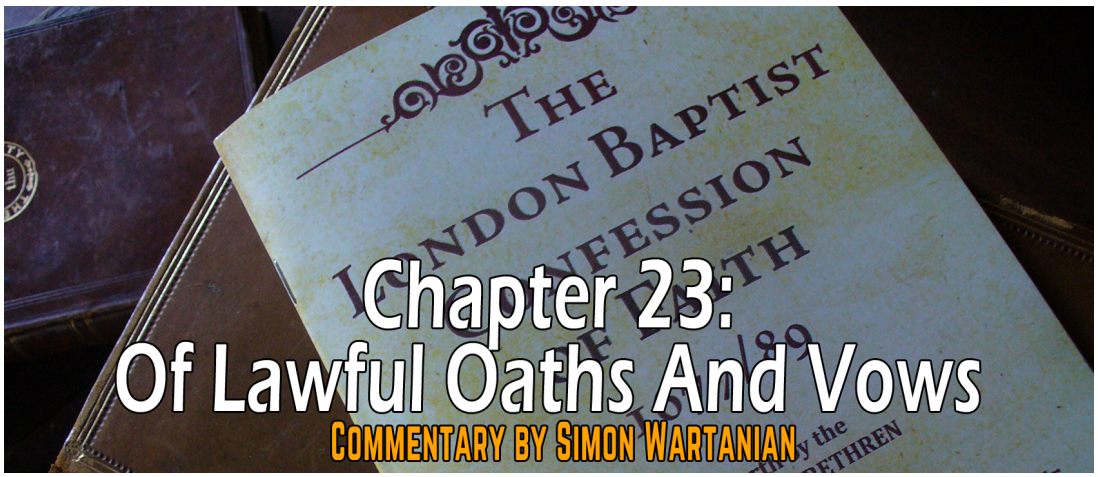
1689 Baptist Confession Chapter 23: Of Lawful Oaths and Vows - Commentary

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Chapter 23: Of Lawful Oaths and Vows

What does the Bible say about oaths and vows? Doesn't the Bible mention them a lot? What about when Christ said that we should not swear? What is the difference between an oath and a vow?

This chapter should be viewed in the context of the Anabaptists who refused oaths based on their understanding of Matthew 5:33-37. The Anabaptist Mennonite Network writes:

> Many [Anabaptists] refused to swear oaths. Oaths were very important in sixteenth-century Europe, encouraging truth-telling in court and loyalty to the state. Anabaptists often rejected these, citing Jesus' teaching in Matthew 5 and arguing that they should always be truthful, not just under oath. Nor would they swear loyalty to any secular authority.[1]

An example of the Anabaptist stance on oaths and vows comes from their own mounts. The *Schleitheim Confession of Faith* comes from 1527 and was written by Michael Sattler in Germany. J. C. Wenger, a translator of the confession, explains:

> The Schleitheim Confession was widely circulated. Ulrich Zwingli translated it into Latin and attempted to refute it already in 1527. It was in print in its original German form as early as 1533. John Calvin used a now-lost French translation of the Seven Articles in his refutation of Anabaptism published in 1544.[2]

All this means is that it is a very good representative of Anabaptist teaching. Therefore, it is also representative of what it says on vows and oaths:

> Seventh. We are agreed as follows concerning the oath: The oath is a confirmation among those who are quarreling or making promises. In the Law it is commanded to be performed in God's Name, but only in truth, not falsely. Christ, who teaches the perfection of the Law, prohibits all swearing to His [followers], whether true or false, -- neither by heaven, nor by the earth, nor by Jerusalem, nor by our head, -- and that for the reason which He shortly thereafter gives, For you are not able to make one hair white or black. So you see it is for this reason that all swearing is forbidden: we cannot fulfill that which we promise when we swear, for we cannot change [even] the very least thing on us.[2]

The seventh and last article goes on to answer some common objections made against the first statement. A century later (1632), the Dutch Mennonites still confessed the same of what was said by Sattler:

