

“THE COVENANTS OF PROMISE” – Class 1

From Eden through Noah

Introduction:

I Peter 2:4 *“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue (manliness, valor or courage). Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”*

Hebrews 11:13 *“These all died in faith, not having received **the promises**, but having seen them afar off, were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.”*

Our subject will center on The Covenants of Promise - as is contained in what we also refer to as the Everlasting Covenant. Something that we should always keep in view is that out of the billions of this earth there are only a tiny few that view God’s promises with the eye of Truth and with any sense of value, and fewer yet that understand the key role that God’s Promises/ His Covenant with individuals such as Abraham and David has upon the Salvation of mankind. Among the so-called “Christian” world so much emphasis has been put on New Testament theology that no real connection is made in their religious view to the foundation of the promises found in the Old Testament scriptures. The result of this is that they have a belief system based on nothing. And, even among the remnant of True Believers, the wonderful simplicity of God’s Promises can dull our sincere and constant appreciation for what is too often delegated as only belonging in the children’s Sunday School classes. We must beware that we do not become careless with the precious rudiments of our FAITH. The promises of God, that which was embraced and confessed by such faithful as Abel, Abraham, David, and many others is something in which all of the details of God’s plan for this earth and mankind upon it are built on. The believer must constantly be refreshed in these most basic of spiritual concepts. In such truths we have the simple but yet forceful antidotes to the false teachings of the world around us. The Nature of Man, The Nature of Christ and his purpose, life and immortality, the destiny of the earth, and even what is to drive us to follow God’s commands are all issues that are contained in the Promises. We can be assured that to neglect these matters insures deterioration of the old landmarks of Biblical Truth and jeopardizes our status before God.

In discussing these fundamental issues there are four areas that we wish to cover. The two main and most comprehensive aspects of God’s Promises are found in the Promises made to Abraham and then those promises made to David. But to more fully understand these promises we must first consider the events surrounding the fall of Man in the Garden of Eden. So, in our first class we will discuss what is referred to as the Edenic Covenant also with some consideration as to the covenant that God made with Noah and the earth with the sign of the rainbow. In our second class we will discuss the Abrahamic Covenant, and in our third and final class this morning we

will discuss the promises made to David. All of these promises are closely tied one to another and as we have already stated fall under what is termed as the Everlasting Covenant.

So that we fully understand the vital nature of the subject of what we are about to consider let us turn to Heb. 13:20. Here we read, “Now the God of Peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant.” Turning over to Zech. 9:11 - In a closely related passage referring to the resurrection in symbolic language we read, “*By the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein there is no water.*” We will talk more of these extracts further on in our classes but we see that Christ has already been brought from the dead, and that His prisoners – or in other words his people – will be brought from the grave due to this covenant that God has made through the operation of the blood that is connected to it. In Psalm 50:5 in reference to the future day of Judgment, which will be preceded by the resurrection of the dead, who are we told will participate in this glorious future event? “*Gather My saints together unto Me; Those that have made a covenant with Me by sacrifice*”. So should there be any question as to why we wish to understand these matters, and learn how we make “a covenant with God by sacrifice”? Clearly our very salvation is tied to this subject.

EDEN

As when trying to understand the full and proper perspective of any subject we must begin at the beginning. This requires us to go back to Eden, and though very little is clearly stated regarding God’s ultimate plan and purpose as is later revealed in greater detail, there is enough critical information given to us in the first few chapters of Genesis to lay the foundation for the details that God would disclose in later accounts found in the scriptures. If we do not properly understand what happened in Eden then we cannot understand God’s Plan and Purpose.

In Genesis 2:7 we are informed “*that the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*” This man named Adam (to be later joined by the woman) was placed in the eastern portion of the Garden known as Eden. From the beginning all of creation including the man and woman was what God considered to be “very good”.

The Fall and its consequences.

To Adam and the woman a law was given – a simple law but one with profound consequences either for good or bad. “*And the Lord God commanded the man, saying, “Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*” This pronouncement by God is what is often termed as “Edenic Law”. Notice here the plainly stated consequences – obedience resulted in life, disobedience resulted in death. There is nothing here to remotely indicate a punishment of eternal damnation in a burning subterranean underworld nor is there promised a reward of eternal blessings in the clouds of heaven. There are two results laid out clearly and firmly by the Creator for obedience or disobedience to His laws. - life in which the breath is sustained and consciousness continued, or quite simply death.

