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## The Creator and Creation: God's Affection for This World

Jo Ann Davidson

**T**he great creator, who reveals himself in Scripture, loves this world his hands have made. His affection is not narrowly confined by modern ideas of love, but embraces all persons, all creatures, and the land itself.<sup>1</sup>

Hints of this are embedded throughout Scripture, commencing as it opens: "The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters" (Gen 1:2). The word "hovering," describing the Spirit of God at Creation, is used only once more in the Pentateuch, this time in Deuteronomy, again

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<sup>1</sup> Looking around the present world, there are those who see the suffering, death and pollution and doubt that there could possibly be a loving God anywhere. However, Scripture also instructs that God has an enemy determined to ruin God's name and reputation. For many this enemy has succeeded. This chapter does not deal with this important topic. Nevertheless, evidence of God's love can still be seen in the created world. Ellen White speaks eloquently to this point: "The impress of Deity, manifest in the pages of revelation, is seen upon the lofty mountains, the fruitful valleys, the broad, deep ocean. *The things of nature speak to man of his Creator's love.* He has linked us to himself by unnumbered tokens in heaven and in earth. This world is not all sorrow and misery. "God is love," [1 John 4:8.] is written upon every opening bud, upon the petals of every flower, and upon every spire of grass. Though the curse of sin has caused the earth to bring forth thorns and thistles, there are flowers upon the thistles, and the thorns are hidden by roses. *All things in nature testify to the tender, fatherly care of our God, and to his desire to make his children happy.*" (Ellen White, *Christian Education* [Battle Creek, MI: International Tract Society, 1894], 67, emphasis added)

describing God, but now with the children of Israel during their wilderness wanderings:

He [God] found him in a desert land and in the wasteland, a howling wilderness; He encircled him, He instructed him, He kept him as the apple of His eye. As an [mother] eagle stirs up her nest, hovers over her young, spreading out her wings, taking them up, carrying them on her wings, So the LORD alone led him (Deut 32:10–11).

The affection of a mother bird hovering over her nest is used to illustrate God's feelings as he creates our new "nest." This is a striking analogy. Though God foreknew that the human family he created would rise up and kill him someday, he tenderly creates our new "nest."

The Creator also expresses his great pleasure over what he makes each day of Creation Week, calling it "good"—even "very good."<sup>2</sup> Later, he recounts to Job the exceedingly great joy at that time: "Where were you when I laid the foundations of the earth? ... When *the morning stars sang together and all the sons of God shouted for joy*" (Job 38:4, 7, emphasis added). This was such an amazing event that the entire universe was rejoicing with the Creator!

On Day Five, after fashioning the birds and water animals, "God blessed them, saying, 'Be fruitful and multiply, and fill the waters in the seas and let birds multiply on the earth'" (Gen 1:22). With the same words he will use the following day when he creates humans, God blesses the new birds and sea creatures—as yet there were no humans around to listen. He delights in the diversity of life just created, much of which he made with his own hands just as he will Adam on Day Six: "And the LORD God formed man of the ground<sup>3</sup>

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<sup>2</sup> The original language includes "ki" with "good," which intensifies to read "indeed, good" or "how good it is!"

<sup>3</sup> The Pentateuch draws attention to how closely "related" humans and animals are: (1) Both animals and human beings were created with the "breath of life" (Gen 1:20, 24; 2:7, 19); (2) God blessed them both (Gen 1:22, 28); (3) both humans and animals were given a plant-based diet (Gen 1:29–30); (4) animals as well as humans have blood in their veins. That blood is a symbol of life (Gen 9:4–6); (5) they both could be responsible for murder (Gen 9:5; Exod 21:28–32); (6) they are both included in God's Covenant (Gen 9:9–10); (7) both are under the death penalty if they engage in bestiality (Lev 20:15–16); (8) both animals and human beings are given Sabbath rest (Exod 20:8–10; Deut 5:14; Lev 23:10–12); (9) firstborn of humans and animals belong to God (Exod. 22:29–30; 13:12–13); (10) priests and sacrificial animals have to be without spot or blemish (Lev 21:17–21; 22:19–25); (11) animals could not be sacrificed unless eight days old and then they were to be dedicated to God. The same time period of eight days was given for a boy to be circumcised (Lev. 22:27; Exod 22:30; Gen 17:12). Adapted from Jiri Moskala, *The Laws of Clean & Unclean Animals in Leviticus 11: Their Nature, Theology, &*