XV. Of the Swearing of Oaths

Concerning the swearing of oaths we believe and confess that the Lord Christ has set aside and forbidden the same to His disciples, that they should not swear at all, but that yea should be yea, and nay, nay; from which we understand that all oaths, high and low, are forbidden, and that instead of them we are to confirm all our promises and obligations, yea, all our declarations and testimonies of any matter, only with our word yea, in that which is yea, and with nay, in that which is nay; yet, that we must always, in all matters, and with everyone, adhere to, keep, follow, and fulfill the same, as though we had confirmed it with a solemn oath. And if we do this, we trust that no one, not even the Magistracy itself, will have just reason to lay a greater burden on our mind and conscience. Matt. 5:34, 35; Jas. 5:12; II Cor. 1:17.[3]

This means that the teaching of the Anabaptists on this point was still alive. Thus the Reformed confessions added a chapter addressing this issue. This is likewise important for our forefather to confess since they were falsely called Anabaptists, as the title of the First London Confession read: “The CONFESSION OF FAITH, Of those CHURCHES which are commonly (though) called ANABAPTISTS...” Since they confess the same as the Reformed on this subject, they distance themselves from the Anabaptists.

In paragraph 3, a passage from the Westminster and Savoy was omitted in the 1689, which said: “Yet it is a sin to refuse an oath touching any thing that is good and just, being lawfully imposed by authority.” Obviously, this is implied in what the Confession says that a lawful oath is and what is not. See the comparison **here**.

Thus, this chapter was added in the Reformed confessions in times of controversy and in order to clarify their stance upon oaths and vows made the government and the church.

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§1 Lawful Oaths

1. **A lawful oath is a part of religious worship,** wherein the person swearing in truth, righteousness, and judgement, solemnly **calleth God to witness** what he , **and to judge him** according to the truth or falseness thereof. **1**
    1. Deut. 10:20; Exod. 20:7; Lev. 19:12; 2 Chron. 6:22-23; 2 Cor. 1:23[4]

Religious worship is that worship which is instituted by God and revealed by His Word (see **chapter 22** especially paragraphs 1 and 5). **A lawful oath** is an element and **a part of** God’s holy **religious worship**. What is a lawful oath? It is **wherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness** (2 Chron. 6:22-23; 2 Cor. 1:23). An oath is a call upon God to be the witness to something or a “transaction” between men. A most basic example of this is in marriage when God is called to be the witness along with the people present. The Confession speaks specifically of a **lawful** oath. This means that there are *unlawful* oaths, namely those which contradict the descriptions given here. A **lawful oath** is taken when a person realizes the solemnity of such an act. The Scriptures warn us against being rash with our words and oaths (Eccl. 5:2; Jas. 5:12). We call upon God with hearts purified and realizing what we are calling God to do in this situation. We are calling Him to be the knower of our heart and intentions. may deceive people, we can never deceive God. We are calling Him to **judge** us **according to the truth or falseness** (2 Chron. 6:22-23) of our oath. We are to something and calling God to be the arbiter of the truthfulness of what we have sworn.

An oath is something honorable. It is something that is solemn. an oath, a person swears by the name of God that they are telling the truth and nothing but the truth. This is what is often done in court when a person places their hand on the Bible and pledges that they are telling the truth and at the same time, calls upon God to be a witness that they are indeed telling the truth. Therefore, when a liar and a deceiver takes an oath by the name of God, he is taking the Lord’s Name in vain and he is bringing judgment upon himself (Ex. 20:7).

An oath is considered a part of worship because in an oath we are calling upon the God Whom we worship to witness to the things which we are saying. We are actually calling upon Him to examine us and judge us “according to the truth or falseness” of the oath and the words which we have spoken. Therefore, the Bible warns us to not be “rash with your mouth, nor let your heart be hasty to utter a word before God” (Eccl. 5:2). We should not be quick to swear an oath on every occasion, but only wherein we are necessarily called to do so and without violating our conscience. For if we rashly make oaths and not fulfill them, then we are calling the judgment of God upon us.

