

The School of Biblical Law
Introduction to Law and Grace
Lesson Nineteen: "The Self-Maledictory Oath, Part II"

Because all of mankind is under the sentence of death and no one is able to merit a right standing with God, God manifests His grace and mercy by way of offering a covenant, which explains the terms upon which God will deal with man. The covenant is activated when man takes the self-maledictory oath.

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.

The chapter discloses the pattern of covenant cutting which God used when making a covenant with Israel

- vs. 1: covenantal offer – the shield is protection and reward is provision
- vs. 2: covenantal qualifier – question about heir
- vs. 4: covenantal qualifier – identity of heir
- vs. 6: covenantal acceptance – the hierarchy accepts offer to enter covenant
- vs. 7: covenantal commencement – sovereign announces himself
- vs. 8: covenantal terms – what will be required of hierarchy
- vs. 9-11: covenantal oath – preparing to take the oath
- vs. 17-18: covenantal oath – taking the self-maledictory oath

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).

3. 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.

God promised His own eventual punishment and that the incurred penalty of broken covenantal law would not be negated but would be laid upon Him.

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

4. 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.

Every transgression and disobedience receives a just recompense of reward (Heb. 2:2). God does not ignore sin; He judges all sins and ascribes the due penalty. The price for every sin falls either on the substitute or on the transgressor. Covenant life includes the efficacious sacrifice.