[Before we continue any further, let it be understood that God is a God of laws. God has established the grand and consistent laws of the universe that keep the universe in perfect time and order as well as instituting laws and specific guidelines in His dealings with man – laws that define how we are to approach and serve Him, laws that regulate the way of salvation. He has clearly established the boundaries of right and wrong. Obedience to His laws in thought and action is rewarded, disobedience is punished. Man throughout the ages has attempted to minimize if not eliminate the rule of law both in their lives. This is something that has become more pronounced in modern times, even influencing the thinking of Christadelphians as well – something that we will discuss further this evening.]

What follows is known to all. We see the entering into the picture of the Serpent and what we know as the “Lie of the Serpent – a lie that if embraced (as has been by most of humanity) that makes it impossible to grasp the Truth of God’s promises. The serpent in his subtlety was able to mix truth with a lie – which is a common attribute for error. On one hand the serpent informed Eve that by partaking of the *Tree of the Knowledge of Good and Evil* that she would become like the Elohim knowing the difference between good and evil – this was true. But on the other hand he told her that even though she partook of the tree that she would “not surely die”.

Before partaking of the fruit they had no shame of their nakedness and no “knowledge of good and evil”. Because of their simple and obedient acceptance in the condition they were created there would be a need for an outside tempter to prompt the woman to do what would not be considered on her own. Bro. J.J. Andrew states, “they had no desire to do that which was evil”. Upon being tempted by the serpent the woman “intellectualized” (as put by bro. Thomas) her way around God’s simple command. She saw (3:6) that it was “good for food” (lust of the flesh), it was “pleasant to the eyes” (lust of the eyes) and that to partake would make her “wise” (pride of life). She partook followed by the man. What was once “very good” in the eyes of the Elohim now became corrupted by sin. After the sin, Adam and Eve were then aware of “good and evil” – their eyes were opened. No longer would an outside tempter be necessary to induce men to sin – the desire to sin would now become an extremely powerful and unclean force within the flesh nature itself; something passed on to all of their descendants. As is confirmed to us by James 1:14,15 – “*Every man is tempted when he is drawn away of his own lust, and enticed; then when lust hath conceived it bringeth forth sin.*” No need for a supernatural devil to lead us to disobey God, for the principal of lust (the desire to do evil) – is now a natural physical characteristic of our flesh.

This sin principle and the desire it creates within us to do evil is a part of our very flesh and in Romans 8 is denoted as “sin in the flesh”, in other places it is labeled as “diabolis” – improperly misunderstood to mean a supernatural devil. This condition of sin in the flesh is considered to be unclean and is in need of justification. So as we continue on for future reference, there are two aspects of sin – 1st – **physical**: characterized by an unclean, lust driven nature and the 2nd being **moral**: or the very act of transgression itself”.

A law had been broken, and according to Divine justice the consequences of that law were to be carried out. Disobedience brought judgment, and the result of that judgment was condemnation.

Such condemnation was that of death. *“In the day thou eatest of it thou shalt surely die”*. In Romans 6:23 we read, *“For the wages of sin is death”*. But such condemnation was not something that would be only applied to Adam and Eve, it was a condemnation that would be passed on to all of Adam’s descendants. In what should be an extremely familiar verse to the Bible student, in Romans 5:12 we read, *“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, **in whom** all have sinned.”* This does not indicate that all of humanity is personally guilty for the sin of Adam and Eve. But being that all of mankind is born of Adam - he who was condemned, unclean due to the sin flesh nature, and alienated from God – therefore all of his descendants are born into the same condition. The scriptures state that *“a clean thing cannot come out of that which is unclean”*. The stream cannot rise higher in elevation than its source; likewise a man cannot be born in a higher state than that which he is born from. As Roman chapter 5 verse 18 continues to teach, *“by the offense of one judgment came upon all men to condemnation”*, and in verse 19, *“For as by one man’s disobedience many were made (constituted) sinners.”* The term constituted (or constitution) has reference to relationship. All those who are born are born into a state of Sin, related to sin or in other words Constituted Sinners – being considered unclean by God, alienated, possessing the sin flesh nature and condemned to die. To be under a constitution – whether the Constitution of a country or of an organization - is to be under all of the laws and benefits that such a situation affords. Unfortunately, to be under the Constitution of Sin affords no benefits. Death is the only reward for being a “constituted sinner”. Whether it is the sin condition that dwells in our flesh or the sins of a personal nature that we personally commit, sin is still sin and the consequence of sin is death.

