ed. Chad V. Meister and James K. Beilby (London: Routledge, 2013), 849; Wilkinson, *Science, Religion, and the Search for Extraterrestrial Intelligence*, 134.

¹⁸⁴ Ted Peters helpfully lists four objectives within the burgeoning field of Astrotheology: (a) The problem of geocentrism; (b) Christology and Soteriology; (c) Providing helpful critiques to the space sciences; and (d) Astroethics. See Ted Peters, “Astrotheology: A Constructive Proposal,” *Zygon* 49, no. 2 (2014): 447.

¹⁸⁵ This can be seen in Joshua M. Moritz, “One *Imago Dei* and the Incarnation of the Eschatological Adam,” in *Astrotheology: Science and Theology Meet Extraterrestrial Life*, ed. Ted Peters et al. (Eugene, OR: Cascade Books, 2018), 330–46.

(non-human) beings to be made in the image of God *through* Adam's image bearing. As I have shown, this is clearly linked through Genesis 5:1–3 first to Adam, and then to the progenitors of Adam's race. Therefore we have no data to say that any other Extra-Terrestrial Life would be in the image of God. It is not true that the structures and capacities are what make the image of God. As has been shown, humans are made in the image of God in their totality, which includes their material and immaterial aspect. Therefore we cannot say that Extra-Terrestrial Intelligent Life would be in the image of God. We have no data, and it cannot come about through Adam.

Along these lines, we have no data on whether Extra-Terrestrial Intelligent Life would be moral beings. As has been seen, the Bible only ascribes moral agency to humans. Therefore we cannot assume that Extra-Terrestrial Life would be moral agents. This is also tied to Adam's sin. As we have seen, Adam's sin affecting humanity is tied to Adam's headship. Therefore we cannot conclude (and should reject) that Adam's sin would cause the fall of any beings who are not under Adam's headship.

A thought experiment. It is possible to set up a thought experiment in this area. What has been seen in my thesis is that there is an ontological divide between humans and animals. This ontological divide includes material and immaterial differences.¹⁸⁶ Humanity was created by direct action of God which included his physical makeup as well as his immaterial soul. The ontological capacities given to man are part of the image in man. But these capacities are not sufficient to make one in the image of God. We have no biblical data of a creature that has these capacities but is not in the image of God. For humanity, it is both.

But perhaps we make a thought experiment of an animal that has these capacities but is not made in the image. The question is whether such a creature would be

¹⁸⁶ I disagree with many of those who have been dealt with above that the life of the mind and the first person perspective of humanity which is not found in animals are differences of degree. These are differences in kind.

a moral agent before God? What has been seen so far is that these capacities do not seem to be sufficient by themselves to make one a moral agent. In the Bible, moral agency is always before God. As was shown in my chapter on Genesis, the tree in the garden is pointing to the fact that only God is the arbiter of good and evil.¹⁸⁷ The Bible does not have a category of a material moral agent that is not made in the image of God.¹⁸⁸ Moral agency is tied to the immaterial aspect of man, and therefore moral agency in the Bible requires supernatural intervention. We have no data of what such supernatural divine intervention would look like apart from what we see in the Bible with respect to humanity.

Therefore at first glance, it appears that any Extra-Terrestrial Life that does not have an immaterial aspect given by God would not therefore have a soul, would not be moral agents, and most likely would not have a first person life of the mind.¹⁸⁹

What about Extra-Terrestrial Non-Intelligent Life, then? This would be similar to animal life on earth.¹⁹⁰

A second thought experiment could be, suppose that Extra-Terrestrial Intelligent Life exists. This, based upon what we have seen so far, would require the direct divine creation of such a race by God. Then let us assume that such beings are moral agents.¹⁹¹ Based upon what I have concluded so far, these beings would not be under

¹⁸⁷ It is true that in Rom 1, there is enough evidence in creation to know that there is a creator. However, this is given to humans post-Adam. Humans already are moral agents before God and are under the fall. We cannot assume that this natural revelation would mean the same thing to such a creature not in Adam's race.

¹⁸⁸ The Bible *does* have a category of a non-material moral agent not made in the image of God—angels.

¹⁸⁹ This assumes a position that the life of the mind is intricately related to the immaterial aspect of man. See Farris, *The Soul of Theological Anthropology*; Farris, *An Introduction to Theological Anthropology*. Contra Camosy, "Other Animals as Persons?" 271.

¹⁹⁰ For instance, depending on how one takes Rom 8 and Col 1, did man's sin affect Extra-Terrestrial Non-Intelligent Life, similar to how it affects animals on earth? This is also influenced by one's view of animal death before the fall. Perhaps Adam's sin affected all creation, including Extra-Terrestrial Non-Intelligent Life (AD1). Or, perhaps an angelic fall brought about death across the cosmos (AD3b).

¹⁹¹ Though it is theoretically possible, it does not seem likely that God would directly create such a

Adam's headship, and therefore image bearing and morality would not flow from Adam.¹⁹² If these beings fell, the common question to ask is whether Christ's work on the cross on earth as a human would be sufficient for this other race. There are two common options. The first option is that Christ's work on earth had a cosmic effect and the one incarnation, death, and resurrection is sufficient for any other race of fallen moral agents. The second option is that Christ would need to incarnate in each race. Peters notes the common relationship between incarnation and soteriology in the arguments of this case.¹⁹³ For those who think that the incarnation is mainly revelatory, an incarnation is necessary for every species/planet.¹⁹⁴ For those who view the incarnation as mainly a salvific event, a single incarnation could be sufficient for the entire universe.¹⁹⁵

In this case, the biblical data is more clear. Very few of those who write in this area do so from the same hermeneutical basis of *sola Scriptura* as I have done. Some, like Moritz, try to make a comparison between humans and animals to apply to Extra-Terrestrial Intelligent (fallen) Life. Therefore Moritz argues that a single incarnation race and then not reveal himself to them as God.

¹⁹² Again, we have no biblical category for a moral agent that is not made in the image of God, and therefore I cannot speculate as to whether this is possible. For an argument that being made in the image does not have to be exclusive to humans, see Vainio, *Cosmology in Theological Perspective*, 102. However, since being made in the image requires the direct intervention of God, I reject the notion that Artificial Intelligence could one day be made in the image. See Vainio, *Cosmology in Theological Perspective*, 155.

¹⁹³ Ted Peters, "Astrobiology and Astrochristology," *Zygon* 51, no. 2 (2016): 480–96.

¹⁹⁴ I note "species/planet" because I grant that in this view it is possible for the same species to either have evolved on two planets at the same time, or more likely to have evolved on one planet and spread to another planet before the incarnation for that species. Therefore for such an event, a single incarnation could suffice for the whole species, as communication would likely be possible across the entire race. This view is, after all, mainly a *revelatory* view of the incarnation.