§2 The Name Of God Only Is That By Which Men Ought To Swear

2. **The name of God only is that by which men ought to swear;** and therein it is to be used, **with all holy fear and reverence;** therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred; **1** yet as in matter of weight and moment, **for confirmation of truth, and ending all strife, an oath is warranted by the word of God;** so a **lawful oath being imposed by lawful authority** in such matters, ought to be taken. **2**
    1. Deut. 6:13; Exod. 20:7; Jer. 5:7
    2. . 6:13-16; Gen. 24:3; 47:30-31; 50:25; 1 Kings 17:1; Neh. 13:25; 5:12; Ezra 10:5; . 5:19.21; 1 Kings 8:31; Exod. 22:11; Isa. 45:23; 65:16; Matt. 26:62-64; Rom. 1:9; 2 Cor. 1:23; Acts 18:18

Men **ought to swear**, if they should swear, by the **name of God** (Deut. 6:13; Jer. 5:7) for He is the highest authority. This is to be done **with all holy fear and reverence** "for the LORD will not hold him guiltless who takes his name in vain" (Ex. 20:7). Therefore, there should be fear and solemnity when we are called to take an oath. For if we take an oath in falsehood, then we are bringing the judgment of God upon ourselves. Furthermore, an oath should only be taken **the name of God** and **to swear at all by any other thing, is sinful, and to be abhorred**. An oath is to be taken **for the confirmation of truth, and ending all strife**. Lastly, **a lawful oath** is to be **imposed by lawful authority** and is not to be called upon by any person with no authority.

The statement is pretty full and well written. God is the highest authority in the Universe and He is the only all-seeing and all-hearing Being. Therefore, we call upon Him Who knows all things to be a witness and a judge for us. The name of God is the only all-holy object by which men should swear an oath. But they should be very careful as they are calling God to witness and judge. If we are to take an oath the government, for example, we should only do it if it doesn't contradict anything the Bible says or we believe in. The fact that it is to swear by any other name is seen in what the Lord said to Israel:

> Deut. 6:13 It is the LORD your God you shall fear. Him you shall serve and **by his name you shall swear.**

Only in God's name may they swear as only Yahweh they commanded to worship because calling upon Yahweh in an oath is a part of religious worship and not something merely secular. He is the highest authority, therefore, we should call upon Him. But even more importantly, because God *Himself* swears by His Name, so how much more should we? Hebrews 6:13 says:

> For when God made a promise to Abraham, since he had **no one greater by whom to swear**, **he swore by himself**,

Therefore, we learn here that we swear by that which is greater than us. Since there is nothing greater than God, God swears by Himself. In the same way, we, His rational creatures, should do when called upon to swear. Since there is, in fact, something and Someone greater than us. Therefore, we should swear by His Name and call upon Him alone in our oaths. To swear by another's name is to essentially worship that person or thing.

Our Lord Himself was put in a situation in which He swore an oath:

> Matt. 26:62-64 And the high priest stood up and said, "Have you no answer to make? What is it that these men testify against you?" 63 But Jesus remained silent. And the high priest said to him, "**I adjure you by the living God**, tell us if you are the Christ, the Son of God." 64 Jesus said to him, "**You have said so.** But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven."

The word adjure is defined by Webster as “To charge, bind, or command, solemnly, as if under oath, or under the penalty of a curse; to appeal to in the most solemn or impressive manner; to entreat earnestly.”[5] The Free Dictionary defines it as “To command or enjoin solemnly, as under oath”.[6] In short, Christ was called upon to take an oath before the authority of the Sanhedrin and He did not refuse because He knew that He was telling the truth. He was indeed the Son of God. Therefore, we see here that our Lord did not refuse to take an oath, but He did, in fact, take it because He knew what He was saying was the absolute truth. Other instances of oaths in the Bible are mentioned in the Scriptural references this paragraph.