... Out of the ground the LORD God formed every beast of the field, every bird of the air ..." (Gen. 2:7, 19).<sup>4</sup>

God joyfully refers to life's diversity as he exults to Job over some of the animals he created. He obviously treasures the animal kingdom in his longest speech in Scripture, a magnificent four-chapter address starting in Job 38. God mentions animals such as a lioness, a wild mountain goat, an ox, an ostrich, a "majestic" horse, a hawk, an eagle and a raven. He then turns to the behemoth:

Look now at the behemoth which I made along with you; He eats grass like an ox. See now his strength is in his hips, and his power in his stomach muscles. He moves his tail like a cedar; the sinews of his thighs are tightly knit. His bones are like beams of bronze, his ribs like bars of iron. *He is the first of the ways of God* (Job 38:15–19, emphasis added).

Moreover, God speaking directly to newly created creatures on Day Five of Creation Week implies an innate intelligence that humans have been slow to appreciate. Scientists continue to learn about the amazing intelligence of animals—even featured in a cover article in *Time* magazine.<sup>5</sup> This intelligence is implied throughout Scripture, including Balaam and his donkey, where the text states that "the LORD opened the tongue of the donkey" after Balaam beats her (Num 22:28). The donkey then talks to Balaam, complaining of how she had been treated. A divine being also severely scolds Balaam for beating his donkey. The point is that the donkey already had intelligence, and now with her tongue unloosed she could express human language.

God's affection for all life he created is also reflected in the comment he

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*Rationale, An Intertextual Study* (Berrien Springs, MI: Adventist Theological Society, 2000), 298–299.

<sup>4</sup> The skills of the Creator are manifest numerous times throughout the Psalms. For example: "the LORD is the great God, And the great King above all gods. In His hand are the deep places of the earth; The heights of the hills are His also. *The sea is His, for He made it; And His hands formed the dry land*" (Ps 95:3–5, emphasis added).

<sup>5</sup> *Time* (August 5, 2010). Many current books also presently verify this. See, for example, *Crows: Encounters with the Wise Guys of the Avian World*, by Candace Savage (Greystone Books, 2007). Ellen White displayed sensitivity to this issue over one hundred years earlier: "The intelligence displayed by many dumb animals approaches so closely to human intelligence that it is a mystery. The animals see and hear and love and fear and suffer. They use their organs far more faithfully than many human beings use theirs. They manifest sympathy and tenderness toward their companions in suffering. Many animals show an affection for those who have charge of them, far superior to the affection shown by some of the human race. They form attachments for man which are not broken without great suffering to them" (Ellen White, *Ministry of Healing* [Mountain View, CA: Pacific Press, 1905], 315–316).

makes to the newly created humans, when granting them dominion over the fish, birds and every living thing:

Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; *have dominion* over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.’ And God said, ‘See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. Also, to every animal of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food” (Gen 1:28, 29, emphasis added).

With this divinely designed, non-violent, cruelty-free diet human dominion is defined and circumscribed by precluding killing. God provides peaceful meals which preserve life.<sup>6</sup>

After six days of creating life and matter, God displays the most extraordinary skill by creating the Sabbath, for the parameters of his power are limitless. **As the God of space and time, his power is limitless.** More verbs are connected with the creation of this day than any of the other six: God ceases from his work and rests, also blessing and sanctifying the seventh day. It is the first day to which he gives a name (Exod 20:8, 11). The previous six days of Creation Week were named by number—“day one,” “day two,” “day three,” etc.

The seventh day is the first entity God makes holy—not a building or a mountain or a city, but twenty-four hours of time. And to make certain everyone understands that this is the same kind of day as the previous six, the phrase “the seventh day” is repeated three times in the two verses summarizing Creation week (Gen 2:1–2).

The first human couple hardly had much time to work the first day of their life, the sixth day. But the very next day, their first full day of life, they were to rest. **In the creator’s finished work, his all-encompassing**

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<sup>6</sup> The Creator reiterates the plant-based diet when presenting the sabbath of the seventh year: “Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its fruit; but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to the LORD. You shall neither sow your field nor prune your vineyard. What grows of its own accord of your harvest you shall not reap, nor gather the grapes of your untended vine, for it is a year of rest for the land. And the sabbath produce of the land shall be food for you; for you and your servant, for your maidservant and your hired servant, for the stranger who sojourns with you, for your livestock and the animals that are in your land—all its produce shall be for food” (Lev 25:3–7).

