

# The Sermon on the Mount Study Bible Study Session 9 Matthew 5:33-37

## La Biblia de las Américas

5.33 Πάλιν ήκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, ἀποδώσει, δὲ τῷ κυρίῳ τοὺς ὄρκους σου. 5.34 <br/> δε λέγω ὑμῦν μὴ ὀμόσαι όλως μήτε έν τῷ οὐρανῷ, ὄτι θρόνος ἐστὶν τοῦ θεοῦ, 5.35 μήτε ἐν τῆ γῆ, ὄτι ὑποπόδιόν ἐστιν τῶν ποδών αὐτοῦ, μήτε εἰς ' Ιεροσόλυμα, ὅτι πόλις έστιν τοῦ μεγάλου βασιλέως, 5.36 μήτε έν τη κεφαλή σου ὀμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκήν ποιήσαι η μέλαιναν. 5.37 ἔστω δὲ ὁ λόγος ύμων ναί ναί, οὒ οὕ· τὸ δὲ περισσόν τούτων έκ τοῦ πονηροῦ ἐστιν.

33 También habéis oído que se dijo a los antepasados: "NO JURARAS FAL-SAMENTE, SINO QUE CUMPLIRAS TUS JURA-MENTOS AL SEÑOR." 34 Pero yo os digo: no juréis de ninguna manera; ni por el cielo, porque es el trono de Dios; 35ni por la tierra, porque es el estrado de sus pies; ni por Jerusalén, porque es LA CIUDAD DEL GRAN REY. 36Ni jurarás por tu cabeza, porque no puedes hacer blanco o negro ni un solo cabello. 37Antes bien, sea vuestro hablar: "Sí. sí" o "No, no"; y lo que es más de esto, procede del mal.

## NRSV

33 Again, you have heard that it was said to those of ancient times. "You shall not swear falsely, but carry out the vows you have made to the Lord.' 34 But I say to you, Do not swear 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 swear by your head, for you cannot make one hair white or black. 37 Let your word be "Yes, Yes' or "No, No'; anything more than this comes from the evil one.



### NLT

33 Again, you have heard that the law of Moses says, 'Do not break your vows; you must carry out the vows you have made to the Lord.' 34 But I say, don't make any vows! If you say, 'By heaven!' it is a sacred vow because heaven is God's throne. 35 And if you say, 'By the earth!' it is a sacred vow because the earth is his footstool. And don't swear, 'By Jerusalem!' for Jerusalem is the city of the great King. 36 Don't even swear, 'By my head!' for you can't turn one hair white or black. 37 Just say a simple, 'Yes, I will,' or 'No, I won't.' Your word is enough. To strengthen your promise with a vow shows that something is wrong.

# The Outline of the Text:<sup>1</sup>

### **Definitions:**

ὀμόσα (ὀμνύω): I make an oath or a vow.

- ἐπιορκέω: I make a false oath/vow; I fail to keep an oath or a vow.
- **Oath:** M-W Dictionary: "a (1) : a solemn usually formal calling upon God or a god to witness to the truth of what one says or to witness that one sincerely intends to do what one says (2) : a solemn attestation of the truth or inviolability of one's words. b : something (as a promise) corroborated by an oath"
- **Vow:** M-W Dictionary: "a solemn promise or assertion; specifically : one by which a person is bound to an act, service, or condition"
- **Perjury:** M-W Dictionary: "the voluntary violation of an oath or vow either by swearing to what is untrue or by omission to do what has been promised under oath : false swearing"
- I. Thesis: Keep your promises, v. 33
  - Ancient World Practices: Extensive use of formal oaths

Ancient Jewish Practices: Talmud Tractates Shebuoth (oaths) and Nedarim (vows).

Widespread abuse in Jesus' day based on use/non-use of God's name.

Summary of Lev. 19:12, Num. 30:2, Deut. 23:21-23, Zech. 8:17

You have heard it said...

But I say to you...