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§3 The Weightiness Of So Solemn An Act

3. Whosoever taketh an oath warranted by the Word of God, ought duly to consider the **weightiness of so solemn an act,** and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns. **1**
    1. Exod. 20:7; Lev. 19:12; . 30:2; Jer. 4:2; 23:10

Taking an oath is a weighty matter for we are called God to examine our hearts and motives and to reward us accordingly. We should tremble as we **consider the weightiness of so solemn an act** and therefore, we should **avouch** to **nothing but what** we **knoweth to be truth** (2 Chron. 6:22-23; Num. 30:2). For if we swear falsely, we dishonor the name of God and we bring His judgment upon us. The Lord is **provoked** to anger and is dishonored by **rash, false, and vain oaths**. What is also interesting is that these false oaths have an effect beyond the individuals, for the Confession quotes a portion of Jeremiah 23:10 where the KJV has “for because of swearing the land mourneth”. False oaths bring a judgment upon more than the persons involved as it testifies about persons or a society that does not love the truth.

God is Holy and *He* loves *His* Name, therefore, He attaches a dreadful punishment for the one who takes His Name in vain, saying that “he will not hold him guiltless” (Ex. 20:7). God will not allow His Name to be taken in vain and blasphemed. His judgment may not appear to us or it may not even appear in this world, but we can be certain of this: the Lord will not let His Name and His glory to be trampled without punishing those who did so. Therefore, we should careful in taking oaths. We should take oaths only when necessary and not rush to make oaths for everything we’re called to be speaking the truth on. We should live in a manner before people that they would not require of us an oath to know that we’re speaking the truth. But, if the government calls upon us to take an oath which is not against any biblical principle or our conscience, it is unreasonable for us to refuse unless we know that we’re not telling the truth.

Here we come to the discussion of the text in Matthew 5:33-37 wherein some people have seen that Jesus basically forbade the swearing of oaths. But was this the case? Did Jesus simply abrogate all that was said in the Old Testament about ?

> Matt. 5:33-37 “ have heard that it was said to those of old, ‘**You shall not swear falsely**, but shall perform to the Lord what you have sworn.’ 34 But I say to you, **Do not take an oath at all**, either by heaven, for it is the throne of God, 35 or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. 36 And **do not take an oath by your head**, for you cannot make one hair white or black. 37 Let what you say be **simply ‘Yes’ or ‘No’**; anything more than this comes from evil.

Some, upon reading this passage, have concluded that Christians should not take oaths, otherwise they’re disobeying what is said here by our Lord. Basically, if this interpretation is Jesus Himself disobeyed this principle in Matthew 26:62-64 where He submitted to an oath. The apostle Paul, likewise, when he said, “For **God is my witness**, whom I serve with my spirit in the gospel of his Son, that without ceasing I mention you” (Rom. 1:9). Or even more pointedly in 2 Corinthians 1:23, “But **I call God to witness against me**—it was to spare you that I refrained from coming again to Corinth.” Therefore, unless we want to accept contradictions, or the Lord Jesus and the apostle Paul what God has *now* revealed, we must not take the words “Do not take an oath at all” absolutely. Rather, we should look more closely at the context of the passage and of the *times*.

The Lord Jesus here forbids a *specific kind of swearing*. The Jews tried to substitute titles for God’s Name or things which are high and worthy and thereby to not swear by God’s Name. The purpose? That their may be broken. John Gill, who was versed in Jewish writings, notes on v. 34:

> **by heaven**; which is directly contrary to the Jewish canons {m}, which say,

" that swear □□□□□, " heaven", and by earth, are free.''

Upon the words in So 2:7, "I adjure you", c. is asked {n},

" what does she adjure them? R. Eliezer says, by the heavens, and the earth by the hosts, the host above, and the host below.''

So Philo the Jew says {o} that the most high and ancient cause need not to be immediately mentioned in swearing; but the "earth", the sun, the stars, ουρανου, "heaven", and the whole world. So R. Aben Ezra, and R. David Kimchi, explain Am 4:2. "The Lord God hath sworn by his holiness"; that is, say they, □□□□□, "by heaven": which may be thought to justify them, in this form of swearing; though they did not look upon it as a binding oath, and therefore if broken they were not criminal {p}.