**love for all life he created is manifest in this gift.** He wants all creatures to rest a seventh of their lives.

God refers back to this time when giving the Decalogue on Mount Sinai. He apparently loves the seventh day for the fourth commandment is the longest of the ten, containing a third of all the words in the Decalogue. God just cannot stop talking about the Sabbath! He refers to the first one during Creation Week and then reminds that Sabbath rest is provided for all life.<sup>7</sup> Nor can the seventh-day Sabbath be considered “legalistic” since “God is love.” Lovers long to set specific times to be together.

Many creation myths suggest the origin of plants, animals, and even the gods. Only the God of Scripture creates the Sabbath. It is his signature in time. His caring affection is reflected in this gift of *rest* for all life.<sup>8</sup>

Later, when the earth has grown violent and desperately evil,<sup>9</sup> God resolves to bring an end to the abhorrent iniquity. But first he calls Noah to build a huge ark to preserve both humans and animals in the midst of divine judgment. Following the Flood God announces:

As for Me, behold I establish My covenant with you and with your descendants after you, *and with every living creature with you: the birds, the cattle, and every animals of the earth with you, of all that go out of the ark, every animal of the earth* (Gen 9:9–10, emphasis added).

God does not hesitate to place humans and animals under the same Covenant protection. In fact, he repeats this four times in his covenant statement (Gen 9:8–17).

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<sup>7</sup> Exod 20:10. Moses elaborates more than once on the inclusion of animals within Sabbath rest: “Six days you shall do your work, and on the seventh day you shall rest that your ox and your donkey may rest, and the son of your maidservant and the stranger may be refreshed” (Lev 23:12). “Six days you shall labor and do all your work, but the seventh day is the Sabbath of the LORD your God. In it you shall not do any work: you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who is within your gates ...” (Deut 5:14).

<sup>8</sup> Ellen White expressed such a sentiment: “The Sabbath, ever pointing to Him who made them all, bids men open the great book of nature and trace therein the wisdom, the power, and the *love of the Creator*” (Ellen White, *Patriarchs and Prophets* [Washington, DC: Review & Herald, 1890], 48, emphasis added).

<sup>9</sup> The text describing the corruptness of that time are startling: “Then the LORD saw that the wickedness of man was great in the earth and that every intent of the thoughts of his heart was only evil continually.... The earth also was corrupt before God, and the earth was filled with violence, So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth. And God said to Noah, ‘The end of all flesh has come before Me, for the earth is filled with violence through them; and behold I will destroy them with the earth’” (Gen 6:5, 11–13).

At Sinai, God gives his people civil laws that govern their relationship with each other, the animals, and the land itself. For example, they must help a staggering donkey even if it belongs to an enemy (Exod 23:4–5); large farm animals cannot be muzzled when helping with the heavy work of harvesting—they must be allowed to eat when working (Deut 25:4); fruit trees must be spared, even in warfare—at a time when siege ramps, constructed of wood, were extensively used in warfare (Deut 20:19–20); the land/soil must be allowed to rest every seven years (Lev 25:1–7). Because God cares for this earth, he provides for its protection. Jewish historian Josephus would subsequently comment on the humane nature of the mosaic laws:

So thorough a lesson has he given us in gentleness and humanity that he does not overlook even the brute beasts, authorizing their use only in accordance with the Law, and forbidding all other employment of them. Creatures, which take refuge in our houses like suppliants, we are forbidden to kill. He would not suffer us to take the parent birds with the young, and bade us even in an enemy's country to spare and not to kill the beasts employed in labor. Thus, in every particular, he had an eye for mercy, using the laws I have mentioned to enforce the lesson.<sup>10</sup>

The psalmists regularly ascribe praise to the Creator for his “marvelous works,” rehearsing God’s affection for all life: “Your righteousness is like the great mountains. O LORD, *You save man and animal*” (Ps 36:6, emphasis added). Psalm 145 echoes this, again praising God’s providence. The word “all” or “every” (the same word in Hebrew) occurs sixteen times in this short psalm, underscoring God’s limitless love for **all** creation—for everything he made! The psalm climaxes exalting divine affection: “The LORD is righteous in all His ways and *loving toward all He has made*” (Ps 145:15–17, emphasis