¹⁹⁵ For other arguments of multiple incarnations, see Paul Tillich, *Systematic Theology: Existence and The Christ*, 3 vols. (Chicago: The University of Chicago Press, 1957), 1:96; Robert John Russell, "Many Incarnations or One?" In *Astrotheology: Science and Theology Meet Extraterrestrial Life*, ed. Ted Peters et al. (Eugene, OR: Cascade Books, 2018), 303–16. For other arguments for a single incarnation, see Roland Puccetti, *Persons: A Study of Possible Moral Agents in the Universe* (New York: Herder; Herder, 1969), 136–37; Christian Weidemann, "Did Jesus Die for Klingons, Too?" In *Touching the Face of the Cosmos: On the Intersection of Space Travel and Religion*, ed. Paul Levinson and Michael Waltemathe (New York: Connected Editions, 2016), 128–30; Wolfhart Pannenberg, *Systematic Theology*, 3 vols. (Grand Rapids: Eerdmans, 1993), 2:75–76.

is sufficient, since Christ's work applies to animals (and all hominins) on earth.¹⁹⁶

However, as I have shown, this is a faulty supposition.

Christ's work is tied to his link to Adam, to his incarnation as a human—a human in the line of Adam who can deal with Adam's sin. Therefore everything that I have tried to show in this dissertation points against the notion that Christ's incarnation and work on the cross as a human would be able to apply to the redemption of non-humans. Therefore one would have to reject the storyline of Scripture (and the explicit teaching of Paul) and deny the federal headship of Adam for this to work.¹⁹⁷ Such a move cannot be biblically sustained.

These are important questions that all need more work from a biblical grounding. We only have one data point for what a hypostatic union of the second person of the Trinity with a created nature would look like. Therefore anything else is pure speculation (since we have no biblical evidence).

Conclusion

I have shown in my thesis that humans and animals are ontologically distinct. In chapters 2 through 4 I looked through the biblical data on this topic. In the current chapter I concluded from this data that both humans and animals are creatures made by God, but only humans are made in the image of God with a material and immaterial aspect. I drew a number of conclusions as to the nature of this union and the soul (non-physicalist, dualist, specially created). I also showed that only humans are moral agents before God. Moreover, Christ's incarnation and work on the cross as a human deals only with the sin of humans (since animals are not moral agents).

¹⁹⁶ Moritz, "One *Imago Dei* and the Incarnation of the Eschatological Adam."

¹⁹⁷ It is also common here to take work such as by Clough that attempts to remove any anthropocentrism from Christianity, and apply this to remove any *geocentrism* from the universe. See Vainio, *Cosmology in Theological Perspective*, 41; William P. Brown, "Knowing Creation in the Light of Job and Astrobiology," in *Knowing Creation: Perspectives from Theology, Philosophy, and Science*, ed. Andrew B. Torrance and Thomas H. McCall, vol. 1 (Grand Rapids: Zondervan, 2018), 141–54.

The biblical data requires that a historical link between Adam and Christ as the two federal heads of humanity is maintained. I showed a number of options as to what this historical link might look like. I also showed how this limits certain theistic evolutionary views, specifically those that do not allow for the direct, divine intervention of God in the creation of the first pair. I also briefly outlined some possible options for animal death before the fall.

I argued my thesis from Scripture, since I think the biblical data must be accounted for before looking at the science. However, the biblical data sets parameters for what is possible. From a “biblical realism” perspective, this data has deep ingress into the storyline of Scripture, and therefore has very strong epistemic warrant. It should not be thrown out based upon (naturalistic) evidence without a very high bar being overcome.

I showed in chapter 5 how starting from a different basis than *sola Scriptura* will lead to incorrect conclusions. Starting with the science, as Moritz does, means that when he does look at Scripture, he is predisposed to come to the wrong conclusions. Starting with ethics, as McLaughlin and Miller do, also leads to wrong theological conclusions when Scripture is not taken into account. However, I also showed that starting with the Bible, one does not necessarily come to the ethical conclusions they are fighting against! Working mainly through theological retrieval, without testing such retrieval by Scripture, as McLaughlin and Hiuser do, is not first and foremost a *Christian* exercise in “faith seeking understanding.” This may show historical commonality, but that is not Christian warrant.

As for Astrotheology, since we have no biblical data, though speculation can be made, I think the best approach is simply that we must wait and see.¹⁹⁸

¹⁹⁸ Wilkinson, *Science, Religion, and the Search for Extraterrestrial Intelligence*, 158–65.

APPENDIX 1

LEXICAL STUDY OF בָּרָא IN GENESIS 1 AND 2

Introduction

The verb בָּרָא is used five times in Genesis 1 and twice in Genesis 2. The meaning of this verb is often contested. It is typically translated in English versions by “create.” In this brief lexical study, I will examine the usage of this word in the Hebrew Bible to determine if this meaning is appropriate in this context and what theological significance this word might have in its interpretation.

Usage in the MT

בָּרָא occurs 54 times in the MT, including the seven uses in the first two chapters of Genesis. A summary of its usage outside Genesis 1 and 2 is given below.¹ For each meaning, a listing of the occurrences and references are provided, divided by stem. An example of this occurrence is given with an English translation. Any notes as to subjects and objects of the verb are also given, if applicable.

Summary of Usage

I. בָּרָא (I)

(a) *to create, make something*

1. Qal (24x): Gen 5:1, 2; Deut 4:32; Ps 51:12, 89:13, 89:48; Qoh 12:1; Isa 4:5, 40:26, 40:28, 42:5, 43:1, 43:7, 43:15, 45:7 (2x), 45:12, 45:18 (2x), 54:16, 65:17, 65:18; Amos 4:12; Mal 2:10
 - i. Gen 5:1 — “In the day when God *created* man, he made him in the

¹ The occurrences come from Gerhard Lisowsky, *Konkordanz zum Hebräischen Alten Testament: nach dem von Paul Kahle in der Biblia Hebraica edidit Rudolf Kittel besorgten Masoretischen Text Unter verantwortlicher Mitwirkung von Leonhard Rost ausgearbeitet und geschrieben von Gerhard Lisowsky*, 2nd ed. (Stuttgart: Württembergische Bibelanstalt, 1958), 280, and a search in Bibleworks 10. The list of occurrences from the two sources were identical.

likeness of God.”

