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(Ken Gnanakan) ‘ ’(ecology)  
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‘ ’(economy) ,  
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(Ernest Callenbach)

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(Michael S. Northcott)

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5) , “ , ” 「 」 20 (2011), 129-162. 가 2:10, 3:22-24; 3:18, 11:30, 13:12, 15:4; 2:7, 22:2, 14, 19.

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2.1. (Adapa)<sup>6)</sup>

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. (Ea) 가 (Anu)  
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6) James B. Pritchard, ed., *Ancient Near Eastern Texts: Relating to the Old Testament* (Princeton: Princeton University Press, 1969), 101-103. ,

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2.2. 가 (The Epic of Gilgamesh)<sup>7)</sup>

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“ ” (Ut-napishtim)

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’(Man Becomes Young In Old Age)

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7) Ibid., 44-52; Bill T. Arnold and Bryan E. Beyer, *Readings from the Ancient Near East* (Grand Rapids: Baker Academic, 2002), 66-70; A Heidel, *The Gilgamesh Epic and Old Testament parallels*, 2nd ed. (Chicago: University of Chicago Press, 1949), 39-153.

2.3. (The Kiskana Tree)<sup>8)</sup>

(Eridu) (Enki) ( )  
(Anu)가

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(Iconography)

.9)  
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8) E. O. James, *Tree of Life: An Archaeological Study* (Leiden: E. J. Brill, 1966), 12-13.

9) 3000 (seal) 가  
2000 (Ur)

(Urnammu)



1:24, 30; 2:7, 19

‘ ’ (hly; vpr) 가  
.11)

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1 , 가  
( 1:4, 10, 12, 18, 21, 25, 31).

( 145:10, 21; 148; 150).

.13)

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“ ” .14)

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12) John Calvin, *Genesis* 1 (Grand Rapids: Eerdmans, 1948), 116.

13) (Enuma Elish) (Marduk)  
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14) “ ”  
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 가 .15)  
 가 .16)  
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3.2.

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 2:7 ‘ ’  
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 1:29, 30  
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15) , “ ,” 132.  
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.19) 1

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93:1; 97:1, 2; 95-100, 145).

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[‘ (vbK)]

가 20) ‘ [‘

18) (John Locke) (Francis Bacon)

19) 1:26 ‘ (~|C) ‘ (tWmD) ” 32-37.  
(Tell Fekheriyeh)

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’(hđr’]

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.22)

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’(db[’]

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’(rmv’]

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”23)

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(Kenneth A. Mathews)

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”25)

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23) Calvin, *Genesis*, 117.

24) Kenneth A. Mathews, *Genesis 1:11-26* (Nashville: Broadman & Holman, 1996), 203.

25) *Ibid.*, 202.

26) *Ibid.*



.27) 가  
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( 3:22).

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. A. (James A. Nash)  
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( 3:10).

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28) A. , 『 : 『, ( : , 1997), 188.

( 3:17).

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( 3:23, 24).

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.29)

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3:18),

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( 11:30),  
( 15:4)

( 13:12), 가

.30) 가 3:18-20

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29) Ibid., 191.

30)

,” 129-162.

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31) D. A. Garrett, *Proverbs, Ecclesiastes, Song of songs* (Nashville: Broadman & Holman Publishers, 1993), 109.

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( 65:17).

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1:20-22; 21:1-4. , 11:6-9).<sup>32)</sup>

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32) 가

8:21 “

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( 1:20-22).

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47:1-12

22:1-2

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**<Keyword>**

the tree of life, the tree of knowledge of good and evil, ecological system, ecological theology, the New creation, Ancient Near East, eschatology

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<Abstract>

## **Ecological Theology from the Perspective of the Tree of Life**

Prof. Hee Sung Lee  
(Chongshin Univ.)

Destruction of the ecological system is one of the most serious challenges we face in the 21st century. Lynn White argues that human centered Christian theology is the main cause of the destruction of ecological environment. Her argument, however, comes from the misunderstanding of Christian theology. Thus, this paper presents a biblical principle of ecological theology by investigating the tree of life theme in Ancient Near East culture, Genesis, Ezekiel, and the Book of Revelation. The tree of life in Genesis introduces the fact that God is the source and owner of life of all created universe. The tree of life symbolizes the harmonious inter-relationship between God and human and ecology in God's created universe. However, due to human sin the relationship was broken and the earth was cursed. Destruction of ecology as a result of God's judgment leads to anticipate the eschatological redemption and restoration. The eschatological restoration will be fulfilled in the new creation and new order. Ezekiel and the Book of Revelation introduce the tree of life image as God's eschatological blessing and restoration. The tree of life in the Book of Revelation symbolizes not only the eschatological life, but also God's new order and restoration in the New creation. The tree of life suggests ecological system that we enjoy now is not perishable one, but will be our eternal abode. Such an eschatological hope requires our responsible attitude toward ecological environment.