"He that swears □□□□□ by heaven, and by the earth, and by the sun, and the like; though his intention is nothing less than to him that created them, this is no oath.''[7]

Therefore, seeing the context of the times and theology which Jesus in His *Sermon on the Mount* was speaking against, we must take this into consideration lest we make the words of the Lord say things which He did not intend. Notice the things which He enumerates, "heavenearthJerusalemyour head..." Isn't it interesting that there is no mention of taking an oath in the Name of God? If the Lord Jesus was doing away with all oaths, which were only to be taken in God's Name (Deut. 6:13), then it would have been easy for Him to say "Do not take an oath in God's Name" or "Do not swear at all by God's Name" and go on with the other things. But this was not the intent of our Savior. Therefore, Calvin notes on v. 34, "he immediately adds, neither by heaven, nor by the earth Who does not see that those kinds of swearing were added by way of exposition, to explain the former clause more fully by specifying a number of cases?"[8] As with the whole discourse, Jewish misunderstandings of God's Law. So, at this point also. His discussion concerns the Third Commandment (Ex. 20:7; Lev. 19:12). The Jews, intentionally made oaths by that which is not the Name of God (in contradiction to Deut. 6:13), so as to make it easy for them to break their oaths. But that was not the intent of God. When a person takes an oath by God, they are to perform that which they promised. They are not to break their oaths lest they profane the glorious Name of God. The Jews made distinctions in the things which they took an oath by. This is evident in Matthew 23 where we read of our Lord's accusation of the hypocrisy of the Pharisees and Scribes:

Matt. 23:16-22 "Woe to you, blind guides, who say, 'If anyone swears by the **temple, it is nothing,** but if anyone swears by the **gold of the temple, he is bound** by his oath.' 17 You blind fools! For which is greater, the gold or the temple that has made the gold sacred? 18 And you say, 'If anyone swears by the **altar, it is nothing**, but if anyone swears by the **gift that is on the altar, he is bound** by his oath.' 19 You blind men! For which is greater, the gift or the altar that makes the gift sacred? 20 So whoever swears by the altar swears by it and by everything on it. 21 And whoever swears by the temple swears by it and by him who dwells in it. 22 And whoever swears by heaven swears by the throne of God and by him who sits upon it.

This brings clarity to what the Lord Jesus was saying in His *Sermon on the Mount*. This is the context against which He said: "Do not swear at all." The Jews wanted to make vows which they could break without violating the Third Commandment. It is in this context and this kind of "comes from evil." It is this kind of oaths and swearing which are forbidden by our Lord. In these cases, we should not take any oaths if we do *not* intend to keep our oaths. In these cases, we should simply say "yes" or "no." The Jews thought that by using substitutes to God's name that the swearing would not be counted as "in the name of God" and thus could be broken. This is mere hypocrisy and . And as our Lord explains in Matthew 23, to swear by things belonging to God is to swear by Him. Thus, even in their hypocrisy, they were actually still swearing *falsely* by God.

It is also helpful to note the comments of Albert Barnes on Matthew 5:33—

It appears, however, from this passage, as well as from the ancient writings of the Jewish , that while the Jews professedly adhered to the law, they had **introduced a number of oaths in common conversation, and oaths which they by no means considered to be binding**. For example, they would swear by the temple, by the head, by heaven, by the earth. So long as they kept from swearing by the name Yahweh, and so long as they observed the oaths publicly taken, they seemed to consider all others as allowable, and broken. **This is the abuse which Christ wished to correct**. "It was the practice of swearing in common conversation, and especially swearing by created things." To do this, he said that they were mistaken in their views of the sacredness of such oaths. They were very closely connected with God; and to trifle with them was a species of trifling with God. Heaven is his throne; the earth his footstool; Jerusalem his special abode; the head was made by him, and was so much under his control that we could not make one hair white or black. **To swear by these things, therefore, was to treat irreverently objects created by God**, and could not be without guilt. It is remarkable that the sin here condemned by the Saviour prevails still in Palestine in the same form and manner referred to here. Dr. Thomson (The Land and the Book, vol. . . 284) says, "The people now use the very same sort of oaths that are mentioned and condemned by our Lord. They swear by the

head, by their life, by heaven, and by the temple, or what is in its place, the church. The forms of cursing and swearing, however, are almost infinite, and fall on the pained ear all day long."