- ii. Subject: יְהוָה (Gen 6:7; Ps 89:13, 89:48; Isa 4:5, 40:28, 42:5, 43:1, 43:7, 43:15, 45:7 (2x), 45:12, 45:18 (2x), 54:16); אֱלֹהִים (Gen 5:1; Deut 4:32; Ps 51:12; Qoh 12:1; Mal 2:10); יְהוָה אֱלֹהֵינוּ (Isa 65:17, 65:18); יְהוָה אֱלֹהֵי יִצְחָק (Amos 4:13); מִי (Isa 40:26)
 - iii. Direct Object: No Marker (Gen 5:1; Deut 4:32; Ps 51:12, 89:48; Isa 4:5, 40:26, 40:28, 42:5, 43:15, 45:7 (2x), 45:12, 45:18, 54:16, 65:17, 65:18; Amos 4:13); Pronominal Suffix (Gen 5:2; Ps 89:13; Qoh 12:1; Isa 43:1, 43:7, 45:18; Mal 2:10)
 - iv. Relative Clause: (Gen 6:7)
 - v. Common Prepositions: ב (Gen 5:1); עַל (Deut 4:32; Isa 4:5, 45:12); ל (Ps 51:12; Isa 43:7); בִּל (Ps 89:48)
2. Nif (7x): Gen 5:2; Ps 102:19, 104:30, 148:5, Ezek 21:35, 28:13, 28:15
- i. Gen 5:2 — “And he blessed them and named them Man when they were created.”
 - ii. Subject: Mankind (Gen 2:5); People (Ps 102:19); All things (Ps 104:30); Heavens (Ps 148:5); Babylon (Ezek 21:35); King of Tyre (Ezek 28:13, 28:15)
 - iii. Subject Syntax: Implicit (Gen 5:2; Ps 104:30, 148:5; Ezek 21:35); Pronominal Suffix (Ezek 28:13, 28:15); Noun (Ps 102:19)
 - iv. Agent יְהוָה (Ps 104:30, 148:5; Ezek 21:35, 28:13, 28:15); אֱלֹהִים (Gen 2:5); Unspecified (Ps 102:19)
 - v. Common Prepositions: ב (Gen 5:2; Ezek 21:35; 28:13); מִן (Ezek 28:15)

(b) to do, perform miracle or divine action

1. Qal (7x): Num 16:30; Isa 41:20, 45:8, 54:16, 57:17, 65:18; Jer 31:22
 - i. Isaiah 41:20 — “that they may see and know, may consider and understand together, that the hand of the LORD has done this, the Holy One of Israel has *created* it.”
 - ii. Subject: יְהוָה (Num 16:30; Isa 45:8, 54:16, 57:19; Jer 31:22); יְהוָה אֱלֹהִים (Isa 65:18); קְדוֹשׁ יִשְׂרָאֵל (Isa 41:20)
 - iii. Direct Object: אֵת (Isa 65:18); No Marker (Num 16:30; Isa 54:16, 57:19; Jer 31:22); Pronominal Suffix (Isa 41:20, 45:8)
 - iv. Common Prepositions: ב (Jer 31:22)
2. Nif (2x): Exod 34:10; Isa 48:7
 - i. Isa 48:7 — “They are *created* now and not long ago; And before today you have not heard them, Lest you should say, ‘Behold, I knew them.’”
 - ii. Subject: Miracles (Exod 34:10); Prophecy (Isa 48:7)
 - iii. Subject Syntax: Implied (Isa 48:7); Pronominal Suffix (Exod 34:10)
 - iv. Common Prepositions: ב (Exod 34:10)

II. ברא (II)

(a) to make fat

1. Hiph (1x): 1 Sam 2:29
2. “Why do you kick at My sacrifice and at My offering which I have commanded in My dwelling, and honor your sons above Me, by *making*

yourselves fat with the choicest of every offering of My people Israel?”

3. Subject: Eli and his sons (1 Sam 2:29)
4. Direct Object: Pronominal Suffix (1 Sam 2:29)
5. Common Prepositions: מִן (1 Sam 2:29)

III. ברא (III)

(a) *to cut something*

1. Piel (5x): Josh 17:15, 17:18; Ezek 21:24 (2x), 23:47
2. Ezekiel 23:47 — “And the company will stone them with stones and *cut them down* with their swords.”
3. Subject: Sons of Joseph (Josh 17:15, 17:18); Son of Man (Ezek 21:24 (2x)); Assembly (Ezek 23:47)
4. Direct Object: אָת (Ezek 23:47); No Marker (Josh 17:15; Ezek 21:24 (2x)); Pronominal Suffix (Josh 17:18)
5. Common Prepositions: לְ (Josh 17:15); בְּ (Ezek 21:24; 23:47)

Observations

The first observation to be made is that in looking at the usage in the MT a preliminary conclusion that there are three roots of ברא can be made. One root (ברא (III)) is only in the Piel and has the meaning of cutting wood. Ezekiel 21:24 could possibly have the same root as ברא (I) (“to create or make”). However no other instance of that meaning is in the Piel, and the object of יָד, which here means something like “place” or “monument” or “sign” is similar to the object of “trees” in Joshua. In both places, the object is a thing or place to be cut. It is interesting to note that Ezekiel uses two different roots within 11 verses in Ezek 21.24 and 21.35. The instance of ברא in Ezek 21:24 and speculation as to which root it is from is further analyzed below. This conjecture that there are multiple roots will be further analyzed by looking at the Septuagint as well as cognate languages below. These three roots will be referred below as ברא (I), ברא (II), and ברא (III).

Many instances of ברא (I) refer back to Genesis 1 and 2. Genesis 5:1–2, 6:7, Deut 4:32, Ps 89:48, Isa 43:7 and 54:16, for example, refer directly to the creation of man in Gen 1:27. Likewise, Ps 104:30, 148:5, Qoh 12:1, Isa 40:26, 40:28, 42:5, 45:12, 45:18, and 65:17 refer back to the creation of the heavens and earth in Gen 1. Therefore whatever

the meaning of the context in Gen 1, the author is referring to that same context in these later places.

In some cases ברא (I) is linked to עשה. Gen 1:26 uses עשה for the idea expressed by ברא (I) in Gen 1:27. Also, in Gen 5:1, the same idea of being made in the image of God is being expressed as was expressed in Gen 1:27:

- Gen 1:27 — וַיִּבְרָא אֱלֹהִים | אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם
[And God created man in His own image, in the image of God He created him; male and female He created them. (NASB)]
- Gen 5:1 — בְּיוֹם בָּרָא אֱלֹהִים אָדָם בְּדְמוּת אֱלֹהִים עָשָׂה אֹתוֹ
[In the day when God created man, He made him in the likeness of God. (NASB)]

Gen 5:1 uses the same couplet structure as Gen 1:27 when referring back. However, עשה is used in Gen 5:1 in the place of (I) ברא in Gen 1:27. This shows that meaning of ברא (I) is similar to the meaning of עשה in this context. The same is true in Exod 34:10, where miracles are “done” (עשה), and then are further explained in a relative clause as not before “made” (ברא (I)) in all the earth. Similarly, when speaking of people, Genesis 2 uses יצר to speak of God “forming” man. Isaiah 43:7 links all three of these terms (ברא (I), עשה, and יצר) together in apposition in the same verse: וְלִכְבוֹדִי בָרָאתָיו יִצְרָתִיו אֶף־עָשִׂיתָיו [And whom I have created for My glory, Whom I have formed, even whom I have made (NASB)].

