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Creation care has often has been neglected in the thought and practice of the church's mission as the church understood its mission as anthropocentric. Today, environmental issues which are detrimental to human beings bring the attention of people, both Christian and non-Christian, back to the environmental problem. However, for the church, environmental issues are significant not only because of environmental problems that human beings face today, but also because creation care is the original call given to them when they were created as bearers of the image of God.

## End Notes

<sup>1</sup> Also see Leviticus 11:44, 45; 20:7, 26; 21:8. Scripture quotations, unless otherwise noted, are from the New Revised Standard Version of the Bible.

<sup>2</sup> Unlike holiness in the Bible, holiness in the nations surrounding Israel is a non-ethical concept. See Oswalt (1999, 18) and Hartley (2003, 420).

<sup>3</sup> What God did in Egypt reached the surrounding nations to the extent that, as Goldingay observes, "The story of deliverance ends with Moses' Midianite father-in-law coming to hear what Yhwh did in defeating the Egyptians and delivering the people and to acknowledge that Yhwh is indeed greater than all gods (Ex18:8-11)" (2003, 294).

<sup>4</sup> Also see Rowley (1950), Wright (1950, 20-29), Hedlund (1991, 51) and Matthew (1995).

<sup>5</sup> The phrase "steadfast love" is translated differently in different English translations. It was translated as "unfailing love" in the NIV, "lovingkindness" in the NASB, "mercy" in the KJV, and "love" in the JPS Tanakh.

<sup>6</sup> This relationship between holiness and the law is also indicated when the structure of Leviticus 19 is compared with the structure of the Book of Exodus. The structure—the holiness commandment followed by the law—of Leviticus 19 is observable in the Book of Exodus: First, God invites Israel into the Sinai covenant, by which Israel is called to be a holy nation in Exodus 19, and then gives them the Ten Commandments in Exodus 20.

<sup>7</sup> For the biblical discussion on the ethical dimension of mission, see Wright (2006, 357-92).



<sup>8</sup> Later the midrash was translated in English; the English version of the midrash is available now. For the quote in the English version of the midrash, see Lauterbach (2004, 313).

<sup>9</sup> According to C. K. Barrett, the unique relationship between Jesus and God in the Gospel of John is characterized by two passages: John 10:30, in which Jesus says, “The Father and I are one,” and John 14:28, in which Jesus says, “the Father is greater than I.” For his full argument, see Barrett (1982, 19-36).

<sup>10</sup> In Luke 24:48, Jesus says to his disciples, “You are witnesses of these things” (emphasis added). In Acts 1:8, he says to them, “you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (emphasis added). If “witnesses of these things” in Luke 24:48 implies that their witnessing is about the events that happened to Jesus, namely (primarily his death and resurrection), “my witnesses” in Acts 1:8 indicates that what they witness to is about who Jesus is. However, as investigated in the discussion of the resurrection and death of Jesus, the events that happened to Jesus and who Jesus is are inseparable in such a way that these events revealed who Jesus truly is.

<sup>11</sup> For Wright, this is the vision that the Old Testament has about the nations and Paul shared in the same vision. For Wright’s full argument on this, see Wright (2006, 522-30).

<sup>12</sup> For a brief overview of these three views of the image of God, see Sands (2010).

<sup>13</sup> As already mentioned in this paper, the New Testament writers view Jesus as the image of God, but none of these three views of *imago Dei* does not provide a biblically sound rationale that connects Jesus with the image of God.

<sup>14</sup> Stanley J. Grenz connects the image of God in Genesis 1 directly to the New Testament, and, by doing so, his approach fails to find any biblical implications from the Old Testament narrative that follows the creation story. For this approach to the image of God in Genesis 1:26, see Grenz (2001, 201-203, 222).

<sup>15</sup> For an in-depth biblical-theological study of the social nature of humankind in Genesis 1:27 and 2:18, see Grenz (2001, 267-303).

<sup>16</sup> Paul compares Christ with Adam particularly in Romans 5 and 1 Corinthians 15.

<sup>17</sup> According to Walter Brueggemann, God’s concern about His holy name and about the well-being of the world are inseparably interrelated. However, God’s ultimate concern is not the well being of the world, but His holy name. See Brueggemann (1997, 293-96).



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