While creation imagery in general is common in the Hebrew Bible and early Jewish literature, this essay will focus on imagery of new creation and what it implies about the former creation. It surveys the diversity of thought about new creation to illustrate a basic point: The images and claims about new creation reflect fundamental views of the goodness of the present creation, the status quo. If the status quo is good then a good God created it thus. If the status quo is broken then it was broken outside of God’s will, but will be repaired to God’s good plan. If the status quo is irrecoverably evil, then creation must be destroyed and replaced with something entirely different. The language and images of creation thus correlate to views of particular institutions of the world order.

Three particular institutions of the status quo drew heated controversy: first, the temple and priesthood; second, the covenant and law; and third, the boundaries that define God’s people. When Jewish thinkers in antiquity looked at these institutions they saw either the manifestation of God’s plan for a perfect world order, or a corrupted creation in need of eschatological revision. Imagery of a future new creation expresses a view of the present world.

New Creation of Nature

The Babylonian exile fueled the conviction that the present world order is other than the order desired by the creator. It seems the first step was to assert God’s power as creator in order
to assert, *a fortiori*, God’s ability to restore the people from exile. Thus, Deutero-Isaiah (40-55) invokes God’s power as creator to transform nature to facilitate the return of the people (Is 40:4; 45:7-8; 55:12). The combination of imagery leads to a combination of logic. In Trito-Isaiah (56-66), God’s power to restore was not just a corollary to God’s power to create, it was analogous to God’s power to create. The restoration hoped for the future would be no less dramatic than the original creation of the heavens and the earth. It would be a new heaven and a new earth (Is 65:17; 66:22).

The image is not a passing metaphor, but elaborately described in terms evoking the original creation (Is 65:17-66:24). Trito-Isaiah seems to depend on traditional ideas that the original human lifespan was hundreds of years, and that all creatures were originally herbivores. If this is the case, Trito-Isaiah stands as an example of a new creation that restores the original plan of creation, but does not necessarily improve upon it. This is not a clearly defined position in Trito-Isaiah, presumably because it was not a clearly defined issue at the time. It becomes more important in later texts to distinguish whether new creation is restoration of the original plan of creation, or a complete rejection of the former creation.

Indeed, on at least one point Trito-Isaiah expresses an idea that would be consistent with a critique of creation not only in its fallen state, but even of its original design. Deutero-Isaiah already made the connection from God creating light and dark to God creating good and bad (Is 45:7). This logic eventually culminates in the explicit formulation in the Instruction on the Two Spirits among the sectarian literature found at Qumran (1QS III.13-IV.26). There we find two creations. In the first creation God creates good and evil and allows them to compete. In the second creation evil will be abolished and good will be re-created. Trito-Isaiah expresses the seed of the idea that the former creation was flawed from the very beginning, and will be replaced by a new and improved creation in which there will be no cycles of day and night, sun and moon, or by extension, good and evil (Is 60:19-20). The point is not that Trito-Isaiah took the revision of astronomical order literally, but attests the beginning of the idea that the eschatological restoration would not merely return
people from exile, not merely restore creation to its original plan, but fundamentally replace creation.

Zechariah expresses the same idea: “And there shall be continuous day, not day and not night, for at evening time there shall be light” (Zec 14:7). Again, in the Astronomical Book (1 Enoch 72-82) we find an explicit statement that the order of the sun, moon, and stars is fixed for this creation, but will be replaced in the future new creation. There Enoch learns, “how every year of the world will be forever, until a new creation lasting forever is made” (1 Enoch 72:1). This verse expresses clearly the idea of a new creation that replaces, rather than restores, the original creation. Yet again, the Apocalypse of Weeks (1 Enoch 93, 91) presents an overview of history that deteriorates from the original creation to the author’s present, but in the future goes beyond restoring the original plan. The new heaven is seven times brighter than the original heaven (1 Enoch 91:16).