Now it may seem unfair that all of Adam’s descendants should be condemned for something that they did not do but it is a fact that we must accept and understand. But this is where we also see God’s mercy and grace in providing a way out of such a situation. Before any of God’s promises can be hoped for and realized it was necessary that something be done to correct the problem created by the sin of Adam and Eve. It may not be perceived what all of what we have discussed to this point has to do with God’s promises, but what has to be understood is that the fall of man in the Garden has everything to do with the Promises that we see later revealed. It is by the means of God’s Covenant that man would have access to justification from the sin stricken nature and great expectation for future benefits. The sin of Adam resulted in death for himself and all of his descendants, but through the Promises and a Promised individual or “seed” who is mentioned in the Promises we have the hope of life eternal.

Divine Mercy

Upon the recognition of their fallen condition and the realization of their nakedness we are informed that Adam and Eve then covered themselves with fig leaves. Then upon hearing the LORD GOD (Yahweh Elohim) walking in the Garden we are told that they *“hid themselves from the presence of the LORD.”* Not only were they aware of their naked condition, they understood that the consequence of their action was death - *“In the day thou eatest thereof thou shalt surely die”*. Without getting into great detail here there are two divergent opinions as to what this phrase is saying. For some, including bro. John Thomas, based upon the literal translation from the Hebrew it is thought that it teaches that once they ate that they would begin the dying process, which over the course of time would end in death as a finality. Literally translated it

reads, “dying thou shalt die”. But on further consideration it will be understood that this phrase is what is called a “Hebrewism”, a figure of speech that when compared with a long list of similar passages seems to indicate that it would not be a gradual process but that the penalty of death would be one that was to be carried out that very day. One instance we can briefly look at is found in Exodus 19:12 – “*whosoever toucheth the mount shall be surely put to death*” or “*a dying he shall die*”. We know that to touch Mt. Sinai would not begin a gradual process of death for in the following verse we read that such transgression would be executed by stoning or being shot through. The figure of speech is known as *POLYPTOTON* and is used for emphasis. So it would seem that the way it appears in the KJV is correct – “*in the day that thou eatest...thou shalt surely die.*” There was to be no doubt in Adam’s mind as to the consequence of sin.

The situation for Adam and Eve was grave. Their first reaction, as we have already mentioned, was to come up with their own way of covering up their sin through the sewing together of fig leaves. We are told in Proverbs 14:12, “*There is a way that seemeth right unto man, but the end thereof are the ways of death.*” This has been the continued practice of mankind to attempt to come up with their own means of atonement and service to God as seen in the multitude of false religions and superstitions set up by man throughout the ages.

Upon being questioned by God both Adam and Eve confessed to what they had done. Some view the account as Adam passing the blame to Eve and then Eve passing the blame on to the serpent, but what is done here is to simply give an honest confession of the recent unfolding of events. They confessed their sin before God and such confession is an important step in receiving the extraordinary demonstration of God’s mercy and lays a foundation for God’s Promises as seen in what is next stated in the account. After the serpent was cursed for his participation in the deception it is then stated, which should be a memory verse – “*and I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel.*” **Here we have a most profound promise made**, and one in which will be further elaborated on in the scriptures. Adam and Eve would have been struck with the realization that since they were promised a “seed” or a descendant that Mercy was being extended to them. They were being informed that they would not suffer immediate death. Now they were not free from the consequences of their sin in that Adam was informed of the curse that would be placed upon the ground, and the fact that they would eventually return to the dust **but hope through a Promise was given**. That Adam understood this is clear in that not until after these events transpired (that we have discussed to this point) did he call the woman’s name Eve which means “life or life-spring”, and as the scriptures explain regarding this name – “*because she was the mother of all living.*”

