

The Three Eternal Destinies #212

Sign of the Covenant

The earth mourns and fades away, the world languishes and fades away; the haughty people of the earth languish. (Isa 24:4)

This is the sign of the covenant that I have established between Me and all flesh that is on the earth. (Gen 9:17)

This covenant (referring to Gen 9:1-7) is between Yahweh and every single person and all living creatures that are on the earth (Gen 9:8-10), as long as there is a rainbow to remind mankind of His mercy — if they live by it.

Gen 9:1-7 is for mankind, meaning Noah and his sons and their descendents. God told man (as fallen as he is, but not as fallen as he could be, Rom 3:23) to keep this covenant with Him so as not to fall as far as those who do not keep it (Rom 2:6-16; 1:18-32).

Since the knowledge in Gen 3:22 is everlasting (lasting for this present age, Isa 24:5), mankind (as fallen as he is) will know right from wrong, good from evil, so as Rom 1:18-20 says, they are without excuse. The reprobates in verses 21-32 are without excuse because of verse 19. The knowledge in Gen 3:22 is manifest to them and in them. It is evident, for God has shown it to them, so they are without excuse. “Without excuse” in Rom 1:19-20 means that they are not released from the obligation to obey their conscience. There will be no acceptable explanation or justification to justify their breaking of this covenant. No excuses will be accepted at the judgment, or any pretended reasons for their conduct to explain why anyone’s behavior should be overlooked. No pretext will make up for their choices in their short life in this world.

Pretext — any false reason or motive put forth to hide or excuse the real one.

In Gen 9:8, the word “then” was *after* He laid out the terms of the covenant, which was a matter of eternal life and death, whether one was worthy or unworthy according to their deeds (Rev 20:11-15; Rom 2:6-16; Jn 5:28-29). The judgment in Rev

20:12-15 has the outcome of either a second life or a second death, which are both eternal, and death is what Yahshua described in His parable about the rich man and Lazarus (Lk 16:23,28).

The covenant is valid as long as there is a rainbow for mankind to see. So in Gen 9:8, the word “then” is in reference to Gen 9:1-7. In verses 1 and 7 the Creator wanted mankind to multiply — not just to cast them all into the lake of fire when they died. All mankind would stand before the judgment to be judged for their choices, their way of life, and their actions — judged as to how they lived according to Gen 3:16-19 and 9:2-6. All the people who have ever lived, before and after the Fall and the Flood, will be judged worthy or unworthy of a second and eternal life according to how they listened to the voice of their conscience, God’s vice regent (Rom 2:16; Jn 5:28-29; Rev 20:12-15).

Jn 5:28 — Our Master said, “Don’t be surprised, don’t marvel at this,” referring to the resurrection of the nations and their judgment according to their deeds in the light of Gen 3:16-22 and 9:1-7. He expected them to be surprised because the Jews then, just as Christians today, considered everyone other than themselves to be accursed.

In Gen 9:5-6, of all creation man’s life is most important and most sacred to God. Willful violation of another person’s life calls for capital punishment by his fellow man, who are God’s agents to make right judgments according to their own conscience. Otherwise, they seal their destinies as the unjust lawyers and judges of Rev 22:11. As long as there are just judges and lawyers and politicians, the world would be as God intended, but as it goes the way of Rom 1:18-32, all hell breaks loose on the earth. 1 Pet 2:14 is God’s intention to honor the kings and rulers of the earth, even Caesar, but if they rule unjustly, they will pay eternal consequences.

The rainbow came after the Flood, and now it comes after the rain to remind man of the Flood and why it came (Gen 6:5-12). God is still looking for men like Noah, a just man who lived so as to “walk with” God and not against Him (Gen 3:22). Gen 6:18 —

So shall it be with all just men for all eternity, among the nations who are saved (Rev 21:24, NKJ) from the second death according to their deeds (Rev 20:12-15).

The First Three Covenants with Natural Man

#1 — Gen 1:28-29; 2:15-17 is the covenant while still in Eden, as mandated by their Creator. This covenant was put in abeyance¹ by man's disobedience, which mandated the second covenant.

#2 — Gen 3:14-24 is written upon the heart of fallen natural man, as Rom 2:14-15 says (Gen 3:22). Noah and his family kept the requirements of the Creator's intentions for fallen mankind, i.e., Gen 3:16-19, which is natural law for man who is "like God," walking with Him as Enoch and Noah, and all who would keep a good conscience and make amends when violated. Gen 5:1-32 — Such men as these kept the covenant of conscience. But by Noah's day it had come down to only eight who were still keeping the covenant in Gen 3:16-22; it was to the point of Gen 6:5-8 (Mt 15:19; Rom 1:28-32).