The distinction between restoring and replacing creation may seem abstract, but the different images convey different views of the degree of corruption of the present world. In some texts, such as the Hodayot among the Dead Sea Scrolls, there is not much good about this world that is worth saving. Relatively speaking, texts such as the Book of the Watchers and the Animal Apocalypse reflect optimism about the goodness of creation, as they can at least imagine an original ideal to which creation can be restored.

The Book of the Watchers (1 Enoch 1-36) was composed in the third century b.c.e., and stands at the head of a long tradition of Jewish apocalyptic literature associated with Enoch. For our purposes, three developments merit discussion. First, the Book of the Watchers is an early example of the interpretation of Genesis, beyond allusion to traditional themes about creation. Comparison of the new creation in the Book of the Watchers with Genesis allows us to see more specifically what the authors thought was wrong with the known world and when they thought things went wrong. This becomes more explicit in later texts, which raise questions such as whether the new creation will go back before a time when humanity was divided into different nations, languages, and covenants. For the most part, the new creation in the Book of the Watchers restores humanity to the original plan of creation in Eden. There are, however, improvements. For one, the
troublesome tree of knowledge of good and evil will be relocated to a safer location, protected from illicit human consumption (1 Enoch 32:6).

The relocation of the tree fits with the second major development in the Book of the Watchers. Like all apocalypses, the Book of the Watchers is characterized by transcendence on the spatial axis. One implication is that the new creation in the Book of the Watchers is not merely a restoration of the familiar creation, but a spatial shift to a new and different area of the cosmos. In later parts of the tradition, such as the Epistle of Enoch (1 Enoch 92-105), it is striking that new creation occurs largely from outside the human realm. As in the Book of the Watchers, the principal agents are angels (1 Enoch 6-10; 99:3; 100:4, 5, 10; 102:3; 104:1). The instruments of judgment also come from outside the human realm. Heavenly stores of snow and frost (100:13) and completely unnatural weapons of fire (102:1) bring judgment to earth. This contrasts with Sirach and the Wisdom of Solomon, which see the tools of divine justice built into the natural created order, with things like venomous animals (Sir 39:30-34; 40:9-10; Ws 11:20, 24; 16:17; 19:6, 18). The protection of the righteous often involves an escape from the present world, not just protection within it. Thus, in the Epistle of Enoch the portals of heaven are opened to the righteous (1 Enoch 104:2) and they ascend like eagles (96:2) out of the corrupted former creation. Simply put, the judgment and restoration of creation is not a local transformation or even a global event, but a cosmic event in which agents and places outside the visible created order figure prominently.

Finally, the Book of the Watchers introduces the flood typology of judgment and new creation that figures prominently in Enochic literature and parts of the New Testament. The basic claim is that the destruction and re-creation of the world in the days of Noah is a model for a future destruction and re-creation of the heavens and the earth. The revelation of the Book of the Watchers is set in the days of Enoch before the flood, and anticipates a future judgment and re-creation. At first the description seems to apply to Noah, but it soon becomes apparent that the re-creation described was not fulfilled in the days of Noah, but remains to be fulfilled in a second, future re-creation (1 Enoch 10:16-11:2).

The comparison between Noah and the future re-creation pro-
duced some agreement and also significant disagreement. There was agreement that God would preserve a righteous remnant while destroying the wicked majority (1 Enoch 84:6; 93:10). Other implications of the Noah typology were less agreeable. Would the new creation receive a new covenant and law, as Noah did? If so, would it replace the Mosaic law? Would the new creation repeat the division of nations, geography, and languages that occurred in the days of Noah after the flood? More generally, if the new creation will bring us back to the original creation, or something even better, is there anything of the old creation that we want to take with us back to Eden? Was the separation of the Jewish people, along with their particular priesthood, temple, and covenant part of God's ideal plan for creation, or was it a compromise in a corrupted creation that would become obsolete in the new creation? In order to appreciate the implications of subtle variations in imagery of a restored creation, we should flesh out what was at stake in terms of tangible social institutions.

