



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

Study By
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Greek NT

5.33 Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, ἀποδώσει, δὲ τῷ κυρίῳ τοὺς ὄρκους σου. 5.34 ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ, 5.35 μήτε ἐν τῇ γῆ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ, μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως, 5.36 μήτε ἐν τῇ κεφαλῇ σου ὀμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. 5.37 ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ ποιηροῦ ἐστίν.

La Biblia de las Américas

33 También habéis oído que se dijo a los antepasados: “NO JURARAS FALSAMENTE, SINO QUE CUMPLIRAS TUS JURAMENTOS AL SEÑOR.” 34 Pero yo os digo: no juréis de ninguna manera; ni por el cielo, porque es el trono de Dios; 35 ni por la tierra, porque es el estrado de sus pies; ni por Jerusalén, porque es LA CIUDAD DEL GRAN REY. 36 Ni jurarás por tu cabeza, porque no puedes hacer blanco o negro ni un solo cabello. 37 Antes 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:¹

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

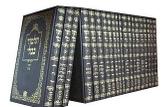
Ancient Jewish Practices: Talmud Tractates Shebuoth (oaths) and Nedarim (vows).

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...

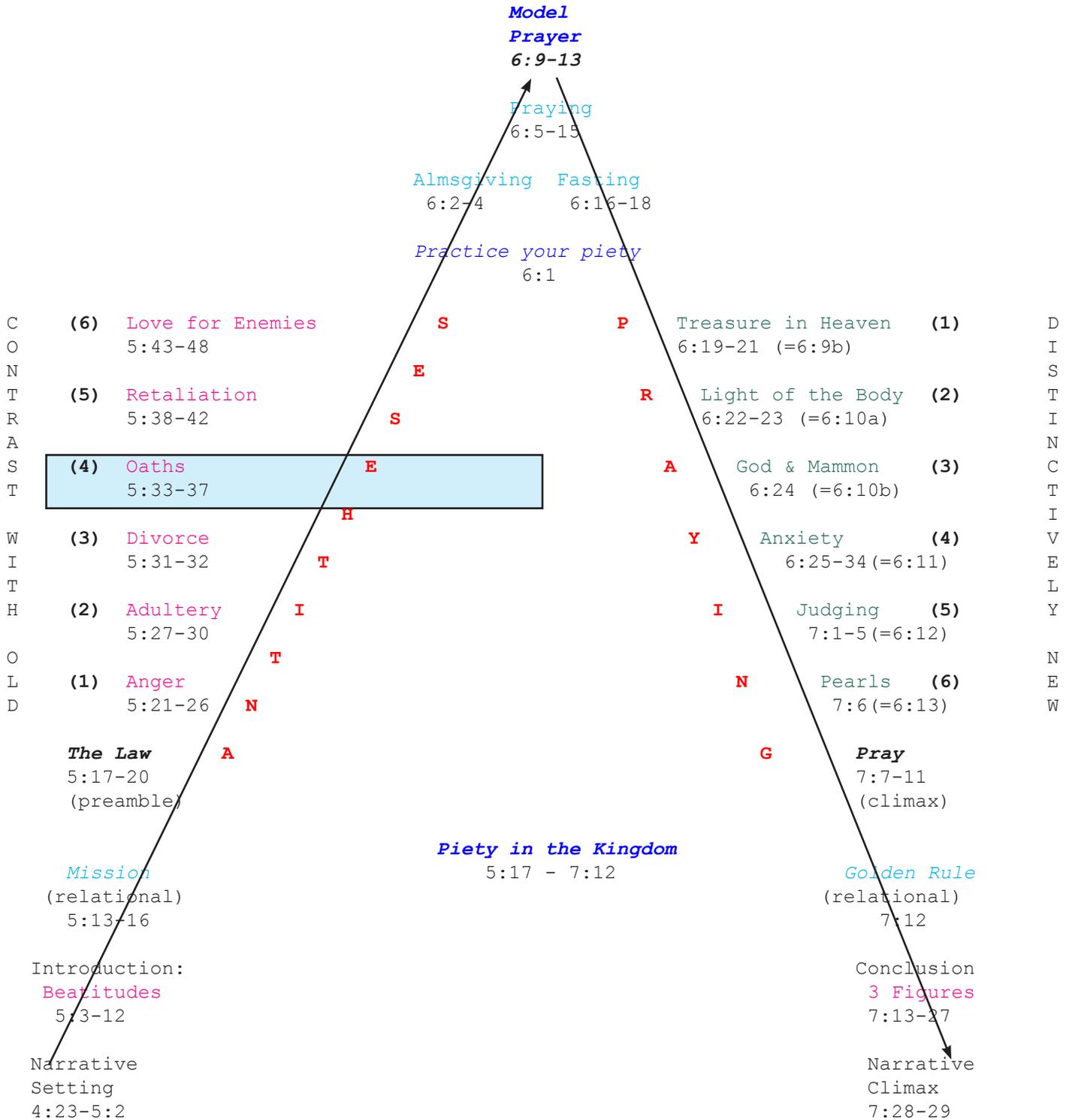
But I say to you...



¹Serious 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.

The Literary Structure of the Sermon on the Mount

Matthew 4:23-7:29



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