

## On The Fifth Day

A.J. Watson

### SAMPLE CHAPTERS

From Chapter 3 – The Covenant

Pages 70-73

God created animals for His sake and His delight; it only stands to reason that His plans would include them. As humans we tend to see the fact that God made covenants with us as proof that we hold an exalted place in the universe, but the Bible doesn't support that. God's pledge is with all living creatures, and will remain in effect for as long as the Earth remains. God could have just made His covenant with the animals and never told us about it, but God wanted us to know. Five times Genesis 9 repeats this promise:

*“I now establish my covenant with you and with your descendants after you and with every living creature that was with you – the birds, the livestock and all the wild animals, all those that came out of the ark with you – every living creature on Earth. I establish my covenant with you: Never again will all life be cut off by the waters of a flood; never again will there be a flood to destroy the Earth.”*

And verse 12 reads *And God said “This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come.”* Verse 15 again mentions it, *I will remember my covenant with me and you and all living creatures of every kind.*

Verse 16-17; *whenever a rainbow appears in the clouds, I will see it and remember the everlasting covenant between God and all living creatures of every kind on the Earth.” So God said to Noah, “This is the sign of the covenant I have established between me and all life on Earth.”*

It may seem redundant that the same basic sentence is repeated so often in the same chapter, but to the sages and rabbis who believe that God does not waste words, it emphasizes that God's promise encompasses all life and not just one species. It is no accident that this covenant comes after the verses about eating meat and the fear

animals will now have of humans. If God felt no concern for His animals, why would He include them in His contract? He repeats this promise so many times because He wants to make absolutely sure we know that they are included. The repetition signifies the immense importance of His words. He would not have bothered to do that if they held no special place for Him.

In Genesis 9:2 God proclaims that the animals will fear us, this is a curse to all animals and humans. Luckily, this was not God's final word on the subject. The book of Hosea 2:18 states: *In that day I will make a covenant for them with the beasts of the field, the birds in the sky and the creatures that move along the ground. Bow and sword and battle I will abolish from the land, so that all may lie down in safety.* It is a tragic truth that humans kill animals at an exponential and unsustainable rate, but it would be a lie to pretend that humans are safe from animals.

Ranging from ants and bees which kill approximately three dozen people per year, to elephants <sup>(1)</sup> who kill hundreds, crocodiles and scorpions who kill thousands, and the most deadly animal of all; mosquitoes who kill millions, neither animals nor humans are safe from one another. We learn from Genesis and the prophets that this relationship is not God's ideal. After Adam and Eve ate from the fruit and lost their innocence, their relationship with the natural world was cursed. Man had to toil the fields, women experienced painful childbirth, and humans and animals became enemies; Genesis 3:15 God told the serpent *they shall strike at your head and you shall strike at their heel.* Hosea 2 is a reminder that one day we will no longer live together in such discord.

The book of Hosea is not a cheerful one. It is an analogy about the love of God for His 'adulterous' people. The prophet Hosea married a prostitute and felt grief when she stepped out on him, at one point going so far as to sell herself into slavery. Hosea, still in love, bought her back. This book is symbolic of God's love for His chosen people; though they stray, He takes them back. The second chapter is all about the punishment and restoration of mankind in general, and the Israelites in particular. It is a reminder that all of creation, humans and animals, will live once again in harmony and unity with God, with no violence, no bloodshed, and no fear. Though things look bleak in the present, the curse will one day be lifted and we can look forward to the future that we will experience together.

This passage, along with Isaiah 11 and 65 (as we saw in chapter 1), emphasizes the new heaven and Earth. Animals and humans will live in peace on God's Holy Mountain. There will be no death or bloodshed; there will be no more pain or fear. By no means is Isaiah the only Biblical prophecy to include the welfare of animals and the harmony with which we all live. Joel 2:21-23 tells us to *Be not afraid, O land; be glad and rejoice.*

*Be not afraid, O wild animals, for the open pastures are becoming green. The trees are bearing their fruit; the fig tree and the vine yield their riches. Be glad, O people of Zion, rejoice in the Lord your God, for he has given you a teacher for righteousness. He sends you abundant showers, both autumn and spring rains as before.*

Here is yet another prophecy that promises peace and comfort for all creation. The land can rejoice, the animals can relax and eat their fill, and the people can enjoy rest in righteousness. Notice the list Joel used; he went in ascending order, the same order God used when creating the earth. There is a special point, howbeit for people; God has given us a teacher for righteousness (whom Christians believe to be Jesus Christ). In Eden we had no such provision and we fell hard. In the new world, we won't repeat the same mistake.

#### Chapter 8 - The Industrial Revolution

From pages 160-164

The new focus on human rights brought with it an interest in animal rights. On city streets, inside coffee shops, on mission fields, inside churches and in Sunday school classrooms, the earliest animal welfare advocates could be found. In the late 18<sup>th</sup> and early 19<sup>th</sup> century, the Protestant revival, known as the first, and decades later the second, Great Awakenings were in full swing. Ministers would travel from city to city preaching the word of God, and with it, the godly ideas of social justice. Children and animals, society's most vulnerable, were believed to be in equal need of protection.

In England, 1776, while America was declaring her independence, the good Reverend Humphrey Primatt wrote *A Dissertation on the Duty Of Mercy and Sin of Cruelty to Brute Animals*. In addition to having the quintessential 18<sup>th</sup> century overly long title, the work invoked the Golden Rule that we should do to others as we would want them to do to us. Primatt wrote that animals should suffer no “...neglect or abuse. Let no views of profit, no compliance with custom, and no fear of ridicule of the world, ever tempt thee to the least act of cruelty or injustice to any creature whatsoever.”