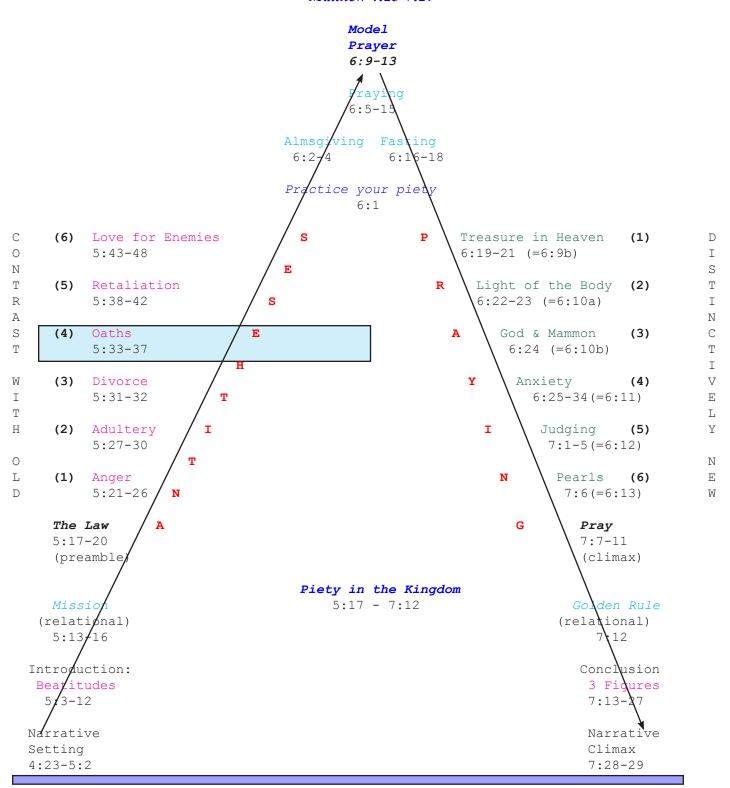
<sup>&</sup>lt;sup>1</sup>Serious study of the biblical text must look at the 'then' meaning, i.e., the historical meaning, and the 'now' meaning, i.e., the contemporary application, of the scripture text. In considering the historical meaning, both elements of literary design and historical aspects must be considered. In each study we will attempt a summary overview of these procedures in the interpretation of the scripture text.

## II. Antithesis: Be completely truthful, vv. 34-37

The Core Declaration, v. 34a: μὴ ὀμόσαι ὅλως Is this a total ban on oaths? Or, does it point to the ideal of not needing an oath? James 5:12 (NRSV): "12 Above all, my beloved, do not swear, either by heaven or by earth or by any other oath, but let your "Yes" be yes and your "No" be no, so that you may not fall under condemnation." Expansion Elements, vv. 34b-37 First section: vv. 34b-36 Second section: v. 37 Eph. 6:14 Diagram of the Sermon on the Mount Mt. 5:21-26 5:33 Aqain 48 You have heard that it was said to the ancient ones, /----| You shall not swear falsely, and you must carry out your oaths to the Lord. 5:34 But 49 I say to you, do not swear at all, neither \_\_\_\_\_ by Heaven because it is God's throne, 5:35 nor \_\_\_\_\_ by the earth, because it is God's footstool, nor \_\_\_\_\_ in regard to Jerusalem because it is the city of the great King, 5:36 nor by your head you shall not swear because you are not able to make one hair white or black. 5:37 Instead, 50 let your word 'yes' be 'yes', your 'no' be 'no.' and from the Evil One 51 anything beyond this...is.

The premise declaration (# 48) is placed in contrast to the antithesis (#49a). The core expression, "do not swear at all" ( $\mu \dot{\eta} \ \dot{o} \mu \dot{o} \sigma \alpha \ \ddot{o} \lambda \omega_S$ ), is then expanded by way of ellipsis in four expressions that elaborate specific oaths common in Jesus' day: Heaven, earth, Jerusalem, head. These make clear what was implied in the adverb, 'at all' ( $\ddot{o} \lambda \omega_S$ ). Further expansion comes in statements #s 50-51 providing the alternative to swearing (#50) with a reason (#51).

## The Literary Structure of the Sermon on the Mount Matthew 4:23-7:29



Source: Lorin L. Cranford, <u>Study Manual of the Sermon on the Mount: Greek Text</u> (Fort Worth: Scripta Publishing Inc., 1988), 320. Adapted from Gunter Bornkamm, "Der Aufbau der Bergpredigt," New Testament Studies 24 (1977-78): 419-432.