

## WILL ANIMALS BE IN HEAVEN?



Faith cometh by hearing and hearing by the Word of God. So the only safe answer to this may be found in this, "The secret *things belong* unto the LORD our God: but those *things which are revealed belong* unto us and to our children for ever, that we may do all the words of this law." **Deuteronomy 29:29**

Nevertheless, we must study what we have revealed to us to help give an intelligent answer.

1. We know it is only man that was created in "God's" image. **Genesis 1:26**

2. We know that God only breathed into the nostrils His breath (#5397 – *n@shamah*, i.e. His inspiration). This word is only used of man though both man and beasts are said to be living (*chay*) creatures, or souls (*nephesh*). **Genesis 2:7**. i.e. living beings.

3. We are told there is the Breath of the Spirit of life, or inspiration of God (#5397 – *n@shamah*) in man.

**Job 32:8**, "But *there is* a spirit in man: and the **inspiration** of the Almighty giveth them understanding."

We are not told this of animals. Though animals have breath of life, they do not have the breath of God (#5397 - *n@shamah*).

4. We know God had the animals named by Adam for the Hebrews realized that whoever names a thing, has authority over it.

**Psalms 8:4-8**, "4 What is man, that thou art mindful of him? and the son of man, that thou visitest him? 5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. 6 Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet: 7 All sheep and oxen, yea, and the beasts of the field; 8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas."

5. We know they were made for man's use.

God allows them to be used for food, clothes, sacrifice, enjoyment, protection, and beast of burdens. We may kill them and control them for our own good. It is true that we must not treat our beasts cruel.

**Proverbs 12:10**, "A righteous *man* regardeth the life of his beast: but the tender mercies of the wicked *are* cruel."

Yet we may make use of them in the above ways but must not be used sexually. **Leviticus 20:15, Exodus 22:19**

6. The natural man is so enthralled with this life in **Ecclesiastes 3:21** that the author says in effect, "Who knoweth (or thinks about the fact that) the spirit of man goeth upward, and the spirit of the beast goeth downward to the earth?" Their destination differs at death.

The average man does not consider the difference between himself and beasts because they are so involved with the earth themselves. Speaking of apostates.

**II Peter 2:12**, "But these, as **natural brute beasts, made to be taken and destroyed**, speak evil of the things that they understand not; and shall utterly perish in their own corruption;"

**Jude 1:10** gives the same concept. "But these speak evil of those things which they know not: **but what they know naturally, as brute beasts**, in those things they corrupt themselves."

7. God reminds the men trusting in Egypt, "their horses are only flesh and not Spirit". **Isaiah 31:3**

### ANSWERS TO OBJECTIONS

1. They are mentioned in Heaven in **Isaiah 11:6**, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

Read it carefully in its context. The whole context of the Chapter is figurative language denoting the peaceable and victorious nature of God's Kingdom. It is not speaking of Heaven at all.

This is apocalyptic language denoting the peace that Israel could enjoy after their captivity. Sin spoiled nature.

Righteousness would restore nature to this kind of tranquility. It will be constructive, not destructive. There will be peace and harmony. The nursing child and the weaned child will be safe from the serpent and his kind.

The same figurative type language is used in **Isaiah 65:25**. It cannot be Heaven for there is cursing and death there, which is not true of Heaven. **Isaiah 65:20**

2. **Romans 8:19-23** says the creatures are going to be raised. "19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope, 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body."

Really? Do animals have an earnest expectation waiting for the revealing of the sons of God? **verse 19**

- × Do they have hope?
- × Will they be delivered into the glorious liberty of the children of God?
- × Are they groaning and travailing waiting for the redemption of their bodies?
- × Are they waiting in patience for redemption?

I personally believe this is a great abuse of this text. The word "creation" and "creature", in these verses are all the same word. If translated "creation", the error disappears. I was kind of hoping that in glory we might be free of mosquitoes, spiders, and snakes.

3. Revelation mentions animals in Heaven. **Revelation 5:13**, "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 honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

The word "heaven" here refers to the "sky", not God's final abode. Again, this is apocalyptic, or figurative language, showing that God's whole creation should praise the Lord (here called the Lamb, which proves it is apocalyptic nature).

It is similar to **Psalms 148:7-14** and **Isaiah 43:20**; verses personifying nature. Even trees praise the Lord and clap their hands. **Isaiah 55:12**

4. Jesus is coming on a horse. **Revelation 19:11-12**, "11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes were as a flame of fire, and on his head *were* many

crowns; and he had a name written, that no man knew, but he himself."

This, again, is in the Book of Revelation (*apokalupsis*) and He signifies (signs a fies) it by His angels to John. **Revelation 1:1** A white horse is figurative for "victory" and "triumph" and is not literal.

#### CONCLUSION:

It seems to me that we have shown the nature of man and animals greatly differ. The man and woman are the image of God (**Genesis 1:27**) but animals are subservient and for the human needs. They are flesh, but men are Spirit beings in a body that God has inspired to have understanding.

The verses used to prove that they will be in Heaven are badly abused and far-fetched in their explanation. Someone has said, "If we need to have animals in Heaven to be happy, God will provide them." However, it seems beyond my comprehension that man would require the fellowship of a dog or cat to be happy in the presence of an Omnipresent, Omnipotent, Omniscient God.

I for one doubt if I will notice their absence.