

## The School of Biblical Law

### Covenant and Law

#### Lesson Nine: "The Covenant Model: Sanctions, Part II"

Once the covenant is offered to the hierarchy and the terms are outlined, the covenant must be cut or ratified, and this is accomplished during the fourth section of the covenant model. Covenant sanctions are received by an oath before witnesses.

1. The self-maledictory oath is taken as the hierarchy's pledge to uphold the terms of the covenant contract or willingly suffer the consequences. By speaking out the curses upon himself, he is publicly coming into agreement with the just penalty that he would merit should he fail to fulfill his side of the agreement.
2. God formally cut a covenant with Abram (Abraham) in Genesis 15.

Walking through the divided animals was the duty of the hierarchy as the symbolic act of taking the self-maledictory oath (Jer. 34:18-20).

Because God, in the form of a theophany, passed between the broken bodies of the animals, He was promising that the sanctions of the broken covenant would fall upon Him and not upon His covenant partner, man.

Abraham did not have to sacrifice Isaac because Jehovah Jireh would provide a lamb for the burnt offering.

3. When Jesus came to the earth, John the Baptist announced, Behold the Lamb of God who taketh away the sins of the world" (Jn. 1:29).
  - Galatians 3:13 declares, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is everyone that hangeth on a tree."
  - Jesus said to the Pharisees, who were boasting that that they were the seed of Abraham, that Abraham had seen Jesus' day and was glad (Jn. 8:56).
  - On Calvary, the body of the Lord was torn apart, fulfilling the self-maledictory oath.
4. Abraham participated in the oath by way of the covenant act of circumcision (Gen. 17:10-14).
  - Circumcision was a bloody symbol of covenant (*berit* – to make a compact or league in the sense of cutting).
  - Circumcision represented the cutting away of reproduction from the old seed line, which was death after Adam's transgression, and the forwarding of a new living seed line based upon covenant.
  - The covenant symbol of circumcision found in the Old Covenant was replaced in the New Covenant with the sacrament of Water Baptism (Rom. 2:28-29; Col. 2:11-14).
  - Water Baptism testifies of the New Covenant believer participating in the death, burial, and resurrection of Christ; thus affirming that the malediction fell upon Jesus.
  - The sacrament of Communion is an act of covenant renewal where the believer remembers that the curses were imputed to Christ's sacrifice (I Cor. 11:23-32).

"Finally, witnesses are required for the ratification of the covenant. The witnesses are heavenly and earthly when the covenant is cut. They verify that an actual covenant has been created. Without them, the covenant is not official." (Sutton, *That You May Prosper*, pg.95).