Isaiah 45:18 also links these three ideas with respect to the making of the heavens and the earth: יִצֵר הָאָרֶץ וְעָשָׂהּ הוּא כּוֹנֵן הָאָרֶץ לֹא־תִהְיֶה לְשֶׁבֶת יִצְרָהּ אֲנִי יְהוָה וְאֵין עוֹד [who formed the earth and made it, He established it and did not create it a waste place, But formed it to be inhabited, “I am the LORD, and there is none else” (NASB)] Therefore even in looking at the context of ברא (I) in the MT in these verses, two synonyms are found.

Usage in Ancient Translations

By looking at how this word is translated in ancient translations, specifically the LXX, one can get a sense of the semantic range of this word, as well as a set of synonyms based upon how the LXX translators understood the meaning of this word in its context.

Septuagint

The verb ברא (I) is used seven times in the first two chapters in Genesis. In five of these seven occurrences (Gen 1:1, 1:21, 1:27 (3x)), ברא (I) is in the Qal stem and is translated with ποιεω in the aorist. In Gen 2:3, ברא (I) is in the Qal stem and is translated with ἤρξατο (Aorist Middle/Passive Indicative 3rd Person singular of ἄρχω), meaning “ruling”. Wevers posits that since this verse ends the section of creation, the translator was possibly forming an inclusio with the first words ἐν ἀρχῇ in Gen 1:1, imitating the inclusio of ברא (I) looking back to בְּרִשִׁית in the Hebrew.² In Gen 2:4, ברא (I) is in the niph'al, as is translated with ἐγένετο (Aorist Middle/Passive Indicative 3rd Person Singular form of γίνομαι), meaning “coming into being”. Other Greek words used to translate the verb ברא (I) include καταδείκνυμι, κατασκευάζω, κτιζω, and γεννάω. In the instance above where ברא (II) is used, the Septuagint translates with ἐνευλογέω. In the instances where ברא (III) is used, the Septuagint translates with ἐκκαθαρίζω and κατακεντέω. Using HRCS, the following list of synonyms can be constructed.

List of Synonyms

I. ברא (I)

- יצר — “to form”
- עשה — “to do or make”
- צון — Hitpolel “to be firmly founded”
- יסד — “to found or establish”
- עמד — “to stand fast”
- קנה — “to create” (with God as subject)
- שכנ — Hifil “to cause to dwell”
- שום, שים — “to lay down, set down”
- ילד — “to bring forth, give birth”

II. ברא (II)

- ברך — “to bless”

² John William Wevers, *Notes on the Greek Text of Genesis*, ed. Leonard J. Greenspoon, SBLSCSS 35 (Atlanta: Scholars Press, 1993), 21.

III. ברא (III)

- בער — “to burn or consume”
- חרף — “to smelt”
- דקר — “to pierce”

Observations

The above analysis shows that the translators of the Septuagint saw three different roots for the orthographic ברא. Even though ברא (II) only occurs once in the OT, the Septuagint translators used a word that was never used with any instance of ברא (I), and a word that is used to mainly translate ideas meaning “to bless”. This is a metaphorical use of the probable concrete meaning of ברא (II), which is “to eat.” Likewise, all instances of ברא (III) in the Hebrew are translated with words that are never used for ברא (I). The idea of cutting and “forming by cutting” has semantic overlap to burning and smelting.

These synonyms show that the basic and concrete meaning of ברא (I) is to create or make. It has semantic overlap in verbs that have to do with founding and establishing. The metaphorical usage is very close to the concrete meaning, having to do with God “creating” Israel (by choosing her).

Cognate Languages

Looking at cognate languages to Hebrew can help to shed light on the meaning of ברא. The following list of cognate languages came from *HALOT* and *BDB*.

List of Cognates

I. ברא (I)

1. Post-Biblical Hebrew
 - i. Middle Hebrew: ברי — “to create”
2. Aramaic
 - i. Jewish Aramaic (Babylonian and Targumic): ברי — “to create”
 - ii. Samaritan: ברי — “to create”
 - iii. Christian Palestinian Aramaic: ברי — “to create”
3. Arabic
 - i. Arabic: *bara'a* — “to create (God)”

4. Old South Arabian
 - i. *bry* — “to build”
 - ii. Soqotri: *bry* — “to give birth”
 - iii. *mbry* — “building”
5. Assyrian: *banû* — “to build”
6. Mandaean: ברי — “to create”
7. Syriac: *bry* — “to create”

II. ברא (II)

1. Biblical Hebrew: ברה — “to consume food”
2. Post-Biblical Hebrew
 - i. Middle Hebrew: ברה — “to be healthy, strong”
3. Aramaic
 - i. Jewish Aramaic: ברה — “to be healthy, strong”

III. ברא (III)

1. Arabic
 - i. Arabic: *barāʾ* — “to shape by cutting”
2. Old South Arabian
 - i. *bry* — “religious figure in sculpted stone”
3. Phoenician: הברא — “sculptor”

Observations

The cognate languages confirm the conjecture that there are three roots for the orthographic ברא. Arabic has two words with very similar spelling, *baraʾa* and *barāʾ*, that correspond to ברא (I) and ברא (III). Even more intriguing, Old South Arabian has two words spelled the same—*bry*—one meaning “to build,” similar to the concrete meaning of ברא (I), and one meaning “a religious figure sculpted in stone,” which is semantically linked to ברא (III), meaning “to cut.” Phoenician also has a cognate noun linked to ברא (III). The single instance of ברא (II) in the OT is most likely linked to the Biblical Hebrew ברה, along with the Middle Hebrew and Aramaic cognates. In this case in 1 Sam 2:29, “to make fat” is similar to “to be healthy” or “to consume food,” especially given then context of ברא (II) in 1 Sam 2:29.

The cognate languages also confirm the concrete meaning of “to create” for ברא (I). There is semantic overlap between some of these and the synonyms found

through the Septuagint translation, such at “to give birth” and “to build.”

Ezekiel 21:24

Ezekiel 21:24 is an interesting case of ברא that should be dealt with on its own, mainly due to textual issues with this verse. A full text critical analysis of this verse will not be done, however a few notes will be made. There are no extant DSS manuscripts of this verse. There is a single medieval manuscript that is missing the first instance of ברא.³ This could easily be explained by the similarity to the following word, בראש with the scribe making an accidental omission. There is also no entry in the Preliminary and Interim Report.⁴ The Greek text omits the first instance of ברא in this verse, translating only בראש as ἐν ἀρχῇ. At the end of the verse, it translates ברא as בראש with ἐπ’ ἀρχῆς and connects it to the beginning of the next verse. There are no hexaplaric variances here.⁵ The Syriac Peshitta seems to translate ברא here as ܒܪܐܝܢ (“chosen” or “selected”) in both occurrences.⁶ Targum J, similar to the Peshitta, translates ברא in both places with אַתְּקִין, meaning “to be proper, selected”. English translators take this usage to be from the root “to cut” with a metaphorical usage “to place” a sign, as if to cut wood to make and place a sign. This evidence is enough to justify that there is enough reasonable doubt to suppose that the instances of ברא here in Ezekiel 21:14 is not from ברא (I).