But in the words spoken to the serpent we have indication of things for a great while to come - A struggle between the seed of the serpent and the seed of the woman and its eventual outcome. **In Genesis 3:15 we have the Promise of a Savior**. Related to this, in 1st Timothy 2:13-15 the Apostle Paul makes reference to this passage – “*For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing.*” A better translation of the latter part of this passage states regarding Eve, “*she will be saved through child bearing.*” How would she be saved? Here we have **a promise** and **a prophecy**. The promised seed we are told would bruise the head of the serpent – in other words destroy it. The serpent would come to represent the sin

flesh nature – the diabolis – that which results in death. The “seed of the woman” was promised as destroying the sin flesh nature therefore he would provide an escape from the condemnation that came about by Adam and Eve’s transgression. But we are also clearly told that the seed of the serpent would also bruise the heel of this promised seed. A bruise to the heel, though painful, is only a temporary set back. Clearly this would indicate that the seed of the woman would be cursed with same sin nature but would overcome and destroy that sin nature and provide the hope of life. In this there is no mystery for in later revelation we see Christ as this promised seed.

It is here that we see the Gospel – the good news – in its beginning. “*Sin had entered the world and death by sin*” so in response the hope of salvation was introduced. The term “covenant is not here used” but the implication is clear that a covenant of promise was extended to man after the fall.

Justification and the Shedding of Blood

But divine justice could not and would not be set aside. God had decreed the condemnation of death for transgressing against His command. Though love and mercy would be shown the transgression of Adam and Eve could not be overlooked and had to be dealt with. God would in fact provide a Savior through which a means of justification would be offered - A way in which sin would be condemned and divine justice carried out, while at the same time providing the hope of salvation. We are told that God (and not man) made “*coats of skins, and clothed them.*” God was the only one who could provide the solution. In this process the principle of the need for the shedding of blood is established in order to cover/ make atonement for sin. Heb.9:22 – “*without the shedding of blood there is no remission of sin*”. In Psalms 32:1 we read, “*Blessed is he whose transgression is forgiven, whose sin is covered.*” God’s justice could not be set aside but at the same time we see the means of atonement provided. Through the sacrifice necessary to provide the coats of skins – a covering for their nakedness or unclean, sin flesh condition – Adam and Eve were to understand through the slain lamb that death, a cutting off, was the penalty for sin, and that only through the shedding of blood might they have **a covering** for their sin condition.

But, the animal itself (a lamb) was not sufficient due to a lack of moral discernment on its part. The blood of bulls and goats cannot take away sin. But what they pointed forward to would take away sin. What would be necessary would be for one to be born under the same fallen condition, the same condemnation who by perfect obedience could overcome the sin flesh nature. Divine justice demanded that blood be shed – for blood represents life and the taking away of that life is the penalty for sin- but if Adam and Eve would have been immediately cut off that would have been the end of the matter. This was not to be. **One** (a promised “seed) would be provided that would overcome the sin flesh nature by a perfect moral character that would not give into the impulses of the flesh, (ONE who would overcome under the burden of the sin nature whereas Adam and Eve had failed under the ideal conditions of the “very good” state) and by the shedding of his blood would satisfy Divine Justice while also being raised from the dead to live eternally and opening up the way of life to others by providing a way to escape the “law of sin and death”. **One** who was needed to be a representative of the human race not a substitute for it.

Christ is mentioned in Rev. 13:8 as “*the Lamb that hath been slain from the foundation of the world*”. And John the Baptist stated concerning Christ – “*Behold the Lamb of God, which taketh away the sin of the world.*” As to what “sin” this is we are clearly told in Romans 8 that “*God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.*” In Hebrews 2:14 we read, “*Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil*” (or diabolis). Knowing that Christ had no personal sin but that he in fact possessed the sin’s flesh nature, we understand that it is Sin in the flesh, that which resulted from Adam’s transgression, that which is the root cause of man’s relationship to death that we know Christ came destroy. He was victorious over the impulses of the flesh nature in his life lived out, he destroyed the sin flesh nature (the diabolis nature which is the root of our evil impulses) by his death on the stake at Calvary, therefore being released himself from the condemnation inherited from Adam **through** his own death.