Controversial Social Institutions in the Present Creation

The imagery of new creation is not solely the product of interpreting of Genesis, philosophical reflection, or a disdain for the elements of nature. Rather, the hope of a new creation reflects a view of the present world order. In general, a new creation that radically replaces the former creation reflects a negative evaluation of the known world. We can also be more specific. Often explicitly and other times implicitly, the hope for a new creation specifies resolutions to issues of debate in Jewish society.

Three persistent issues appear in a number of images of a new creation: first, the temple and priesthood; second, the covenant and law; and third, the identity boundaries of God's chosen people, both with respect to foreigners and sects within Jewish society. Simply put, a new creation that replaces the current temple, priesthood, covenant, law, or identity boundaries reflects a critique of such social institutions. We should appreciate the diversity of Jewish reflection on creation, past, present and future, as an expression of social commentary. The claims were diverse, but the common thread is the conviction that the world order must be reconciled with the belief in a good and just creator.
The earliest traces of a new temple and new priesthood go back to the Babylonian exile, in the book of Ezekiel. Ezekiel employs imagery of new creation through rivers bringing life to the desert (Ez 47:1-12). The context implies a more concrete issue—the temple. Ezekiel’s vision for a new temple is not simply the former temple rebuilt, but a new temple that is explicitly free of the corruptions perceived in the former temple. Chief among these was the priesthood itself. Ezekiel 44 imagines a new priestly order in which the Zadokites will rule and the Levites will serve. This early example is the least eschatological, but demonstrates that even relatively mild forms of new creation imagery correlate to reform of social institutions.

Trito-Isaiah continues the trend of critiquing the current priesthood by promising a new priesthood in the new creation. It is clear enough that the hated enemies in Trito-Isaiah are priests, who hypocritically claim to be holier than the rest of the population (especially Is 65:5). Trito-Isaiah anticipates their rejection in the new creation, when God will replace them with a new group with a different name, vaguely alluded to as God’s servants (Is 65:8-15) or God’s quakers (the modern Quakers take their name from Isaiah 66:2, 5, as do the ultra-orthodox Haredim). More shockingly, the future temple and priesthood will not be limited to the Jewish people.

The most explicit critiques of the current priesthood and temple appear in the new creation sequence in the Animal Apocalypse (1 Enoch 85-90). First, the Jewish leaders, essentially the ruling priests, are singled out for the harshest punishment. The foreign enemies are merely killed, but the priestly leaders are cast into an abyss where their bones burn for eternity (90:26-27). Similarly, the current temple is impure beyond repair or purification. It must be destroyed and replaced entirely. In its place Enoch foresees a new temple (90:28-29).

This disdain for the temple cannot be fully explained by the defilement of the temple by Antiochus Epiphanes in the 160s B.C.E. Judah Maccabee reacted to the situation by rededicating the temple, not destroying and rebuilding it. Other texts do not even acknowledge the existence of the second temple. The Apocalypse
of Weeks, for example, does not mention a former temple to be replaced, but only asserts that a true temple will be built in the new creation (1 Enoch 91:13). Imagery of a new creation often implies a critique of the current order of creation, not only in general but in the particular institutions of the temple and priesthood.

Meanwhile, the temple and priesthood certainly had their defenders. Sirach's praise of the temple and priests (Sir 7:29-31, 50) correlates with a very positive view of the present creation (especially 39:33-34). There is no need for a new creation because the present world order has no flaw. Jubilees views the temple and priesthood as integral to the original plan of creation. Even before the world was created, God established a temple in heaven, the earthly mirror of which was destined to be fulfilled in Jerusalem (Jubilees 30:18; 25:21; 1:27). God intended a hierarchy of priests over ordinary Jews, which is reflected in the hierarchy of angels of the presence over angels of holiness, created on the first day (2:2, 18; 30:18). A restored creation will strengthen, not reform, these established social institutions.