³ Benjaminus Kennicott, ed., *Vetus Testamentum Hebraicum: cum Variis Lectionibus*, 2 vols. (Oxford: E. Typographeo Clarendoniano, 1780), 2:201.

⁴ Notice the lack of entry in Dominique Barthélemy et al., eds., *Preliminary and Interim Report on the Hebrew Old Testament Text Project: Prophetic Books II: Ezekiel, Daniel, Twelve Minor Prophets*, vol. 5 (New York: United Bible Societies, 1980), 65.

⁵ Joseph Ziegler, ed., *Ezechiel, Septuaginta: Vetus Testamentum Graecum, Auctoritate, Academiae Scientiarum Göttingensis editum* 16 (Göttingen: Vandenhoeck & Ruprecht, 1977), 183. See also the apparatus of *BHS*, 932.

⁶ George A. Kiraz and Andreas Juckel, eds., *Ezekiel, The Syriac Peshitta Bible with English Translation*, trans. Gillian Greenberg and Donald M. Walter (Piscataway, NJ: Gorgias Press, 2015), 118.

Conclusion

The concrete meaning of ברא (I) is “to create or make.” When this root is used the agent involved is always God. Even in the metaphorical usage where God “creates” Jacob/Israel by choosing her, the agent is still God. ברא (II) means “to eat or make fat” and is linked to the Biblical Hebrew cognate ברה. This root has a concrete meaning of “to eat,” with metaphorical usage of “to make healthy, to make fat, to be strong,” all of which can be seen from the idea of eating food. Finally, ברא (III) means “to cut or fashion.” This is attested in Joshua 17:15 and 17:18, with possible usage in Ezekiel 21:24 (2x). This root has a concrete meaning of cutting and fashioning with metaphorical usage of “shaping by cutting,” such as a statue or (possibly) a sign.

There is also a theological conclusion that can be made from this lexical study. The usage of ברא (I) in Genesis 1 and 2 is unequivocally the root meaning “to create.” The agent is God, and the heavens and earth and all that are in them are being made by Him. For the other uses of ברא (I) in the OT, there are two categories (seen in outline of the MT usage above). The first set of usage, which is the majority of times ברא (I) is used, as to do with “looking back” to *what God did* in Genesis 1 and 2. In this case God is proclaiming who he is by the fact that he is the one who created the heavens and the earth, men and women. There are also nine instances of ברא (I) where the idea is not looking backward to what God did, but looking to the present and future to what *God can do*. In this case, God is proclaiming who he is by the fact that he can perform miracles and speak prophesy. The ideas between these two uses are linked. If God can create everything that exists, *surely* he can proclaim prophesy and perform miracles here and now. This is part of the very nature of his being God. I propose that *every* usage of ברא (I) in the OT refers back to what God did in Genesis 1 and 2. In the first part, we might say it is a “concrete” way of looking back by directly referring to *what God did* in creation. However, I propose that the other nine uses of ברא (I) also are conceptually linked to Gen 1 and 2. In this case,

the Bible is making an argument from the greater to the lesser, so to speak. If God is the one who can create everything—the heavens and the earth, mankind, animals, and even Israel herself—then of course God can perform miracles and foretell prophesy. I am not saying that the entire semantic range of ברא (I) is found in the seven instances in Genesis 1 and 2. Instead I am saying that the usage in Genesis 1 and 2 provides the foundation for the usage of ברא (I) for the rest of the OT.

APPENDIX 2
LEXICAL STUDY OF נְשָׁמָה

Introduction

The noun נְשָׁמָה is used in Genesis 2:7 in reference to the creation of man. It is typically translated in English versions by “breath.” In this brief lexical study, I will examine the usage of this word in the Hebrew Bible to determine if this meaning is appropriate in this context and what theological significance this word might have in its interpretation.

Usage in the MT

נְשָׁמָה occurs 24 times in the MT, including the usage in Genesis 2:7. A summary of its usage outside Genesis 2 is given below.¹ For each meaning, a listing of the occurrences and references are provided. An example of this occurrence is given with an English translation. Any notes as to subjects and objects of the verb are also given, if applicable.

Summary of Usage

I. נְשָׁמָה

(a) (Breath which contains) Life

1. Gen 7:22; Deut 20:16; Josh 10:40, 11:11, 14; 1 Kgs 15:29, 17:17; Prov 20:27; Isa 2:22, 42:5, 57:16

i. 1 Kgs 17:17 — “. . . and his sickness was so severe, that there was no *breath* left in him”

¹ The occurrences come from Gerhard Lisowsky, *Konkordanz zum Hebräischen Alten Testament: nach dem von Paul Kahle in der Biblia Hebraica edidit Rudolf Kittel besorgten Masoretischen Text Unter verantwortlicher Mitwirkung von Leonhard Rost ausgearbeitet und geschrieben von Gerhard Lisowsky*, 2nd ed. (Stuttgart: Württembergische Bibelanstalt, 1958), 964–65, and a search in Bibleworks 10. The list of occurrences from the two sources were identical.

- ii. Subject: Gen 7:22 (Subj of rel clause); Josh 11:11; 1 Kgs 17:17; Isa 2:22
- iii. Direct Object: Deut 20:16; Josh 10:40, 11:14; 1 Kgs 15:20; Isa 42:5, 57:16
- iv. Relative Clause: Gen 7:22; Isa 2:22
- v. Common Prepositions: ב (Gen 5:1); כָּל (Deut 20:16; Josh 10:40; 1 Kgs 15:29);
- vi. Common Modifiers: חַי (Gen 7:22); אָדָם (Prov 20:27);
- vii. Common Verbs: חָיָה+לָא (Deut 20:16); חָרַם (Josh 10:40); יתַר+לָא (Josh 11:11; 1 Kgs 17:17); שאַר+לָא (Josh 11:14; 1 Kgs 15:29); נָתַן (Isa 42:5); עָשָׂה (Isa 57:16)

(b) Breath

- 1. 2 Sam 22:16; Job 4:9, 26:4, 27:3, 32:8, 33:4, 34:14, 37:10; Ps 18:16, 150:6; Isa 30:33; Dan 10:17
 - i. Job 26:4 — “. . . and whose breath has come out from you?”
 - ii. Agent: יהוה (2 Sam 22:16; Ps 18:16; Isa 30:33); אֱלֹהִים (Job 4:9); שָׂדֵי (Job 32:8, 33:4); אֵל (Job 34:14, 37:10);
 - iii. Common Prepositions: מִן (2 Sam 22:16; Job 4:9, 37:10; Ps 18:16)
 - iv. Common Verbs: חָיָה (Job 33:4)

Observations

There are two different ways that נְשָׁמָה is used in the MT outside of Genesis 2:7. First, נְשָׁמָה is used to refer to life. In this sense, something that is alive has breath, and something that is not alive does not have breath. The second usage has a more straightforward meaning of physical breath, such as in Dan 10:17 where Daniel has no strength and no more breath left in him. As can be seen, נְשָׁמָה is broken up into what is a concrete meaning and a metaphorical meaning.² The concrete meaning of “breath” has to do with the physical breath in one’s nostrils. This meaning is mirrored by the verb נָשַׁם, which means “to pant.” This verb is only used once in the MT (Isa 42:14); interestingly, it is used just 9 verses away from a usage of the noun נְשָׁמָה.³ The metaphorical meaning is linked to the physiological reality that being alive means having physical breath. In this

² Mitchell splits the concrete usage into two categories: breath of God and breath in man. See T. C. Mitchell, “Old Testament Usage of NeŠĀM,” *VT* 11, no. 2 (1961): 178.