Adam and Eve’s connection to the sacrifice, preceded by the confession of their sin and the knowledgeable embracing of God’s promises would provide them justification for their sin. They, their sin flesh nature, were covered with the coats of skins. **Please realize that their sin-nature was not changed, but it was covered.** Though atonement had been made and immediate death avoided, the physical consequences of their sin still existed in their flesh. They did not return to the “very good status” but remained mortal, sin stricken creatures. The ground had been cursed and they would still die in time. But the condemnation of a cutting off, of a perishing had been lifted. The legal pronouncement against them had been removed. There was a legal (or according to Divine law) change in Adam and Eve’s status before God. Bro. J.J. Andrew in the Blood of the Covenant stated – “*The legal justification which God has provided by animal sacrifices and other ceremonies, is not accompanied by the removal of the physical consequences of sin; this is promised as the result of the legal justification being supplemented by moral justification; or, in other words, by imputed righteousness being succeeded by actual righteousness*”. All of their descendants (all of us) are born with the consequences of Adam’s and Eve’s sin. We are born unclean, under condemnation with a need of justification of this condition, though not personally responsible for their sin - and need to follow the same general process of a legal change through the imputed righteousness of Christ, followed by a righteous walk. A change of the body not taking place until immortality is granted at the Judgment.

It also needs to be noted that even though Adam and Eve found justification they still were cast out of the Garden of Eden and lost direct access to the Tree of Life by the presence of a flaming sword – or what is properly rendered a devouring flame, a flame that was **to preserve** the way of life. It has been recently taught within our community that upon justification through Christ we are in fact back in the Garden of Eden in regards to our spiritual status and that we now are guaranteed eternal life. Such a belief is grave error. Eden is a place of rest, the Tree of Life is immortality. Through Christ we have a change of relationship with God, we are freed from legal condemnation just as Adam and Eve were but we still have not entered into the rest that Eden typifies nor do we have access to the Tree of Life. These benefits will not be realized until Christ returns, judgment is given, and change is given from mortality to the immortal spirit nature **if we are accepted** at His judgment seat.

Summary

Though few details are given to us in the Edenic account the information that we are given is profound and vital to a correct understanding of all that follows in God's word. It should be seen that as soon as man fell in the Garden there is a covenant of promise. And such a covenant that provides for man's redemption by necessity must provide a sacrifice for the remission of sins. Man cannot hope for such promises unless the barrier of sin and death is dealt with. Early on we have a summary of the Gospel or good news. In this summary as found in the events of Genesis 3 we have:

1. Disobedience resulting in the death sentence as required.
2. Ineffective device for atonement.
3. Instruction in God's way.
4. Confession of sin.
5. Appreciation and recognition of the role of the seed of the woman. (FAITH)
6. Entering into a covenant representative of the slain Lamb who would ultimately take away the effects of sin and death.

The things concerning the Kingdom had yet to be revealed at this point, but deliverance from the law of sin and death as seen through the "seed of the woman" (Christ) was made evident.

Very little information is given to us as to how men were instructed in the way of Salvation between the time of Adam and Eve and the time of Abraham. At least for a time, the inference is very strong and most probable that men would have been instructed by approaching the cherubim that were placed on the east of the Garden. That such instruction was given and obedience strictly required there can be little doubt. Abel and Cain clearly demonstrated this. Cain's offering, which only consisted of the fruit of the ground, was unacceptable before God. Abel's offering, the firstlings of his flock for sacrifice, were found acceptable. One demonstrated the understanding of the place of faith and atonement through the shedding of blood while the other demonstrated neither principle. There was nothing wrong with the fruit of the ground as an offering in that we see such things offered under the Law of Moses, but for Cain it was not complete. Cain was told that "sin lieth at the door" or more properly translated, "A *sin-offering coucheth at the door*" which indicated to Cain that the necessary animal for the needed sacrifice was close by and available for Cain's use. Regarding the offerings of both Cain and Abel, bro. Thomas Williams in the World's Redemption states:

"The difference between the two was that the one was an offering of gratitude to God, while the other, the firstlings of the flock, involving the shedding of blood, acknowledged man as a sinner and dependence upon God for forgiveness and redemption through the shedding of blood of the typical victims, which pointed to Christ, whose blood has been shed for redemption. An offering which acknowledged the justice of God in inflicting death for sin, and His goodness in granting remission of sin and release from its evil effects was esteemed very important..."