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<sup>10</sup> Josephus, *Against Appion*, trans. H. St. J. Thackeray<sup>1</sup> (London: Heinemann, 1956), 1.2.210–15. Similar sentiments are given by Philo: “We must now give the reason why he [Moses] began his law book with the history, and put the commands and prohibitions in the second place. He did not, like any historian, make it his business to leave behind for posterity records of ancient deeds for the pleasant but unimproving entertainment which they give; but, in relating the history of early times, and going for its beginning right to the creation of the universe, he wished to shew two most essential things: first that the Father and Maker of the world was in the truest sense also its Lawgiver, secondly that he who would observe the laws will accept gladly the duty of following nature and live in accordance with the ordering of the universe, so that his deeds are attuned to harmony with his words and his words with his deeds.” *Moses* 2.48, trans. F. H. Colson in *Philo* (Cambridge, MA: Harvard University Press, 1935), 6:471–73; cited in William P Brown, *The Ethos of the Cosmos: The Genesis of Moral Imagination in the Bible* (Grand Rapids, MI: Eerdmans, 1999), 12.

added).<sup>11</sup>

Psalm 148 lists the myriad different voices of a choir praising the Creator: “Kings of the earth and all peoples; Princes and all judges of the earth; Both young men and maidens; Old men and children” (vv. 11–12). These are joined by “great sea creatures and all the depths; Fire and hail, snow and clouds, Stormy wind, mountains and all hills; Fruitful trees and all cedars; Beasts and all cattle, creeping things and flying fowl (vv. 8–10).” This multitude joins “His angels, all His hosts, sun and moon; stars of light, heaven of heavens, waters above the heavens” (vv. 1–4). The final line closing the entire Psalter (Ps 150:6) is again inclusive: “*Let everything that has breath praise the LORD. Praise the LORD!*” (Ps 150:6, emphasis added).<sup>12</sup> Praise wends to the Creator from many diverse voices!

In the prophetic books the Creator mourns the breakdown of creation by human beings. For “God’s creation is at stake in Israel’s behaviors, not simply their relationship with God.”<sup>13</sup> His words through Isaiah seem very contemporary:

The earth mourns and fades away,  
The world languishes and fades away;  
The haughty people of the earth languish.  
The earth is also defiled under its inhabitants,  
Because they have transgressed the law,  
Changed the ordinance,  
Broken the everlasting covenant.  
Therefore the curse devours the earth,  
and those who dwell in it are desolate (Is 24:5–6).<sup>14</sup>

The prophet Jeremiah concurs, listing a litany of human sins. Then God wails:

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<sup>11</sup> Psalm 92, “Psalm for the Sabbath” is also full of praise for the created world and the future, perfect, re-created world.

<sup>12</sup> There is increasing recognition and appreciation of the languages of the different animal species. See, for example, Tim Friend, *Animal Talk: Breaking the Codes of Animal Language* (New York: Free Press, 2004); Monty Roberts, *The Man Who Listens to Horses: Story of a Real-Life Horse Whisperer* (New York: Ballantine Books, 2009).

As many animal species die out due to destructive habits of humans, this implies that God’s praise is being muted.

<sup>13</sup> Terence E. Fretheim, *God and World in the Old Testament: A Relational Theology of Creation* (Nashville, TN: Abingdon, 2005), 165.

<sup>14</sup> Noting the breakdown of America’s ecological systems, George Carlin composed an adaptation of the first verse of “America the Beautiful,” which reflect the sentiments of the divine laments: “Oh, beautiful for smoggy skies, insecticided grain, for strip-mined mountains majesty above the asphalt plains. America, America, man sheds his waste on thee, and hides the pines with billboard signs, from sea to oily sea.” [poster from Northern Sun.com]



Shall I not punish them for these things?" says the LORD.  
 "Shall I not avenge Myself on such a nation as this?  
*I will take up a weeping and wailing for the mountains  
 And for the habitations of the wilderness a lamentation,  
 Because they are burned up,  
 Both the birds of the heavens and the beasts have fled;  
 They are gone*" (Jer 9:7–10, emphasis added).

God laments the ruin of the natural world. Decrying human sinfulness, he mourns for the resulting degraded creation because he cares for this earth.

As the book of Jonah closes, God again reveals his love. He tells his petulant prophet, who is raging against God's mercy: "And should I not pity Nineveh, that great city, in which are more than one hundred and twenty thousand persons who cannot discern between their right hand and their left, and also *many animals?*" (Jonah 4:11, emphasis added). God specifically states that, by sparing Nineveh, he can also save innocent animals, again underscoring his affection for the life he has created.