³ In the updated appendix 4 to HRCS, Muraoka posits that the form נָשַׁמוּ in Job 18:20 is not a Nifal perfect 3cp from נָשַׁם, but instead is Qal perfect 3cp from נָשַׁם. See HRCS, 309a. However, the parallel with שָׁעַר (horror) at the end of the verse makes שָׁמַם (to be appalled or devastated) more likely.

respect, נִשְׁמָה means to have “life.”

There are a few things that should be noticed in the above usage. First, many of the concrete usages have God as the owner of the נִשְׁמָה. In none of the metaphorical usages is God the owner of the נִשְׁמָה. It should also be noted that there are two common motifs in the usage of נִשְׁמָה in the MT. The first and most obvious has to do with the creation of man in Genesis 2:7. This reference can either be direct, such as in Job 33:4 or Isaiah 42:5; or this reference can be indirect, such as Genesis 7:22 when everything with נִשְׁמָה dies. The second motif is that of judgment. נִשְׁמָה is often used to refer to the death of those that will occur as a judgment. This is shown in two ways. First, the metaphorical usage of נִשְׁמָה when the wicked die, such as Genesis 7:22, Deuteronomy 20:16, and the three instances in Joshua. Second, when God is the subject of the concrete usage, נִשְׁמָה is used to show Yahweh’s authority and justice in judging the wicked, such as 2 Samuel 22:16, Job 4:9, Psalm 18:15, and Isaiah 30:33. In these usages, נִשְׁמָה is linked to concepts such as the righteous and the wicked.⁴

One final observation should be made. In every instance of נִשְׁמָה in the MT, the referent is never an animal. The referents are always either humans or Yahweh. Some of these are obvious, as the referent is named as either God or אֱלֹהִים or אֱשֶׁר. Other times, the referent is not explicitly named. In such cases, context must be used to determine who the referent is. A few texts that appear to include non-humans will be discussed.

Genesis 7:22. Genesis 7:22 states that “everything on the dry land in whose nostrils was the breath of life died.” Since both humans and non-humans perished in the flood, this sounds like the referent is both humans and non-humans. Genesis 7:21 states, however, “And all flesh died that moved on the earth, birds, livestock, beasts, all swarming creatures that swarm on the earth, and all mankind.” There are two nouns for the verb נָוַע—כָּל־בְּשָׂר and כָּל־הָאָדָם. The “all flesh” (כָּל־בְּשָׂר) here includes all animals,

⁴ Hans Walter Wolff, *Anthropology of the Old Testament* (London: SCM Press, 1974), 60.

which is then expounded by what follows—things that move on the earth, birds, livestock, beasts, “living things,” and swarmers that swarm.⁵ The usage of *בְּיָשָׁר* and *חַיָּה* here include all living creatures, mirroring the usage of *חַיָּה* in Genesis 1. Each of these terms is separated by a conjunctive waw, as is expected. The final item in the list is *אָדָם*, also separated by a waw. However, there is no waw to continue into verse 22. This implies that verse 22 is in apposition to the final item in the list—*אָדָם*. Moreover, the structure of verse 21 leads to two distinctions. First, there is the set of *כָּל-בְּיָשָׁר* that moved on the earth that died. What are the things that died? The “all flesh that moved upon the earth” is a collective idea whose contents are specified using the preposition *בְּ*. The birds, beasts, “living things,” and swarmers are all preceded with a *בְּ* preposition specifying that they are part of the collective whole.⁶ The *בְּ* is specifying the contents of those *כָּל-בְּיָשָׁר* that died.⁷ It is clear from the grammar that the “all men” are not part of the list of “all flesh.”

The waw at the end of verse 21 then starts a new idea that is continued into verse 22. In this respect, the beginning of verse 22 is in apposition to *כָּל הָאָדָם* at the end of verse 21. Therefore it is “all mankind, all who have the breath of spirit of life in their nostrils died.” Therefore just as *כָּל-בְּיָשָׁר* are expounded upon by giving the contents of the whole, so too *כָּל הָאָדָם* are also further explained by what follows. This is a clear reference back to Genesis 2:7 where God breathed *נְשֵׁמַת חַיִּים* into man’s nostrils (*בְּאַפָּיו*).⁸

This can be conceptualized in the following way:

1. All flesh that moved on the earth died. That is:

⁵ This follows from the usage of *כָּל-בְּיָשָׁר* in Gen 7:14–15 which is speaking of the animals entering the ark two-by-two with Noah and his family.

⁶ The *בְּ* here is identifying the elements of the collective head. The *בְּ* is repeated, showing each element which is the part of the whole. In this case, the birds, cattle, and animals are the parts of the collective head, *כָּל-בְּיָשָׁר*. See GKC §119i; Ronald J. Williams, *Williams’ Hebrew Syntax*, Revised and expanded by John C. Beckman, 3rd ed. (Toronto: University of Toronto Press, 2007), §250.

⁷ *IBHS* §11.2.5e.

⁸ See also Isa 2:22 where this phrase with *נְשֵׁמָה* is also used with *בְּאַפּוֹ* speaking specifically only of man.

- (a) All birds
 - (b) All beasts
 - (c) All “living things”
 - (d) All swarmer who swarmed on the earth
2. And all mankind died. That is:
- (a) All who have the breath of spirit of life in their nostrils
 - (b) All who are on the dry ground.⁹

The grammar of verse 21 separates the animals from mankind in verse 22.¹⁰

Deuteronomy 20:16. This verse reads, “But in the cities of these peoples that the LORD your God is giving you for an inheritance, you shall save alive nothing that breathes” The context before this has to do with the cities that are far off; if they surrender, then they are to be taken as forced labor. If they do not, then all the men shall be killed and the women and animals are to be taken as spoil. Starting in verse 16, the focus shifts to the cities that are within the promised land. In these, nothing with נִשְׁמָה shall be left alive. Does this include people and animals?

