

to accomplish certain announced purposes, despite any failure on the part of the person or people with whom He covenants. The human response to the divinely announced purpose is always important, leading as it does to blessing for obedience and discipline for disobedience. But Human failure is never permitted to abrogate the covenant or block its ultimate fulfillment.

In the case of the Mosaic Covenant, the fulfillment of all the promises was made conditional upon Israel's obedience, as implied by the words, ' . . . If ye will obey . . . then ye shall be . . . ' followed by ' . . . all the people answered . . . All that the Lord hath spoken we will do' (Ex. 19:5,8).

The three universal and general covenants are: the Adamic, the Noahic, and also the Edenic in that the whole race is represented as present in Adam in his failure. All the other covenants are made with Israel or Israelites and apply primarily to them, although with ultimate blessing to the whole world."

Footnote 2 on Genesis 2:16 states:

"There are eight major covenants of special significance in explaining the outworking of God's purposes with man. They are: the Edenic (Gen. 2:16); the Adamic (Gen. 3:15); the Noahic (Gen. 9:16); the Abrahamic (Gen. 12:2); the Mosaic (Ex. 19:5); the Palestinian (Dt. 30:3); the Davidic (2 Samuel 7:16); and the New Covenant (Heb. 8:8)."

b. Covenant Theology on the Covenants of Scripture

(1) John Calvin, *Institutes on the Christian Religion* II. 10:1, 2, 8, 23:

". . . let us look . . . at the similarities and differences between the covenant that the Lord made of old with the Israelites before Christ's advent, and that which God has now made with us after his manifestation. . . .

"Both can be explained in one word. The covenant made with all the patriarchs is so much like ours in substance and reality that the two are actually one and the same. Yet they differ in the mode of dispensation . . . . Here we must take our stand on three main points. First, we hold that carnal prosperity and happiness did not constitute the goal set before the law to which they were to aspire. Rather, they were adopted into the hope of immortality; and assurance of this adoption was certified to them by oracles, by the law, and by the prophets. Secondly, the covenant by which they were bound to the Lord was supported, not by their own merits, but solely by the mercy of the God who called them. Thirdly, they had and knew Christ as Mediator, through whom they were joined to God and were to share in his promises.

Does this still seem a little unclear? Well, then, let us pass on to the very formula of the covenant . . . . For the Lord always covenanted with his servants thus: 'I will be your God, and you shall be my people' (Lev. 26:12). . . . He did not declare that he would be a God to their bodies alone, but especially to their souls. . . .