#3 — So then we come to the third covenant after the creation of man. This is the covenant with Noah and his descendents from among all the nations who would continue to live according to the natural law of conscience (Gen 3:16-19,22), but now Gen 9:1-7 would be added after the flood. This is the covenant with Noah, his wife, and his three sons and their wives — eight people in all on planet earth. The things required in the second covenant with Adam had not changed, but an additional requirement was given to Noah to pass on to the human race, which God also made inherent² in man. So they are without excuse for not abiding by these inherent standards. To depart from them would defile their consciences, eventually to the point of taking their names out of

¹ *Abeyance* — a state of temporary disuse or suspension; in law: the position of being without an owner or claimant (from old French *abeance*, meaning "aspiration to a title").

² *Inherent* — existing in something as a permanent or essential attribute; in law: vested in someone as a right or privilege.

the Book of Life in Rev 20:12-15, making them not worthy of a second life after Gen 2:17, which is only the *first* death sentence.

The purpose for these covenants is that after the Fall the Creator wanted His highest creature, Man, to be worthy of a second life after the first death (Gen 2:17). This will be determined at the judgment in Rev 20:12-15, and all who are not found in the Book of Life (that is who are not worthy of a second life) will instead receive a second death sentence. This Book of Life records the names of those who lived or walked according to their conscience (Gen 3:16-19,22; 9:1-7; Rom 2:6-16) — people like Enoch and all the others who, like Noah, were the Righteous in Rev 22:11. All who were unjust and filthy were not found in the Book of Life; they were cast in the Lake of Fire, which is the second death. Rev 20:12-15 will determine the destiny of all who have ever lived (Jn 5:28-29).

So the covenant in Gen 3:16-19,22 remained in effect after Noah, but with additions. One major addition is that governments would be established to judge mankind for breaking certain natural laws, in order to suppress the outbreak of sin and violence (Jms 4:17; Gen 6:5). So cursed is anyone who does away with capital punishment (Isa 24:21), or who votes into power any candidate who is against the death sentence for murderers (Rom 1:32). All who do this will *not* be found in the Book of Life in Rev 20:12-15, but all who live by this covenant will be found worthy of a second life in the nations of the universe (Rev 21:24; 22:2,5; Dan 7:27, RSV, ESV, NJB).

The main reason which brought about the flood was man's disobedience to Gen 3:16-19, 22, for which they have no excuse (Rom 1:18-21) or pretext.³ Dan 4:25 is still true, as Jn 19:11 confirms in all the nations where the Twelve Tribes exist. The same applies to us, as we are members of His Body and speak on His behalf. 1 Pet 2:13-15 — Submission is absolute while obedience is relative.

³ *Pretext* — an ostensible or false reason used to justify an action (from the Latin *praetextus*, meaning “outward display,” which is from *praetexere*, meaning “to disguise”).

So the third covenant in Gen 9:1-7 is to repopulate the earth as Gen 1:28. God knows that man has been given a conscience and still bears His image (Gen 9:5-6), and even after the Fall he can be found in the Book of Life, so as to have a second life which is eternal (Mt 25:41,46). What kind of God would He be if He mandated man to populate the earth with Noah's descendents just to be cast into the eternal lake of fire?

The provision of the second covenant still is and will stay in effect until the judgment in Rev 20:11-15. Gen 9:1-17 reaffirmed rather than nullifying Gen 1:28,

- 1) Man is to populate the earth with God's highest creation — a mandate twice reaffirmed (verses 1 and 7);
- 2) The animal kingdom is to be subject to man;
- 3) Man is to eat animals, but not their blood;
- 4) Man is to enforce capital punishment on murderers, since man still bears the image of God;
- 5) The covenant applies to Noah and all mankind after him;
- 6) The rainbow is the testimony of the existence of this covenant and the promise never to destroy the earth again by flood; as long as man can see the rainbow, this covenant stands;
- 7) Breaking the covenant has dire consequences (Isa 24:4-6,19).

So what is the matter with Christian theologians who accuse God of mandating Noah to repopulate the earth only for them to all go to the lake of fire, since all mankind is depraved, so they think. (But the most depraved are themselves.)

Abraham was the father of one nation, while Noah was the father of all nations, filled up with men whom Christians say are depraved, and that Rev 20:12-15 is just a sentencing to consign them all to the lake of fire.