In this case, the basic structure could go either way. However, all the context points to humans only. Verse 17 continues from verse 16 expounding on those who should not be left alive and should be utterly destroyed—the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jubusite. Therefore the first indication is that this is people only. It is continued in verse 18 explaining why they should be destroyed—“in order that they may not teach you to do according to all their detestable things which they have done for their gods” The people must be destroyed because it is the people that could lead them astray to serve other gods. Could the animals teach the people to follow other gods? No. Finally, verses 19 and twenty state that the trees

⁹ The usage of מן here is used to mean something like, “namely,” or “consisting of.” That is, it is explicating what came before. See GKC §119n14; Joüon §133. Therefore those on the dry ground are those who have breath of life in their nostrils and are part of כָּל הַיְּדָדִים.

¹⁰ See a similar analysis in Mitchell, “Old Testament Usage of NeŠĀM,” 181. Some authors ignore this grammatical construction and simply connect this to v. 21, see Richard Bauckham, *Bible and Ecology: Rediscovering the Community of Creation*, Sarum Theological Lectures (Waco, TX: Baylor University Press, 2010), 21.

ought to be left and not cut down because they can be used by the Israelites for food and timber. “For is the tree of the field a man, that it should be besieged by you?” Though not explicitly stated, the logic would be the same for animals. Are they a man, that they should be besieged? These three contextual clues all point strongly towards נִשְׁמָה speaking of humans only.

Joshua 10:40, 11:11, and 11:14. These three verses connect back to Deuteronomy 20:16 in that they are the fulfillment of the commands given in Deuteronomy. Joshua 10:40 speaks of leaving none remaining (הַשְּׂאִיר שְׂרִיד). This phrase is used seven times in this passage.¹¹ It is used five times in the rest of the MT.¹² In these five instances, it always refers to humans. Numbers 21:35 speaks of defeating “sons and all his people (תִּבְנִי וְאֶת-כָּל-עַמּוֹ).” Deuteronomy also links it to “all his people.” Deuteronomy 2:34 is even more specific, listing “every city, men, women, and children.” Joshua 8:22 speaks of those that came out of the cities to fight against Israel, clearly meaning the people. Finally, 2 Kgs 10:11 speaks of Jehu killing all those of the house of Ahab and Jezreel, all “his great men and his friends and his priests.” Therefore in every other usage in the MT outside of this passage, this phrase הַשְּׂאִיר שְׂרִיד is only used to refer to people.

In the context of these three verses in Joshua, this phrase of “leaving none remaining” and נִשְׁמָה are also linked to כָּל-הַנֶּפֶשׁ in vv. 10:28, 30, 32, 35, and 37.¹³ נֶפֶשׁ is used with the article forty times in the MT. Of these, only one (Deut 12:23) is used to mean the “life” of animals. All the other times, including here in Josh 10, it means only people. For instance, Ezekiel 18:4 links הַנֶּפֶשׁ to אִישׁ in verse 5. When נֶפֶשׁ is used metaphorically for “life,” it can be used with reference to either animals or humans (as in

¹¹ Josh 10:28, 30, 33, 37, 39, 40; 11:8.

¹² Num 21:35; Deut 2:34; 3:3; Josh 8:22; 2 Kgs 10:11.

¹³ In Josh 10:39, it is כָּל-נֶפֶשׁ without the article. But it is clearly the same נֶפֶשׁ from verses 28–37.

Genesis 1).¹⁴ However, when used specifically of a concrete person with the article, it always means human, specifically when in the context of sin and judgment (as is the context of Josh 10). Both the usage of *הַנְּפֹשׁ* and *הַשְּׂאִיר שְׂרִיד* require the *נְשָׂמָה* in Josh 10:40 and 11:11 to be humans. Moreover, the Joshua 10:40 is the culmination of 10:29–39. In these verses, Joshua and Israel strike down the kings and every *נְפֹשׁ* in the cities. Verse 10:33 further explains that when Horam king of Gezer who came to help Lachish, Israel destroyed Horam and *his people* (*עַמּוֹ*), until no one remained. Then in 10:35 Israel destroys all *נְפֹשׁ* in Eglon *just as they had done in Lachish*. Therefore in addition to the fact that every instance of the concrete usage of *נְפֹשׁ* with the article is only humans, the context of linking to *עַמּוֹ* adds further weight. This is sealed when the explicit exclusion of animals is made in the next chapter of Joshua.

Joshua 11:14 is even more explicit. In referencing all the cities he destroyed, they took all the cattle as plunder, but all the *אָדָם* they struck with the edge of the sword, and left (Hifil of *שָׂאֵר* again) none with *נְשָׂמָה*. Verse 9 is explicit that even after “none are left alive,” the horses were hamstrung. Here it is clear that only humans (*אָדָם*) are killed, since the beasts are taken as plunder.¹⁵

¹⁴ The usage in Deut 12:23 is this usage. The article is used to link “the blood” to “the life”, but it is not speaking specifically about a concrete entity (person or animal). It is being used metaphorically. This passage was address in the section *נְפֹשׁ* of animals in the Torah beginning on page 79.

¹⁵ Mitchell notes that *וְהַבְּהֵמָה* is missing in both the LXX and the Vulgate in v. 14. He notes that this could be because the cattle were thought to have *נְשָׂמָה* and therefore this would have been a contradiction if they had been taken as spoils so it was left out. Mitchell concludes that even if *וְהַבְּהֵמָה* is not original in the Hebrew, that the *נְשָׂמָה* could be read either way and is not evidence one way or the other. See Mitchell, “Old Testament Usage of NeŠĀM,” 183. However, it is not only *וְהַבְּהֵמָה* that is omitted, but *וְהָעָרִים* *וְהָאֵלֶּה*. Therefore, instead of the MT “And all the spoils of these cities, and the cattle, the people of Israel took . . .,” the LXX reads “And all spoils the sons of Israel took . . .” It is less likely that the phrase “these cities” would have been removed for the reason that Mitchell states. The translator would not have believed that “the cities” have *נְשָׂמָה* and therefore should be left out to avoid a contradiction. More likely, these three Hebrew words were accidentally left out.