**Law and Covenant**

The next hotly debated issue is the status of the law and covenant from Sinai in the new creation. It may often be presumed that the law of Moses continues to define the standard of righteousness in the new creation. Yet, there are many texts that speak of a new law or a new covenant. The difficult distinction is how the old law and covenant fit with the new law and covenant. In some cases, language of a new covenant may mean no more than a renewed covenant. It could be a supplement or, in some cases, a replacement.

The earliest promise of a new covenant in a new creation scenario is Jeremiah 31.

The days are surely coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke (Jer 31:31-32).
Although the legacy of supersessionism found fuel in these verses, it is clear in Hebrew that a person can break, or fail to keep, a covenant with God without abrogating it for others. In context, the specific critique of the former covenant is the issue of intergenerational punishment. Jeremiah seems to suggest that the covenant can be improved with emendation and renewal. Jeremiah does not claim that the covenant from Sinai would be entirely replaced.

The same "supplementary" view is most likely the original meaning in a number of early mentions of a new covenant. Ezekiel 31:26 and Isaiah 61:8 promise a new eternal covenant, without suggesting replacement of the Sinai covenant. It is clear in Isaiah 55:3 that the everlasting new covenant contrasts not with the Sinai covenant, but the Davidic covenant that appeared to be lost with the end of the Davidic monarchy. The idea of a supplementary new covenant is also found in the sectarian literature at Qumran, particularly the Damascus Document.16

The status of the Sinai covenant and law is more complicated in the new creation of the Enochic apocalypses. Some scholars still hold that two competing forms of Judaism subscribed to competing authorities of Enoch and Moses, perhaps even with competing Enochic and Mosaic Pentateuchs. Most scholars reject the suggestion that Enochic literature attacks the basic legitimacy of Mosaic law.17 The relative lack of interest in the law and covenant at Sinai, and the appeal to the more ancient authority of Enoch, may signal dissatisfaction with the Sinai covenant, but not complete rejection. The former covenant is inadequate in as much as it has not been observed and its blessings have not been realized. Thus, the reference to a new and righteous law being given in the new creation of the Apocalypse of Weeks (91:14) does not imply abrogation of the Mosaic law.

Meanwhile, Sirach and Jubilees defend the eternal immutability of the law and covenant associated with Moses. Sirach identifies the eternal personification of wisdom, the instrument of creation, with "the book of the Most High's covenant, the law which Moses commanded us" (Sir 24:22). According to Jubilees, the law revealed to Moses existed on the heavenly tablets from the beginning (Jub 33:16). The covenant at Sinai is a renewal of the same covenant planned from the beginning and continually renewed (6:17, 19; 14:20; 22:15). Any restoration to the original plan for
creation would include the law and covenant without revision. Indeed, there is no need for a new law or covenant because they are perfect as they are.

**God’s People**

Among the most persistently and hotly debated topics in second temple Judaism was the definition of the identity boundaries of God’s people. Ethnic criteria were challenged as the possibility and conditions of conversion were considered. If ethnic outsiders were not incorporated fully, what was the expected and permitted role of other ethnic groups in the one true worship of the one true God? At the same time, divisions within Judaism led to protests that even ethnic Jews were not guaranteed inclusion among God’s people during the new creation. In some cases, other Jews were viewed among God’s greatest enemies in the present creation, to be destroyed completely in the new creation.

During the Babylonian exile, Ezekiel or his immediate successors argued that foreigners should be excluded from the new temple (Ez 44:9). Apparently, at the time exclusion was a novel reform. This vision for the new creation became the status quo. Later, Jubilees grounds the separation of Jews from gentiles in the first week of creation, long before the births of Abraham, Isaac, and Jacob (Jub 2:20).