A couple of years later, Jeremy Bentham wrote *Introduction to the Principles of Morals and Legislation*. He argued that for too long animals have been neglected and should be legally protected. Included in that work was a tiny footnote that went on to

become the rallying cry of the animal rights movement in the 20<sup>th</sup> century: “The question is not, Can they reason? Nor, Can they talk? But can they suffer?”

Meanwhile, American Minister Charles Grandison Finney (1792-1875), one of the fathers of the American Revival movement, and one of the foremost leaders of the Second Great Awakening, was an advocate for social reform. An abolitionist, he fought for both human and animal rights. In his exegesis on Christian conduct, he included mercy to animals. Finney lit a fire under his converts who fought for prison reform, women's rights, humane treatment of the mentally and physically handicapped, and the aforementioned abolition of slavery and animal welfare.

In his work; *Skeletons of a Course of Theological Lectures*, he broadened the 6<sup>th</sup> commandment; thou shalt not kill, to include animals. While he believed that it was ethical to eat animals or kill them in self-defense, he condemned the popular blood sports that were popular in the day. Finney believed that dominion meant stewardship and believed that the Biblical laws for kindness were meant to be extended to animals as well.

Finney was not the only social reformer who felt that animal welfare and abolition of slavery went hand in hand. Many abolitionists felt that animal welfare was the litmus test for human morality. In novels, slaveholders were portrayed as animal abusers whereas abolitionists emphasize kindness and mercy to all God’s creatures. These works of fiction had greater influence than the pleas of ministers and helped sway public opinion in favor of social reform.

In England, evangelical William Wilberforce (1759-1833), a Member of Parliament, and leader of the movement to end the slave trade, was also a proponent of animal welfare laws and one of the founding members of the RSPCA in 1824. As a politician and an activist, his main priority was to end the slave trade, but he was among the forerunners of the animal welfare movement. Wilberforce was a deeply religious man, he wrote *A Practical View of the Prevailing Religious System of Professed Christians in the Higher and Middle Classes in this Country, Contrasted with Real Christianity* (1779). Wilberforce condemned the popular blood sports, particularly bull baiting. He didn't confine his activism to Parliament or books. It was part of his identity; he fought cruelty in his daily life, including the very streets he walked. On one occasion he got out of his carriage and intervened when a driver was beating his horse.

\*\*\*\*\*

Of course, Wilberforce was in good company in his fight for social justice. In fact, the majority of people in the United States and England who fought for the rights of all humans also fought for animal welfare. To them, it was two sides of the same coin. After the Civil War and the end of slavery, animal activism gained greater ground in both the U.S. and the U.K. The Civil War took the lives of hundreds of thousands of people. To appreciate the societal impact that had considering the proportion to the population at the time; this would be the present day equivalent of millions of people. It devastated both the north and the south, and it would not be until the 20<sup>th</sup> century before the country would begin to see any substantial recovery. To this day, the scars on the nation have not fully healed.

People were horrified by the immeasurable cruelty of the war and renewed their focus on kindness and empathy towards all creation. Abolition gave birth to the women's rights movement, and both shared a focus with animal rights. Compassion often multiplies. The war torn and blood weary United States sought peaceful methods to achieve liberty and equality for women, and humane treatment of animals and children. Where the abolitionists fought for animal welfare prior to the civil war, suffragettes fought for animal rights after the war.

In the late 19<sup>th</sup> and early 20<sup>th</sup> century the suffragette movement fought a long and difficult, though ultimately successful, battle to secure women's rights to vote. Women's rights were at the foreground of the movement which was also deeply tied to animal rights. Frances Power Cobbe (1822-1904) was a dedicated social reformer, and if not the most important activist in the 19<sup>th</sup> century, she was certainly among the busiest. She served as an executive member of the London National Society for Women's Suffrage, promoted university degrees for women, and advocated for victims of domestic abuse.

Not one to rest on her laurels, she fought just as hard for the welfare of animals as she did the rights of women; creating both the Victoria Street Society (later renamed the National Anti-Vivisection Society) in 1875 and the British Union for the Abolition of Vivisection in 1898. Cobbe and other suffragettes in the United States and British Empire fought bitterly to ban vivisection, and their protests sometimes turned into riots as pro-vivisection medical students would oppose them at their marches and target them at their homes.

As medical science advanced, so did the use of animals in research. This led to the formation of many anti-vivisection organizations, though none, to date, have been successful in passing a complete ban. The first anti-vivisection law, the Cruelty to Animals Act, was passed in 1876 by British Parliament. This act limited, but it did not ban, animal research. It wasn't until 1966 that the United States saw similar legislation

with the Animal Welfare Act. This is the only federal law in the U.S. that regulates treatment of animals. There is hope, however, as currently, the FDA is supporting the research and development of new methods to replace and eliminate animal testing.

No part of this document may be copied, distributed or stored without the publisher and/or authors permission. All other conditions pursuant to Title 17 Copyright Law may be considered, including educational purposes. Copyright A.J. Watson 2018. Official release April 1<sup>st</sup> 2018, 357 Press. ISBN 978-0-9896172-5-3. Copyright currently pending as of this release.

[Adogsviewtraining.com](http://Adogsviewtraining.com)

[357press.com](http://357press.com)