When the Creator walks on the earth, even his early childhood years are instructive:

"through all those secluded years at Nazareth, His [Jesus] life flowed out in currents of sympathy and tenderness. The aged, the sorrowing, and the sin-burdened, the children at play in their innocent joy, *the little creatures of the groves, the patient beasts of burden,—all were happier for His presence. He whose word of power upheld the worlds would stoop to relieve a wounded bird.* There was nothing beneath His notice, nothing to which he disdained to minister."<sup>15</sup>

He later refers to divine affection for all life when he mentions that God notices when a sparrow falls.<sup>16</sup> He also admires the things his own hands had made: "Consider the lilies of the field ... even Solomon in all his glory was not arrayed like one of these" (Matt 6:29).<sup>17</sup> In his parables he often draws

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<sup>15</sup> Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 1898) 74, emphasis added.

<sup>16</sup> Luke 12:6 "Are not five sparrows sold for two copper coins? And not one of them is forgotten before God." Sparrows were welcome in the sanctuary: "*How lovely is Your tabernacle, O LORD of hosts! ... Even the sparrow has found a home, and the swallow a nest for herself, Where she may lay her young—Even Your altars, O LORD of hosts, My King and my God. Blessed are those who dwell in Your house ...*" (Ps 84:1, 3–4, emphasis added).

<sup>17</sup> Ellen White pointed to the blessings of flowers: "The shrubs and flowers, with their varied tints, are God's ministers, carrying the mind up from nature to nature's God" (*Review and*

lessons from nature.<sup>18</sup> And once again he compares his love to that of a mother bird: “O Jerusalem, Jerusalem ... I wanted to gather your children together *as a hen gathers her chicks under her wings*, but you were not willing!” (Matt 23:37, emphasis added).

During a major address in Athens, the Apostle Paul speaks of God, who “gives to all life, breath, and all things” (Acts 17:25). He also instructs that the invisible attributes of God can be learned through the things he has created: “For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse...” (Rom 1:20).<sup>19</sup> The wisest man, King Solomon, much earlier intriguingly instructs how animals can be our teachers:

“Go to the ant, you sluggard. *Consider her ways and be wise*” (Prov 6:6); “There are *four things which are little on the earth, but they are exceedingly wise*: The ants are a people not strong, Yet they prepare their food in the summer; The rock badgers are a feeble folk, Yet they make their homes in the crags; the locusts have no king, Yet they all advance in ranks; The spider skillfully grasps with hands, And it is in kings’ palaces” (Prov 30:24–28, emphasis added).<sup>20</sup>

Solomon apparently was an impressive biologist noted for his great wisdom.

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*Herald*, Oct. 11, 1887). “We should study the [various] ... parables where He spoke them, in the fields and groves, under the open sky, among the grass and flowers. As we come close to the heart of nature, Christ makes His presence real to us, and speaks to our hearts of His peace and love” (Ellen White, *Christ’s Object Lessons* [Washington, DC: Review & Herald, 1900], 25–26).

<sup>18</sup> Ellen White uplifted the beauty of nature and how the Creator intends that it remind us of his love: “As your senses delight in the attractive loveliness of the earth, think of the world that is to come, that shall never know the blight of sin and death; where the face of nature will no more wear the shadow of the curse. Let your imagination picture the home of the saved, and remember that it will be more glorious than your brightest imagination can portray. In the varied gifts of God in nature we see but the faintest gleaming of his glory.... The poet and the naturalist have many things to say about nature, but it is the Christian who enjoys the beauty of the earth with the highest appreciation, because he recognizes his Father’s handiwork, and perceives his love in flower and shrub and tree. *No one can fully appreciate the significance of hill and vale, river and sea, who does not look upon them as an expression of God’s love to man.*” (White, *Christian Education*, 55).

<sup>19</sup> Paul makes a similar point to the Colossians: “[speaking of Christ] in whom we have redemption through His blood, the forgiveness of sins. He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist” (Col 1:14–17).

<sup>20</sup> These specific animals are not even particularly appreciated in the modern world!