For others, a theological problem arose from strictly ethnic criteria. If there is only one true God for all creation and one correct way of worshiping that God, surely some role must be entertained for non-Israelites, besides persisting in foolish idolatry. Deutero-Isaiah’s vision for a new creation calls for all nations to recognize God, but not necessarily to become one with the Israelites. They will witness God’s love for God’s people, but they do not become God’s people. They will behold God’s salvation, they will not experience it (Is 52:10). Their knees will bend before God and their tongues will swear by God (45:23), but they will not worship in the temple.

The new creation in Trito-Isaiah more radically redefines God’s people, both internally and externally. Some more moderate passages, particularly Isaiah 60, suggest that foreigners will bring tribute to God’s temple and serve God’s people without actually
assimilating. Isaiah 56 imagines a more radical redefinition of God's people, following practice rather than ethnicity.

And the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants, all who keep the sabbath, and do not profane it, and hold fast my covenant—these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples. (Is 56:6-7)

Isaiah 66:21 may even suggest that some foreigners would become priests and Levites, although the passage could mean that the exiles brought back by the foreigners would become priests and Levites. Even if Trito-Isaiah retains some distinction between native Israelite and convert, the overwhelming emphasis is on the opening of identity boundaries.

The other side of the coin in Trito-Isaiah is the discontent with those who are ethnically Israelite and claim to be holy to the Lord, but are not seen as adequately serving God. Trito-Isaiah seems to imagine a new round of election, comparable to the election of Jacob among the sons of Isaac, or Isaac among the sons of Abraham, or Abraham among the nations. Some Jews will become a curse, and a new group will be elected and given a new name (Is 65:8-15). Indeed, the book ends with a curse on other Jews, "Their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh" (66:24).

Trito-Isaiah is an excellent example of a vision of a new creation, a new heaven and a new earth, that is driven by a critique not of the familiar heaven or earth per se, but the people on the earth. In the established world order the definition of God's people has been corrupted to include hypocrites and exclude well-intentioned people of other nations. The core of the new creation is a critique of social institutions.

The issue hardly ends with Trito-Isaiah. Zechariah anticipates a new creation in which Israel's enemies will worship God in Jerusalem as equals (Zec 9:7, 14:16). Malachi raises the question of God's universality to challenge not only the ethnic divisions
of God’s people vs. foreigners, but God’s land vs. other parts of God’s earth. God’s greatness, and consequently the worship of God, cannot be confined to Jerusalem (Mal 1:5, 11). Individual details and emphases vary, but the overall trend is that the more a social institution comes to be seen as entrenched in the present order of creation, the more imagery of a new creation is used to call on hearers to imagine a world in which things are different. God’s power to create is invoked to make imaginable God’s ability to re-create social institutions, in this case the definition of God’s people, to better fit theological conceptions of a universal God.

Many similar examples can be found outside the canon of the Hebrew Bible. We will not survey the entire list, but will note one major innovation in the Enochic apocalypses. In many texts one can observe a tension between competing interests. On one hand, people want to imagine a new creation in which a particular group is vindicated. On the other hand, they want to imagine the criteria of the group becoming the universal standard for all humanity. Apocalypses allow multiple hopes for a new creation to develop along the temporal axis. Essentially, with enough stages of future history one can have one’s cake, and eat it too.

In the Apocalypse of Weeks history is divided into ten eras, three of which remain for the future. In the eighth era the elect sect within Judaism will be vindicated and take vengeance on its oppressors in the Jewish establishment (1 Enoch 91:12). Not until the ninth era does the tone shift toward universalism. Then all humankind, all the sons of the whole earth, join in everlasting righteousness (91:14). Conflicting critiques of the present creation can be expressed by describing more than one stage of the new creation. The needs for sectarian vindication and universalization are both met at different stages.