Our Saviour here evidently had **no reference to judicial oaths, or oaths taken in a court of justice**. It was merely the **foolish and wicked habit of swearing in private conversation; of swearing on every occasion and by everything that he condemned.** This he does condemn in a most unqualified manner. He himself, however, did not refuse to take an oath in a court of law, Mat 26:63-64. So Paul often called God to witness his sincerity, which is all that is meant by an oath. See Rom 1:9; Rom 9:1; Gal 1:20; Heb 6:16. Oaths were, moreover, prescribed in the law of Moses, and Christ did not come to repeal those laws. See Exo 22:11; Lev 5:1; 5:19; Deu 29:12, Deu 29:14.[9]

God is the Being by which we must swear. The Lord Jesus is not doing away with swearing and taking oaths, but He is doing away with Jewish hypocrisy and false teaching concerning the Third Commandment. The Jews "avoided of God's personal name and instead used reverent substitutions, clever liars could take an oath that seemed to appeal to God without technically doing so (23:16-22)."[10] Therefore, we see here our Lord a clear understanding of the Third Commandment and exposing the hypocrisy of the Jews and the taking of God's Name in vain. Furthermore, swearing by other things than God "would indicate idolatry, or apostasy, which the passage from Jeremiah (mentioned above concerning lust [Jer. 5:7-9]) also conveys."[11] The Lord Jesus did not do away with oaths, but showed their real intent and exposed false and sinful use of oaths. The Lord's brother, James, also speaks to the same effect in James 5:12.

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§4 The Plain And Common Sense Of The Words

4. An oath is to be taken in **the plain and common sense of the words,** without equivocation or mental reservation. **1**
    1. Ps. 24:4; Jer. 4:2

An oath should be made in the **plain and common sense of the words**, using common definitions so as to avoid and confusion, or worse—deception. Therefore, our words should be **without equivocation**, meaning open to multiple interpretations, and also without **mental reservation**, which means by not telling the whole truth. Our words should be clear and understood by everyone involved without ambiguity or reservations or qualifications which we mentally make and those involved are unaware of.

We should not say things which would imply different things than what we actually intend. We should not use verbiage which communicates something different to people in order to be deceptive and cunning in what we actually intend. Our words must be plain and to the point. "The language of the oath must be unequivocal and as to be clearly understood by all parties."[12] If we are to use difficult verbiage we should be plain about our understanding and definitions of the words. Our intent is to honor the truth and the God of truth (Isa. 65:16), therefore, we make every effort to be truthful in our words and oaths.

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§5 Vows

5. **A vow,** which is not to be made to any creature, but **to God alone, 1** is to be made and **performed with all religious care and faithfulness; 2** but **popish** monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are **superstitious and sinful snares,** in which no Christian may entangle himself. **3**
    1. . 30:2-3; Ps. 76:11; Jer. 44:25-26
    2. . 30:2; Ps. 61:8; 66:13-14; Eccl. 5:4-6; Isa. 19:21
    3. 1 Cor. 6:18 7:2, 9; 1 Tim. 4:3; Eph. 4:28; 1 Cor. 7:23; Matt. 19:11-12

