

The Oath

Its Nature - In Israel it was a religious act.

The Hebrew Term

Deut. 6/13 Heb. is Shebuwah. It comes from the same root word as the sacred number 7. It implies perfection. Seven is often sacred and has religious significance and signifies completeness. The oath then implies it is seven times whatever you would say without the oath.

Kinds of Oaths

- a) An assertion of a truth before the Living God
"as the Lord lives"
- b) The oath of imprecation or curse.
This is an appeal to Gods penal justice against the wicked.

The Usage of the Oath

a) The Formal Oath

Gen.24/2 a promise
Gen. 21/23 to seal a covenant
Neh.6/18 an oath of friendship
Num. 5/19 an oath of innocence
Ex.22/11 an oath of purging - as in a court of law

Oaths were commanded by God to be in his name. It was to wean them from the other Gods they had learned in Egypt. The formal oath was always in the name of the Lord.

b) The Informal oath

This was not a commanded oath
11Kings 2/2 "as they soul liveth"
This was not something done carelessly or with profanity. sometimes they said "as I live". or "may

the Lord do so to me"

Signs of the Oath

a) The pledge. Gen 21/27-32

b) Laying the Hand Gen.24/1-3 under the thigh of him who was sworn to. It was like shaking hands. The thigh was revered as the source of life. The most personal private and powerful part of the body

c) Raising the Hand to Heaven or God. Gen.14/22 swearing by the Lord

d) 1 Kings 8/31 an oath before the alter

The Sanctity of the Oath

The oath was very serious and a religious act. to violate it required a sin offering. Even careless oaths required a sin offering to break it. Lev. 5/4, 6/3

The oath and the vow were different. sometimes they go together but they can't be confused. One would take a vow and then an oath that they would keep it.

There were new rules in the NT. Matt. 5, James 5

Subject: Re: OT Theology # 10 Oaths and Taxes
Posted by [Mark L](#) on Fri, 23 Feb 2018 17:29:46 GMT
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Theocratic Taxes

The fundamental idea is based on the fact that the people their possessions and the Holy Land belong to God and they were just his stewards. It all belonged to God and in giving a portion of it showed that they were substituting that portion for the whole. It was all God's. The NT message is exactly the same. The Israelite in his life was constantly reminded of this as he gave of everything he had.

The First Born Male

Whether it was man or animal the first born belonged to the Lord.

Ex.13/1-2 This was not the first born but the first born "male" It may have been the 5th that was born. A man as redeemed by 5 shekels of silver. Num. 18/15-16. Instead of taking every first born male as a priest he took the whole tribe of Levi. If it was a first born animal it was given to the priest. all of this is based on the passover in Egypt Ex. 16/2, Num. 3/13, Ex 13

If it was an unclean animal (camel, rabbit) then the first born was redeemed by the priest evaluating it and you pay him the money plus 1/5 more Lev. 27/27

Clean animals had to be sacrificed. If it was without blemish. The breast and right shoulder went to the priest. You and your family ate the rest as a peace offering to the Lord. If the first born had a blemish he would kill it and eat it at home. Deut. 15/19-22.

Ex.13/12-13 The first born male of an ass had to be redeemed by substituting a lamb Or else you had to break its neck.

Again all this was based on the Lords Passover in Egypt. It was the first born male that the angel of Death killed and God protected with the Passover.

Subject: Re: OT Theology # 10 Oaths and Taxes
Posted by [Mark L](#) on Fri, 23 Feb 2018 17:34:56 GMT
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First Fruits

All the fruit of the land (grain wine fruit)the first of it went to the Lord. How much? The NT principle applied here. A right heart would give plenty. This along with the sacrifices was what the priest lived on. He had to have enough.

Any food not sanctified by offering the first fruits was unclean

Subject: Re: OT Theology # 10 Oaths and Taxes
Posted by [Mark L](#) on Fri, 23 Feb 2018 17:43:59 GMT

Tithes and Offerings

This all went to the temple and the priests

1. 1/10 of all the increase. Herds fruits wine everything. Lev.27/30-33

If he holds it back for a year because he needs it then next year he gives it and adds 1/5 to it. vs 31

2. Deuteronomic tithe

Deut. 14/22-27 It was 1/10 of the 9/10 you had left after you paid your tithe. This was the tithe you ate in religious feasts. You took it with you to the pilgrimage feast in Jerusalem 3 times a year.

3. Every third year the 10th was left at home and you had a feast of tithes where you invited strangers,levites,widows & orphans.

Deut.14/28-29

There is no agreement among scholars if this was a third 10%. some believe it is the second 10% just treated differently every third year

Subject: Re: OT Theology # 10 Oaths and Taxes

Posted by [Mark L](#) on Fri, 23 Feb 2018 17:54:55 GMT

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Tax for the service of the Sanctuary

Ex.30/16 Num. 3/12-13

It appears from 11 Chron.24/5 to be an annual tax to repair the sanctuary. Neh.10/32-33 Ex.30/12

All these taxes first fruits tithes amounted to much more than 10%

Tithing and the NT

Some say because Abraham gave a 10th then the principle of tithing is timeless. Because it came before the law. Gen.14

If true one has to give 1/10th of all your increase and not just your net pay. The Nt does not prescribe legalism in any form and it isn't even mentioned. The NT teaches it all belongs to God

and we are to give to support Gods work bountifully cheerfully and regularly.
1Cor 16, 11Cor.9/6-7, Gal.6, 1Cor 9/7-14, It is always a principle in the NT.