The Animal Apocalypse applies the same basic idea to the interpretation of Genesis. Genesis may be read to indicate that God originally intended one human family. Perhaps God wanted all people to be God’s people, but compromised in electing only one nation. Perhaps the division of the nations into different territories and languages was not God’s plan, but a consequence of sin. The Animal Apocalypse expresses this view in an allegory in which different animal species represent the different nations of the world.
In the present, the Jews are sheep (some good, some bad), and the other nations are predatory animals. To be sure, the sheep are the favorite species of the owner of the sheep, God. The first stage of the new creation is the vindication of the good Jews against their enemies, the bad Jews and the foreign armies who side with them (1 Enoch 90:18-27). The sheep are the best species in the present, but originally all animals were one species, namely cattle (85:3). Not immediately, but ultimately, creation will return to its original state, with no distinction between gentile and Jew (90:38).

The Animal Apocalypse takes an “all of the above” solution to the status of foreign nations in the new creation, by placing each solution in a sequence of development. First the elect Jews will have their vengeance on the bad Jews and foreign armies. Then the foreign nations will pay homage to the Jews, who are still clearly separate. Then the nations are incorporated into the temple. Finally, all the national boundaries dissolve into one single nation from which none are excluded. Essentially, the new creation is a reversal of the course of biblical history. All biblical history is read as a decline into a trough of wickedness. The new creation will reverse the trend and undo everything, back to the first generation in Genesis.

The implications are radical. The election of Abraham, Isaac, and Jacob, the law of Moses, the separation of one pure nation from impure nations, and the exclusive worship of the universal God by a particular people are all viewed as compromise positions. They are stop-gap measures to be replaced with a permanent solution in the new creation. The original creation was good, but everything since then is at least somewhat flawed. If God created the world the way God wanted it in the first six days and everything that happened since then is a corruption, then the separation of the Jewish people from other nations with their own law and covenantal relationship with God is a corruption of God’s plan. Jubilees takes a different position, perhaps in direct response to the Animal Apocalypse. Jubilees places the temple, priesthood, law, covenant, and election of Israel in the first week of creation. Even though they became manifest later, they are God’s original and eternal plan. Any new creation will strengthen, not replace, these institutions of the status quo.21
Conclusion

We have seen a wide variety of early Jewish ideas about a new creation, and we have considered the different implied critiques of the original creation and the present world order. Eschatological imagery of new heavens and new earth occurs at the intersection of a critical view of earthly social institutions and an ideal of a heavenly creator who wills a world of perfect justice and goodness. Sirach views the present world order as so good that no major revision is needed. Many texts are at least somewhat critical of the current world order. Deutero-Isaiah invokes God’s power to create the world in the first place to affirm God’s power to recreate the world. Trito-Isaiah promises a new creation that restores or improves upon the ideal of God’s original creation. Later thinkers worked out the details of what elements of salvation history we should take with us when we return to the original plan of creation.

The Animal Apocalypse is the most explicit assertion that even the best elements of Jewish history would eventually become obsolete when Jewish particularism folds into the greater cause of human universalism. Jubilees refutes the idea that God ever willed a creation that lacked the separation of the Jewish people with a particular covenant, law, worship, and social boundaries. All texts considered share the belief that creation can and should reflect the highest ideals of a good and just creator. The different visions of a new creation reflect different views of the present creation and different ideals of goodness and justice.

Notes

The works to be considered include Deutero- and Trito-Isaiah, Jubilees, Sirach, and the early books collected in 1 Enoch, including the Book of the Watchers, the Astronomical Book, the Animal Apocalypse, the Apocalypse of Weeks, and the Epistle of Enoch. The Dead Sea Scrolls, the Wisdom of Solomon, and several prophetic books will be touched upon as well. In later centuries some of these were included in various canons, while others were not. While italics are frequently used to distinguish works that were excluded from the European canons, no such distinction is appropriate to the study of these works in the context of their composition.
Also noteworthy is the promise in Isaiah 51:3 that the wilderness will become "like Eden, the garden of the Lord." Mention of Eden does not necessarily allude to the Genesis story in particular, but this verse at least contributes to the development of the idea that the future restoration will not only return Israel from exile, but return the created order to an original, uncorrupted condition.