In Hebrew 11:4 we read, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained a witness that he was righteous." Faith in what God has promised connected with covenant making through the shedding of blood is a principle of the utmost of importance and is directly connected to the subject of the Promises. Faith is not blind but is an

intelligent understanding of what God has promised. There would have been no reason for Cain and Abel, or any others that followed after through the time of Abraham to know what God had promised and the proper means of atonement unless they were instructed in the proper way.

God's promises are found in the beginning in which we see the principles of faith and covenant making directly related to God's plan and purpose.

Noah

Moving on further in the Biblical account we will make brief mention of Noah. After all the inhabitants of the earth had been destroyed by flood we see another covenant of promise made to Noah and his seed. Noah is mentioned in Hebrews 11 as one of those who had "died in faith not having received the promises" so the covenant that is indicated – though new in detail – is very much related to the covenant of promise that had come before – a promise of salvation through the seed of the woman. Upon being witness to the almost complete destruction of the Adamic race, Noah's faith would not have been shaken as to the surety of God's promises and a token was provided Noah for assurance. Noah and his family had been saved by the ark, which in and of itself was a type of Christ. The Apostle Peter stated, "The like figure whereunto baptism doth now save us". (1st Peter 3:21).

We are told that God made a covenant with Noah – Genesis 9 – to not destroy the earth in the future with a flood. A "token" or sign was given as evidence of the promise that God had made – this being the beautiful symbol of the rainbow. It is referred to a total of four places in the scriptures and a beautiful and accurate exposition of the subject can be found in the second volume of *Eureka* (p.36-41). Much could be said about the rainbow and clearly it is natural phenomena with profound spiritual significance. There are seven colors in the rainbow: red, orange, yellow, green, blue, violet and indigo – three primary colors and four secondary. The number "seven" signifies "spiritual perfection" and points us to God and immortality. The number three is the first perfect number and denotes completeness and in many scriptural passages also refers to resurrection. The number four denotes *creative works* and is a number closely related to the four square encampment of Israel and the four faces of the Cherubim – pointing to the immortalized saints. It should be of great interest that the rainbow was spoken of as being "set in the clouds". The clouds symbolize in some places of the scriptures the multitudinous Christ – the immortalized Christ body. This points our attention to a time in the future. That which had been lost by Adam and Eve – access to the Tree of Life (immortality) – is seen in the future as a matter of promise and hope for a sin stricken world.

The three primary colors are red which can stand for the sin nature; yellow (or gold) which represents tried and triumphant faith through probation; and blue can signify healing pointing to the immortalization of the flesh. Christ stands as the perfect antitype being born of the same condemned, sin stricken nature who through tried faith and the shedding of his blood triumphed over the flesh and after his death, burial and resurrection received immortality - The seed of the woman who bruised the head of the serpent or destroyed the sin-flesh nature in his own body – opening up the way of salvation for others.

We know that the rainbow cannot be seen without rain and sunlight passing through the water droplets which reveal the colorful light spectrum. The current age is a time of spiritual drought, but the Kingdom age is spoken of as a time of rain, when God's truth and instruction is fully manifested and distributed. Deut. 3:21 – *“My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass”*. Christ is the “light” of the world that by passing through the rain of God's Truth will illuminate a full and color filled view of God's truth throughout the earth. As bro. Thomas states in reference to the vision of the Rainbowed Angel, *“In the absence of the Sun of Righteousness from the heaven, and of the light of life, glory, honor, and power, which he will irradiate the rainbow encircling the throne cannot be seen. Neither can the light irradiating from Him, be reflected to the spectator-world from the clouds of immortals about the throne, until the rain-showers of the heaven shall descend upon the mown grass to fertilize the earth.”* So to Noah is given a covenant and a token of that covenant of the glories to come on this earth.

It will be realized that the covenants so far considered have to do with the earth and the creatures that are on it. They concern the results of the curse which was the original cause of all evils that follow – which necessitated the covenants and the final end they are designed to bring about. The promises have in view to right all the evils created by the sin of Adam - A way of destroying sin and death and leading to the time when “all the earth is filled with the glory of the LORD”. A promise to be fulfilled on the earth and not in the heavens of apostate Christianity or in the Elysium fields of mythology.