

are not termed covenants, but still they partake of the nature of covenants. The first of three covenants -- Edenic, Adamic, Noahic -- defined human life at its beginning. The Edenic Covenant conditioned unfallen man's life in Eden and is in seven parts. The Adamic covenant governed fallen man in his state outside of Eden and falls into seven parts. The Noahic Covenant provided for man after the flood and is likewise in seven parts The fourth covenant in order is the Abrahamic In the fifth covenant, which has been named the Mosaic is a covenant made with Israel as a nation alone and that in the conditional manner The sixth covenant, which is the Palestinian presents the conditions upon which Israel entered their promised land The seventh covenant is the Davidic, which was made with David The eighth covenant is with Israel and conditions their life in the kingdom (cf. Jer. 31:31-34). It replaces and yet includes the Mosaic commandments (cf. Deut. 30:8), though in heightened form There remains to be recognized a heavenly covenant for the heavenly people, which I also styled like the preceding one for Israel a 'new covenant'. It is made in the blood of Christ (cf. Mark 14:24) and continues in effect throughout this age, whereas the new covenant made with Israel happens to be future in its application. To suppose that these two covenants -- one for Israel and one for the Church -- are the same is to assume that there is a latitude of common interest between God's purpose for Israel and His purpose for the Church. Israel's covenant, however, is new only because it replaces the Mosaic, but the Church's covenant is new because it introduces that which is God's mysterious and unrelated purpose. Israel's new covenant rests specifically on the sovereign 'I will' of Jehovah, while the new covenant for the Church is made in Christ's blood. Everything that Israel will yet have, to supply another contrast, is the present possession of the church -- and infinitely more.'

-- Lewis Sperry Chafer, *Systematic Theology* (Dallas: Dallas Seminary Press, 1948), Volume VII, pp. 96-99.

(3) *The New Scofield Reference Bible* edition of 1967, footnote 1 on Genesis 2:16

"A covenant is a sovereign pronouncement of God by which He establishes a relationship of responsibility (1) between himself and an individual (e.g., Adam in the Edenic Covenant, Gen. 2:16 ff.), (2) between Himself and mankind in general (e.g., in the promise of the Noahic Covenant never again to destroy all flesh with a flood, Gen. 9:9ff), (3) between Himself and a nation (e.g., Israel in the Mosaic Covenant, Ex. 19:3ff.), or (4) between Himself and a specific human family (e.g., the house of David in the promise of kingly line in perpetuity through the Davidic Covenant, 2 Sam. 7:16ff). A covenant of one category may overlay others; e.g., the Davidic Covenant, where a continuing kingly house is promised with ultimate blessing, not only to David but also to the whole world in the reign of Jesus Christ.

The covenants are normally unconditional in the sense that God obligates Himself in grace, by the unrestricted declaration, 'I will,'