

## **THE URIM OATH**

In our last study we covered (James 5:12) and the doctrine of Invoking the Name of God. In that study, we mentioned Jesus before Caiaphas, the high priest of the Supreme court of Israel.

Caiaphas invoked the high priest's Urim Oath:

(Matt.26:63) "I adjure (exorkizo) You by the living God, that you tell us whether You are the Christ, the Son of God (26:63)."

**This lesson will study five aspects of the Urim Oath as used against Jesus Christ by Jewish court.**

- 1. The Urim oath was an oath associated with the Urim (lights) and the Thummim (perfections) of the breastplate worn by the High Priest in judicial matters of the Theocracy government of Israel (Ex.28:30; Lev.8:8; Num.27:21; Ex.19:6; 1 Sam.30:7-8).**

Before the monarchy system was established, the Urim and the Thummim was consulted to answer the most difficult national judicial matters (Deut.33:8-11).

- 2. The Urim oath required everyone in court to speak the truth and only the truth; and everyone was held liable by God in judicial matters.**

Under the Urim Oath even demons understood they were held liable by God for speaking the truth (Mark 5:7-10; Acts 19:13-16).

- 3. You can see the spiritual hypocrisy of the High Priest and Sanhedrin in the use of the Urim Oath against Jesus.**

When the Urim Oath was given by the High Priest, Jesus broke His silence and responded with the truth regarding the charge of Messiah (Matt.26:62-63).

(Matt.26:64) "Jesus said to him, '**You have said it yourself; nevertheless I tell you, here after** you will see the Son of Man sitting at the right hand of power (**Ps.110:1**), and coming on the clouds of heaven (**Dan.7:13**).'"

Jesus called two surprise witnesses to testify of the truth of Him as The Son of Man:

- David (Ps.110:1) First Advent
- Daniel (Dan.7:13) Second Advent

- 4. Jesus stated His word in such a manner that the court could discern the truth based on positive volition to the truth of word of God (John 8:32).**

The High Priest's response showed negative volition to the truth and negative volition to the Urim Oath (Matt.23).

The High Priest tore his judicial robe in anger and charged Jesus with blasphemy and physically assaulted Jesus in court (Matt.26:65-68).

The Mosaic Law forbid the High Priest to tear the judicial robe (Lev.10:6-7; 21:10-15).

**5. Jesus was charged with blasphemy by the High Priest and the supreme court of the priest-nation of Israel who rejected Jesus as their Messiah (John 1:11-13; 11:47-55; Matt.21:33-41).**

They charged Jesus with blasphemy because of negative volition towards the truth of God's word. The irony is that they were guilty of the very charge against Jesus - and Jesus was innocent of it.

Church age believers must be reminded that like Jesus we are subject to false accusation and undeserved suffering for the sake of Christ.

(Phil.1:29) "For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake." (1 Cor.4:9-13; Acts 13:44-46; Rev.2:8-11) [The crown of life] (James 1:2-4, 12; 1 Pet.1:6-9).

It comes most often from the religious community and from apostate churches (Book of Galatians).

### **Special Home Study.**

**Paul taught at least six doctrines of grace liberty within the church body.**

- In chapter one, Paul defends the spiritual liberty of grace gospel (Gal.1:6-17).
- In chapter two, he defends grace liberty of fellowship in body of Christ (Gal.2:11-14).
- In chapter three, Paul defends liberty of faith-grace over Law-works (Gal.3:24-29)
- In chapter four, he defends grace liberty of spiritual adoption of sons over Law bondage of slavery (Gal.4:4-7, 16).
- In chapter five, Paul defends the grace liberty of indwelling Holy Spirit over the slavery to old sin-nature (Gal.5:1, 13-26).
- In chapter six, he defends the grace liberty of restoring carnal and reversionistic believers into fellowship with Christ and His church body (Gal.6:1-5).