Even if we do not assume that Trito-Isaiah knew and accepted as authoritative Genesis as we know it, the ideas certainly could have been known (Joseph Blenkinsopp, *Isaiah 56-66: A New Translation with Introduction and Commentary* [New York: Doubleday, 2003], 287).

Trito-Isaiah elsewhere refers to new moons and sabbaths even in the immediate context of the new heavens and new earth.

Hanson's discussion is particularly salient here (Paul D. Hanson, *The Dawn of Apocalyptic* [Philadelphia: Fortress Press, 1975], 376-80).

For example, 1QH XI.29-36.


The Priestly and Chronicler sources present this as the way it had been all along. See especially Walther Zimmerli, *Ezekiel: A Commentary on the Book of the Prophet Ezekiel*, Hermeneia—A Critical and Historical Commentary on the Bible (Philadelphia: Fortress Press, 1979), 456-59.

Paul Hanson attempted to fill out a complete sociological picture of the parties described in Trito-Isaiah (see Hanson, *The Dawn of Apocalyptic*, 46-202).


For more on the social location of Sirach, see Benjamin G. Wright, "'Fear the Lord and Honor the Priest': Ben Sira as Defender of the Jerusalem Priesthood," in *The Book of Ben Sira in Modern Research: Proceedings of the First International Ben Sira Conference*, 28-31 July 1996, Soesterberg,
It is part of the legacy of Christianity to propose that a new covenant replaces the old covenant, and a new standard of righteousness makes the old standard obsolete. In fact, this is not necessarily the case. God makes a covenant with David without abrogating the covenant at Sinai, a covenant at Sinai without abrogating the covenant with Abraham, and Abraham again with respect to Noah.

CD VI.19; VIII.21; XX.12. See also 1QpHab II.3.


See Josephus, Bellum 5.194, 6.125; Antiquities 15.417; Acts 21:28. Two Greek inscriptions have been excavated which read, “No outsider shall enter the protective enclosure around the sanctuary. And whoever is caught will only have himself to blame for the ensuing death” (K. C. Hanson, “Temple Warning Inscription,” K. C. Hanson’s Collection of Greek Documents, http://www.kchanson.com/ANCD/ANCDOCS/greek/templewarning.html [accessed 2009]).

Further, Jubilees avoids any reference to sectarianism, neither elevating one group as chosen out of Israel, nor categorically condemning a group of Jews (Martha Himmelfarb, A Kingdom of Priests: Ancestry and Merit in Ancient Judaism, Jewish Culture and Contexts [Philadelphia: University of Pennsylvania Press, 2006], 81-83).

For a detailed discussion of the Animal Apocalypse, see Nickelsburg, 1 Enoch; and Patrick A. Tiller, A Commentary on the Animal Apocalypse of I Enoch (Atlanta: Scholars Press, 1993).

Founded in 1970, Orbis Books endeavors to publish works that enlighten the mind, nourish the spirit, and challenge the conscience. The publishing arm of the Maryknoll Fathers and Brothers, Orbis seeks to explore the global dimensions of the Christian faith and mission, to invite dialogue with diverse cultures and religious traditions, and to serve the cause of reconciliation and peace. The books published reflect the views of their authors and do not represent the official position of the Maryknoll Society. To learn more about Maryknoll and Orbis Books, please visit our website at www.maryknollsociety.org.

Copyright © 2010 by the College Theology Society.

Published by Orbis Books, Maryknoll, New York 10545-0302.

All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording or any information storage or retrieval system, without prior permission in writing from the publisher.

Queries regarding rights and permissions should be addressed to: Orbis Books, P.O. Box 302, Maryknoll, New York 10545-0302.

Manufactured in the United States of America.

Library of Congress Cataloging-in-Publication Data

God, grace, and creation / Philip J. Rossi, editor.
p. cm.—(The annual publication of the College Theology Society ; 2009, v. 55)
1. God (Christianity) 2. Grace (Theology) 3. Creation. I. Rossi, Philip J.
BT103.G619 2010
231.7—dc22
2009046871