Moreover, though Mitchell states that the Hexaplaric witnesses do not attest to this, the phrase *καὶ τὰ κτήνη* (and the flocks) is in Cod IV of the Syro-Hexapla. See Fridericus Field, *Origenis Hexaplorum*, 2 vols. (Hildesheim, Germany: Georg Olms Verlagsbuchhandlung, 1964), 1:362. Therefore there appears to have been an effort to correct the LXX to what was (likely) the Hebrew original represented by the MT which included the flocks being left alive. Unfortunately, neither a critical *BHQ* nor a critical edition of the

Psalm 150:6. The final verse in the Psalter is “Let everything that has breath praise the LORD! Praise the LORD!” Since the Psalter is concerned with God’s creation, does this call to praise include all creation? Is it only humans? Two things are in view here. First, the context of praising in verses 3–5 are commands to praise Him with various musical instruments—trumpet, harp, lyre, cymbal, stringed instruments, etc. This clearly therefore has humans in view and not animals.¹⁶ Second, as the final psalm in the Psalter, it is bookended by Psalms 1 and 2, which are the theological heading over the whole Psalter. How does the Psalter open? With the blessed man (שִׂיֵּאֱהֶיָהּ). Psalm 2 implores the kings to worship in reverence and to kiss the Son. These bookends are focused on mankind. “The business of all human breath is to praise God.”¹⁷

Usage in Ancient Translations

By looking at how this word is translated in ancient translations, specifically the LXX, one can get a sense of the semantic range of this word, as well as a set of synonyms based upon how the LXX translators understood the meaning of this word in its context.

Septuagint

The noun נִשְׁמָה is translated by five Greek words in the LXX. ἐμπνεῖν is used to translate נִשְׁמָה four times; all other times it is used for נִפְחָה. The only occurrence of the cognate ἐμπνευσίς in the LXX is also used to translate נִשְׁמָה. θυμός is used once when the נִשְׁמָה of God is used in reference to anger. πνεῦμα is used three times in the LXX (and once by Theodotion in Daniel) for נִשְׁמָה, and once for the Aramaic נִשְׁמָה; this word is almost exclusively used elsewhere to translate נִשְׁמָה in the MT. πνοή is used in the LXX

Göttingen LXX has been produced yet for the book of Joshua.

¹⁶ Contra A. Rahel Schafer, “‘You, YHWH, Save Humans and Animals’: God’s Response to the Vocalized Needs of Non-human Animals as Portrayed in the Old Testament” (PhD diss., Wheaton College, 2015), 144.

¹⁷ Wolff, *Anthropology of the Old Testament*, 60.

twelve times for נְשָׁמָה (plus once in Theodotion Daniel), once for the construct phrase נְשַׁמְת־רוּחַ in Genesis 7:22, and once in Theodotion Daniel for the Aramaic נְשָׁמָא. The verbal form נָשַׁם in Isa 42:14 is left untranslated in the LXX. Using HRCS, the following list of synonyms can be constructed.¹⁸

List of Synonyms

I. נְשָׁמָה

- נֶפֶשׁ — “soul, life”
- אַף — “nose/wrath”
- חֵמָה — “wrath”
- רוּחַ — “spirit”

II. נְשָׁמָה/נְשָׁמָא (Aramaic)

- נֶפֶשׁ — “soul, life”
- רוּחַ — “spirit”

Observations

These synonyms from the LXX support the argument that there is both a concrete and metaphorical usage of נְשָׁמָה. The words πνεῦμα and πνοή show that this meaning can be both “breath” as well as “life.” πνοή is only used in the LXX to translate נְשָׁמָה, נֶפֶשׁ, and רוּחַ. The LXX also supports the observation that חֵמָה is used with reference to judgment against sin by the translation of θυμός, which means “wrath.” It is also interesting to note that the LXX translator of Daniel translates one occurrence of נְשָׁמָה with πνεῦμα, while Theodotion uses πνοή (in Dan 10:17); then for the Aramaic cognate נְשָׁמָא, the LXX uses πνοή where Theodotion uses πνεῦμα.

¹⁸ Edwin Hatch and Henry A. Redpath, *A Concordance to the Septuagint and the Other Greek versions of the Old Testament (including the Apocryphal Books)*, 2nd ed. (Grand Rapids: Baker Academic, 1998).

Cognate Languages

Looking at cognate languages to Hebrew can help to shed light on the meaning of נְשָׁמָה. The following list of cognate languages came from Koehler and Baumgartner¹⁹ and Brown, Driver, and Briggs.²⁰

List of Cognates

1. Post-Biblical Hebrew
 - i. Middle Hebrew: נשמה — “breath”
2. Aramaic
 - (a) Biblical Aramaic (Dan 5:23): נשמה — “breath”
 - (b) Jewish Aramaic: נְשָׁמָה — “breath of life, soul”
 - (c) Samaritan: נשם — “breath”
 - (d) Christian Palestinian Aramaic: נשמה — “breath”
3. Arabic
 - (a) Arabic: *nasamat* — “breath”
4. Mandaean: נְשָׁמָה
5. Syriac: *nšamtā* — “breath, soul”

Observations

The cognate languages all confirm the meaning of נְשָׁמָה as breath. They also show that in these cognate languages that there is both a concrete and metaphorical usage of this term. The Aramaic usage shows this explicitly where it is both breath and soul.

Conclusion

This study shows that נְשָׁמָה in the MT has a concrete meaning of “physical breath” and a metaphorical meaning of “life.” The concrete meaning is many times used with God as the subject and is either linked to creation or to judgment. This judgment motif is also seen in the metaphorical usage where nothing that has “life” is left (in regards to death).

¹⁹ Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament*, trans. M. E. J. Richardson, 2 vols. (Leiden: Brill, 2001).

²⁰ Francis Brown, S. R. Driver, and Charles A. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon*, trans. M. E. J. Richardson (Peabody, MA: Hendrickson, 2012).

Theologically, this has important consequences. The judgment motif is tied very closely to sin. Moreover, **נְשָׂמָה** is only ever used when speaking of humans; never animals. This is in contrast to **נֶפֶשׁ** which is used with reference to animals as “living beings.” However, animals are not subjects of sin or objects of God’s wrath against their own sin. Since **נְשָׂמָה** is closely tied to the image of God in mankind at creation, this notion of responsibility before God with regards to moral behavior is central to **נְשָׂמָה** and therefore part of the image of God.

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ABSTRACT

BREATH OF LIFE: A BIBLICAL UNDERSTANDING OF THE HUMAN-ANIMAL DISTINCTION AND A CRITIQUE OF CONTEMPORARY THEOLOGICAL ANTHROPOLOGY

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The Southern Baptist Theological Seminary, December 2022

Chair: Dr. Stephen J. Wellum

“If you have no doctrine of creation, you have no doctrine of salvation.” With one pithy sentence, Peter Gentry exposes the foundational support for my dissertation. It has become popular recently in the interaction between theology and science to diminish the distinction between humans and animals. This is problematic. Starting from a basis of *sola Scriptura*, I look through the biblical data on humans and animals. The first chapters of Genesis are very important and are reviewed in detail. The following two chapters look at the rest of the Old Testament and the New Testament. From this data, it is clear that though humans are similar to animals, they are also distinct. Central to this distinction is the “breath of life” in man. This is an ontological distinction that includes both the physical capacities and immaterial aspect of man that are not found in animals. This includes man being made in the image of God, man’s moral stance before God, and the connection to Christ’s work as a man. Four modern theologians are reviewed who take a different methodological path with the result that they come to different theological conclusions. A final chapter brings together the biblical data with its implications for theology.

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