When receiving guests who came to learn from him, Solomon

spoke of trees, from the cedar tree of Lebanon even to the hyssop that springs out of the wall; he spoke also of animals, of birds, of creeping things, and of fish. And men of all nations, from all the kings of the earth who had heard of his wisdom, came to hear the wisdom of Solomon (1 Kings 4:33–34).<sup>21</sup>

In spite of how humans have wreaked havoc with this world, the heavenly beings who cheered God on during Creation Week (Job 38:7) still continue to praise him for this: “You are worthy, O Lord, To receive glory and honor and power for You created all things, And by Your will they exist and were created” (Rev 4:11). God’s other great act of salvation is not even mentioned in this creation hymn.<sup>22</sup>

As Scripture closes, God’s affection for creation is highlighted once more. After his Second Coming, Jesus does not whisk the redeemed away to a new planet in another part of the universe and be rid of this contaminated place, the “one dark blot” in the universe. No! He renews our “nest.” When God points toward the establishment of his righteous kingdom he pictures it through the animal kingdom:

“The wolf also shall dwell with the lamb. The leopard shall lie down with the young goat, The calf and the young lion ... together; And a little child shall lead them. The cow and the bear shall graze ... And the lion shall eat straw like the ox. The nursing child shall play by the cobra’s hole, And the weaned child shall put his hand in the viper’s den. *They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the LORD ...*” (Isa 11:6–9, emphasis added).

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<sup>21</sup>The ancients seem to have had a greater sensitivity to the created world. Job speaks: “But ask now the beasts, and they shall teach you; and the fowls of the air, and they will tell you: Or speak to the earth, and it will teach you: and the fishes of the sea will explain to you. Who among all these does not know that the hand of the LORD has done this, in whose hand is the life of every living thing, and the breath of all mankind?” (Job 12:7–10).

More and more materials are being published which draw attention to the marvels of animals—their kinship with us, their thinking, suffering and emotions. See, for example, Bernard E. Rollin *The Unheeded Cry: Animal Consciousness, Animal Pain and Science* (Oxford: Oxford University Press, 1990). Since animals can hear, smell, and see better than humans, they can even hint what it will be like when human senses are restored at Christ’s Second Coming!

<sup>22</sup>Considering the corruption with which humans have violated the created orders, it is no wonder that divine beings also urge God to bring judgment against those who ruin the world: “You should ... destroy those who destroy the earth” (Rev 11:18).

The non-violent, peaceful diet of Eden will be restored. The extremely cruel treatment of animals through the modern practices of “industrial farming” will be halted.<sup>23</sup> The brutal sport of hunting will cease.<sup>24</sup> Finally the Creator’s dreams for this world will be fulfilled.

The Doctrine of Creation, the doctrine of *Life*, is a lot more than *not* evolution. It reveals the Creator’s heart of love for this world as seen all through Scripture. Someday soon those accepting redemption will join the heavenly chorus to praise the Creator face to face and there will be a celebration of *re-creation*. Chanting praise in that mighty choir will be many diverse voices. Psalm 148 anticipates what the book of Revelation describes of that time:

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sits upon the throne, and unto the Lamb for ever and ever" Revelation 5:13.<sup>25</sup>

*The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, **all things, animate and inanimate**, in their unshadowed beauty and perfect joy, **declare that God is love.***<sup>26</sup>

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<sup>23</sup> Many books document the horrific practices of modern “industrial farming” which result in frightful suffering of animals. See, for example, Erik Marcus, *Meat Market: Animals, Ethics, and Money* (Boston: Brio Press, 2005). Ellen White wrote of the cruelty caused by a flesh diet over one hundred years ago: “Think of the cruelty to animals that meat eating involves, and its effect on those who inflict and those who behold it. How it destroys the tenderness with which we should regard these creatures of God! ... What man with a human heart, who has ever cared for domestic animals, could look into their eyes, so full of confidence and affection, and willingly give them over to the butcher’s knife? How could he devour their flesh as a sweet morsel?” *Ministry of Healing* (Mountain View, CA: Pacific Press, 1905), 316.

<sup>24</sup> Matthew Scully wrote an unsettling account of the horrific modern “sport” of hunting, in the process reminding of what it means to be “humane.” See Matthew Scully, *Dominion: The Power of Man, the Sufferings of Animals, and the Call to Mercy* (New York: St. Martin’s Griffin, 2002).

<sup>25</sup> Christians already words of this doxology: “Praise God from whom all blessings flow; praise Him *all creatures* here below.”

<sup>26</sup> Ellen G. White, *The Great Controversy* (Mountain View, CA: Pacific Press, 1911), 677–678 (emphasis added).