

Intro. Rom 6:13. Jas 3:5-little.

I. The Law, 33

A. Not forswear-not perjure (swear falsely) and break oath. Both ideas here. Ex 20:7; Lev 19:12.

B. Perform oaths. Deut 23:22.

II. The Loopholes, 34-36

A. Avoid the name of God for such oaths not binding according to Pharisees. Use heaven, earth, Jerus, one's head. Since can't control appearance of hair, we are creature of God. Today's loopholes avoid name of God and substitute gosh, heavens.

B. Make distinction between oath that is binding and oath not. Can't be every oath is to God. 23:16-22. Special form of oath more binding than general. e.g. Not by a long shot. Specializing indicated greater earnestness. X says general more important because includes special. "Guilty" is under obligation. However, X's point is not logical but moral. Sincerity, always mean what you say is most important.

III. The Law of Christ, 34, 37.

A. No swearing to make up for usual insincere speech, 34. Should not need to enforce every day speech.

B. Speech should be simple and unreserved, 37.

Oaths only needed because of evil of men, 37 "excess is of evil. Oaths are sometimes necessary in a world full of falsehoods.

e.g. God Heb. 6:13-17; 7:21; Lord "verily, verily"; before Caiaphas, 26:63-64; Apostles, Gal 1:20; 2 Cor 1:23; Rom 1:9; Phil 1:8; 1 Cor 15:31; angels Rev. 10:6.

Our normal yes and no as truthful and binding as a vow and spoken in sight of God.

Jas 5:12. Eph. Col 4:6. 1 Tim 3:8, 11.

Application today. Never Lord's name. Never softer substitute. Few explicatives. Straightforward, trustworthy speech.