Now the Confession moves to consider **vow**s. What is the difference between an oath and a vow? An oath is between men while calling upon God as a witness. A vow, on the other hand, is a promise made **to God alone** and **notto any creature** (. 30:2; Ps. 76:11). A vow should be **made and performed with all religious care and faithfulness**. It is not a secular matter, but it is part of God's worship. Therefore, it should be **made and performed** and not neglected. Therefore, we should be careful in what we vow to do. Finally, the Confession goes on to reject **popishvows**. These include **monastical**

vows of perpetual single life wherein a person vows to remain single and dedicated to the service of God as a monk. The Scripture rejects this because it is not something commanded by God and it strips one of the goods and pleasures which God has given (marriage). Vows concerning **professed poverty** are likewise to be rejected as if people in poverty are more spiritual than those who are not in poverty. Vows concerning **regular obedience** are likewise to be rejected. This is obedience to monastical rules and regulations as the **modern translation** of the Confession clarifies, "obedience to monastic rules". They bring no one to **degrees of higher perfection** because **they are superstitious** since they have no basis in the Word of God and are, therefore, **sinful snares, in which no Christian may entangle himself**. These warnings are very solemn and guarding people to take refuge in that which seems godly and spiritual, but is actually a **snare** and **superstitious**.

While are directed toward men, vows, on the other hand, are directed toward God. The most obvious example is a marriage vow, where the man and woman vow to each other, before God, that they would stay together until the end. David G. Hagopian notes the following on the difference between an oath and a vow:

> While **an oath is a covenant entered into between man and man**, a **vow is a covenant entered into between man and the one taking the oath explicitly or implicitly appeals to God** to witness and sanction what he has promised and to judge and avenge His name if the one vowing breaches what he promised to do. Many promises can be both oaths and vows as pointed out in note two.[13]

In the example of a marriage vow given above, we have the man and the woman vowing and promising to each other *before God* to witness their promises to each other and hold them accountable. According to Wilhelmus a' Brakel, a vow is "a **commitment toward God**. It is a voluntary commitment either to perform a good deed or to refrain from something, either as an expression of gratitude or to promote our spiritual well-being."[14] In a vow, we promise God something which is in accordance with and not in contradiction to His Word. Moreover, the Confession denounces "superstitious and sinful snares" which are not in accordance with God's Word and "which no Christian may entangle himself." Sometimes, it may be proper to take a vow of singleness and that the Confession does not forbid. But what it does forbid is specifically "popish monastical vows of perpetual single life". These are vows taken in a false religion and of things that have no basis in God's Word. There is solemnity when one takes a vow before the Lord. The words of our Lord should likewise apply here that let our answer be "yes" and "no." Let us not be rash to make vows to God which we cannot perform, lest we sin even *more* against Him. Therefore, let us fear and be careful in our oaths and vows by the Name of God. We should take vows and oaths only when necessary, the rest of the time, let our 'yes' be 'yes' and our 'no' be 'no' (cf. . 5:12).

I will pay my vows to the LORD in the presence of all his people.

(Psalm 116:14)

Footnotes

1. ^ *What did Anabaptists believe? The Anabaptist Mennonite Network.*
2. a, b *The Schleitheim Confession of Faith (1527). The Reformed Reader.*
3. ^ *The Dordrecht Confession of Faith (1632). The Reformed Reader.*
4. ^ *Many Scriptural references have been supplied by Samuel Waldron's Modern Exposition of 1689 Baptist Confession of Faith which was apparently supplied by the Westminster Confession of Faith 1646.*
5. ^ *Adjure. Webster 1913.*
6. ^ *Adjure. The Free Dictionary.*
7. ^ *John Gill. Exposition of the Entire Bible. Taken from the TheWord Bible Software. In loc.*
8. ^ *John Calvin. Commentaries. Taken from the TheWord Bible Software. In loc.*
9. ^ *Albert Barnes' Notes on the Bible. Taken from the TheWord Bible Software. In loc.*

10. ^ *HCSB Study Bible. Holman Christian Standard Bible. (Nashville, Tenn. 2010). pp. 1620-1621, notes on Matthew 5:33-37.*
11. ^ *Philip S. Ross. From the Finger of God: The Biblical and Theological Basis for the Threefold Division of the Law. (Fearn, Ross-shire, Scotland: Christian Focus, 2011). p. 230*
12. ^ *David G. Hagopian. So Help Me God: A Biblical View of Oaths.*
13. ^ *Ibid., footnote 1.*
14. ^ *As cited in Of Lawful Vows. The Reformed Reader.*