

Lesson Nine:
OATHS
Matthew 5:33-37

LESSON OBJECTIVE:

The student demonstrates understanding of the historical and literary meaning of Matthew 5:33-37 and related texts.

LESSON INDICATORS:

Upon successful completion of this lesson the student:

1. **Parses** all substantives and verb forms in Matt. 5:33-37.
2. **Classifies** all subordinate clauses in Matt. 5:33-37.
3. **Classifies** all sentences in Matt. 5:33-37.
4. **Translates** by dynamic-equivalent method all sentences in Matt. 5:33-37.
5. **Determines** the most likely reading of Matt. 5:33-37 where textual variants are listed.
6. **Assesses** the literary structure of Matt. 5:33-37.
7. **Evaluates** the exegetical issues in Matt. 5:33-37.
8. **Completes** the exegetical outline of Matt. 5:33-37.

GRAMMATICAL ANALYSIS:

Parse the following:

Πάλιν

ηκούσατε

ερρέθη

τοῖς ἀρχαίοις

Οὐκ ἐπιορκήσεις

ἀποδώσεις

τῷ κυρίῳ

τοὺς ὄρκους

σου

Classify the following subordinate clause(s):

ἔτι ἐρρέθη τοῖς ἀρχαίοις, *Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὄρκους σου*~

Form: Function(s):

Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὄρκους σου~

Form: Function(s):

Classify the above sentence in Matt. 5:33:

Form: Function:

Translate the above sentence in Matt. 5:33 by the dynamic-equivalent method:

Parse the following:

ἐγὼ

λέγω

υμῖν

μὴ ομόσαι

ἄλλως

ἐν τῷ οὐρανῷ

θρόνος

ἐστὶν

τοῦ θεοῦ

ἐν τῇ γῆ

υποπόδιόν

εστιν

τῶν ποδῶν

αυτοῦ

εις Ἱεροσόλυμα

πόλις

εστὶν

τοῦ βασιλέως

μεγάλου

ἐν τῇ κεφαλῇ

σου

ομόσης

οὐ δύνασαι

μίαν

τρίχα

λευκὴν

ποιῆσαι

μέλαιναν

Classify the following subordinate clause(s):

ὅτι θρόνος ἐστὶν τοῦ θεοῦ

Form: Function(s):

ὅτι υποπόδιόν ἐστιν τῶν ποδῶν αυτοῦ

Form: Function(s):

ἔτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως

Form: Function(s):

ἔτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν

Form: Function(s):

Classify the above sentence in Matt. 5:34-36:

Form: Function:

Translate the above sentence in Matt. 5:34-36 by the dynamic-equivalent method:

Parse the following:

ἔστω

ο λόγος

υμῶν

τὸ περισσὸν

τούτων

ἐκ τοῦ πονηροῦ

ἐστιν.

Classify the above sentence in Matt. 5:37:

Form:

Function:

Translate the above sentence in Matt. 5:37 by the dynamic-equivalent method:

Summary of the External Evidence

EVALUATION OF THE INTERNAL EVIDENCE

1. Transcriptional Probabilities, i.e. what scribes likely did when copying the N.T.

(1) Shorter/Longer Reading.

(2) Reading Different from Parallel.

(3) More Difficult Reading.

(4) Reading Which Best Explains Origin of Other(s).

2. Intrinsic Probabilities, i.e. what the author himself likely wrote.

Summary of Internal Evidence

CONCLUSION

BLOCK DIAGRAM:

- 5.33 Πάλιν
(48) **ηκούσατε** ἔτι ἐρρέθη τοῖς ἀρχαίοις,
*Οὐκ ἐπιορκήσεις,
δὲ
ἀποδώσεις τῷ κυρίῳ τοὺς ἄρκους
σου.*
- 5.34 δὲ
(49) **εγὼ λέγω ὑμῖν** μὴ οὐβσαι ἔλωσ·
μῆτε

ἐν τῷ οὐρανῷ,
ἔτι θρόνος ἐστὶν τοῦ θεοῦ·
- 5.35 μῆτε

ἐν τῇ γῆ,
ἔτι υποπόδιόν ἐστὶν τῶν ποδῶν αὐτοῦ·
μῆτε

εἰς Ἱεροσόλυμα,
ἔτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως·
- 5.36 μῆτε
ἐν τῇ κεφαλῇ σου
οὐβσης,
ἔτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι
ἢ
μέλαιναν.
- 5.37 δὲ
(50) **ἔστω ὁ λόγος ὑμῶν ναὶ ναί, οὐ οὐν·**
δὲ
ἐκ τοῦ πονηροῦ
- (51) **τὸ περισσὸν τούτων...ἐστίν.**

Ουκ επιορκήσεις:

αποδώσεις τῷ κυρίῳ τοὺς ὄρκους σου:

3. Compare Lev. 19:12 to Matt. 5:33. First, complete a semantic diagram of Lev. 19:12; then summarize similarities and differences between the two.

- (1) καὶ
οὐκ ομείσθε τῷ ὀνοματί μου
ἐπ' ἀδίκῳ
- (2) καὶ
οὐ βεβηλώσετε τὸ ὄνομα τοῦ θεοῦ ὑμῶν·
- (3) ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν.

4. Compare Num. 30:2-3 to Matt. 5:33. First, complete a semantic diagram of Num. 30:2-3; then summarize similarities and differences between the two.¹

- 30.2 καὶ
(A) ἐλάλησεν Μωσῆς
πρὸς τοὺς ἀρχονταβ τῶν φυλῶν Ἰσραηλ
λέγων
- (1) Τοῦτο τὸ ῥῆμα,
ὁ σενέταξεν κύριος·
- (2) 30.3 ἀνθρώπος ἀνθρώπος...οὐ βεβηλώσει τὸ ῥῆμα αὐτοῦ·
ὅς ἂν ἐσχηται εὐχήν κυρίῳ
ἢ
ὀμώσῃ ὄρκον
ἢ
ὀρίσῃται ὀρισμὸν
περὶ τῆς ψυχῆς αὐτοῦ
- (3) πάντα...ποιήσει.
ὅσα εἴαν ἐξέλθῃ
ἐκ τοῦ στόματος αὐτοῦ

¹The larger context of Num. 30:1-16 should be consulted; additionally, see Deut. 23:21-23; Ps. 50:14; Exod. 20:7.

5. Compare Shevuoth 3:1 to Matt. 5:33-37. Summarize similarities and differences between the two.²
Shevuoth 3:1. Oaths are of two kinds, which are actually four kinds; they are

'I swear that I will eat',
or,
'I swear that I will not eat',
or,
'I swear that I have eaten',
or,
'I swear that I have not eaten.'

If one said, 'I swear that I will not eat', and he ate the smallest quantity, he is liable. This is the opinion of R. Akiba.

²Additional discussion of Jewish oath making can be found in tractate Nedarim [2.2] of the Mishnah as well as in Philo, Spec. Laws 2.2.5. NT examples of these two kinds of oaths include the following:

Assertive Oaths:

Promissory Oaths:

Matt. 26:74 [//Mk. 14:71]

Heb. 7:21 [Ps. 110:4]

Rev. 10:6

Mk. 6:23

Lu. 1:73 [Gen. 22:16-17]

Acts 2:30 [Ps. 131:11]

Heb. 2:11 [Num. 14:21-23]

Heb. 2:18 [Ps. 95:11]

Heb. 6:13-14 [Gen. 22:17]

6. Compare Jas. 5:12 to Matt. 5:34-37. First, complete a semantic diagram of Jas. 5:12; then summarize similarities and differences between the two.

5.12 δε
 πρὸ πάντων
 ἀδελφοί μου,
(1) **μὴ ὀμνύετε,**
 μῆτε τὸν οὐρανὸν
 μῆτε τὴν γῆν
 μῆτε ἄλλον τινὰ ὄρκον·

 δε
(2) **ἤτω ὑμῶν τὸ Ναὶ ναὶ**

 καὶ
(3) --- ---- **τὸ Οὐ οὐ,**
 «να μὴ ὑπὸ κρίσιν πέσητε.

7. Compare Matt. 23:16-22 to Matt. 5:33-37. First, complete a semantic diagram of Matt. 23:16-22; then summarize similarities and differences between the two.³

(1) 23.16 **Ουαὶ ὑμῖν,**
οδηγοὶ τυφλοῖ
οἱ λέγοντες,
Ὅς ἂν οὐβῶσῃ
ἐν τῷ ναῷ,
ουδὲν ἐστίν·
δ
ὅς ἂν οὐβῶσῃ
ἐν τῷ χρυσοῦ τοῦ ναοῦ
οφείλει.

23.17 μωροὶ καὶ τυφλοί,
γὰρ
(2) **τίς μείζων ἐστίν,**
(3) **ὁ χρυσοῦς -----**
η
(4) **ὁ ναῦς -----**
ὁ ἀγιάσας τὸν χρυσοῦ;

23.18 καὶ
Ὅς ἂν οὐβῶσῃ
ἐν τῷ θυσιαστηρίῳ,
(5) **ουδὲν ἐστίν·**
δ
ὅς ἂν οὐβῶσῃ
ἐν τῷ δώρῳ
τῷ ἐπάνω αὐτοῦ
(6) **οφείλει.**

23.19 τυφλοί,
γὰρ
(7) **τί μείζων -----,**
(8) **τὸ δῶρον -----,**
η
(9) **τὸ θυσιαστήριον -----,**
τὸ ἀγιάζον τὸ δῶρον;

23.20 οὐν
ὁ οὐβῶσας
ἐν τῷ θυσιαστηρίῳ
(10) **ομνύει**
ἐν αὐτῷ
καὶ
ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ·

23.21 καὶ
ὁ οὐβῶσας
ἐν τῷ ναῷ
(11) **ομνύει**
ἐν αὐτῷ
καὶ
ἐν τῷ κατοικοῦντι αὐτόν·

23.22 καὶ

³Also to be consulted are Matt. 15:5-6 and Mk. 7:10-12.

(12)

ο ομβσας
εν τῷ ουρανῷ

ομνῖει

εν τῷ θρόνῳ τοῦ θεοῦ
καὶ
εν τῷ καθημένῳ
ἐπάνω αὐτοῦ.

EXEGETICAL OUTLINE:

Complete the following outline according to the guidelines in Appendix Five:

I. (48-49)_____

A. (48)_____

B. (49)_____

II. (50-51)_____

A. (50)_____

B. (51)_____