

**Schedule of Meeting Times:**

WKAC 1080 AM Sunday 7:30 AM  
Study Sunday 10:00 AM  
Worship Sunday Morn 11:00 AM  
Worship Sunday Eve 5:00 PM  
*Singing every 2<sup>nd</sup> Sunday evening*  
Study Wednesday 7:00 PM

**Preacher / bulletin editor:**

Kris Vilander, (256) 472-1065

**E-mail:** kris@haysmillchurchofchrist.org

**Website:** www.haysmillchurchofchrist.org

“...But I did not see any other of the apostles except James, the Lord’s brother. (Now in what I am writing to you, I assure you before God that I am not lying)...”

—Galatians 1:19,20



# The Bible . Examiner

“Examine everything carefully...” —1 Thessalonians 5:21 NASB

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## **SWEAR NOT AT ALL**

*By Marshall Patton*

*Understanding that Jesus said, “swear not at all,” are all oaths sinful (cf Mt 5:33-37; Jas 5:12)?*

“Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one,” Mt 5:33-37.

“But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye

fall not under judgment,” Jas 5:12.

In the Sermon on the Mount our Lord corrects many perversions advocated by the scribes and Pharisees and generally received by the Jews. The contrast was primarily between their perverted and traditional views and the law in its purity. Thus, the Sermon on the Mount may well be regarded as a recall to the righteousness of God and Foundation principles upon which His kingdom was to stand. Notice that Jesus continually referred to what they had heard “said by them of old”—not what Moses said. For example, they quoted Moses in matters of judicial law (Mt 5:38; Lev 24:20) to be used by the elders in the administration of justice and made individual application so as to justify revenge. Jesus corrects this abuse and sets forth the truth so

**Hays Mill church of Christ**

21705 Hays Mill Road

Elkmont, AL 35620

**Servants during February:**

**Songleader:** Larry (4), Dwight (11), Stanley (18), Larry (25)

**Reading:** Larry

**Announcements:** Marty

**Table:** Stanley, Marty, Mike M, Larry

**Wednesday Lesson:** Kris (7), Larry (14), Stanley (21), Kris (28)

**Area Meetings: Jordan Park,**

2/16, Singing; **Pepper Road,**

2/17-21, Ken McDaniel;

**Eastside,** 2/18-20, Jonathan Reeder; **Market Street,** 2/23, Singing; **Jackson Drive,** 2/25-

3/1, Leon Mauldin

far as individual application is concerned, which teaching harmonizes wonderfully with the law of Moses, Lev 19:16-18.

The same train of thought prevails concerning His teaching on oaths. God's original law on swearing forbade perjury (forswearing)—i.e., swearing falsely, Lev 19:12. Every oath was to be performed unto the Lord, Mt 5:33. That the scribes and Pharisees perverted this law is evident from Mt 23:16-22. These verses show that they had coined a number of oaths, used in common conversation, which did not involve directly the name of God. These they considered as "nothing." Hence, according to their view they could swear by these things—heaven, earth, temple, Jerusalem, head, etc.—without serious regard and without such oaths being unto God. This abuse Jesus condemns severely and shows that such things ultimately involve God. Hence, Jesus says, "swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King."

Concerning this prohibition *The Expositor's Greek Testament* calls special attention to the Greek conjunction "mēte" translated

"neither" and emphasizes the fact that it is not "mēde." The former is used "to connect these different evasive oaths as forming a homogeneous group... the latter add negation to negation, while the former divide a single negation into parts." Hence, it follows that the prohibition "Swear not at all" refers only to the kind of oaths identified by the parts that follow. Such did not include judicial oaths—only the evasive oaths of the Jews which were used in common conversation. Thus, our Lord condemned their perversion and abuse of God's original law on swearing. Such use of oaths is forbidden altogether!

J. W. McGarvey says, "The universal prohibition, 'swear not at all,' is distributed by the specification of these four forms of oaths, and is, therefore, most strictly interpreted as including only such oaths... What we style the judicial oaths of the law of Moses, then, were not included in the prohibition."

An oath is a solemn affirmation with an appeal to God for its truthfulness and imprecating his vengeance if it be untrue.

If Christ condemned judicial oaths and those made on solemn and important occasions, I find it impossible to reconcile such with the following facts:

*Jesus answered under oath in Mt 26:63. Whether or not he answered using the particular expression "I swear" has nothing to do with the fact that he answered under oath—and that, without modification.*

*God swore by Himself, Gen 22:16,17; Heb 6:13-18; 7:21.*

*Paul often called God to witness the truthfulness of his statements, which is what is meant by an oath, 2 Cor 1:23; Rom 1:9; Gal 1:20; Phil 1:8.*

James 5:12 may be regarded as a parallel passage and the above observations apply with equal force. When James says, "lest ye fall into condemnation" he would have them know that swearing by the things mentioned ultimately involved God; that he who engages in such, thinking "it is

nothing," and who swear falsely is guilty of perjury and brings himself under condemnation.

Swearing is a solemn, serious thing. All oaths are in reality unto God. He who at any time makes oath lightly or uses one in common conversation is in violation of the New Testament prohibition. The Christian's life and conduct should be such that a simple "yes" or "no" should suffice in order for him to be believed. If more than this is required, "it cometh of evil"—it is because of untruthfulness on the part of a world full of falsehood. Then, it may be necessary to make oath, but only on solemn and important occasions. All oaths are unto the Lord and imprecate His vengeance if what we affirm be false.

—via *Searching the Scriptures*, Mar 1972



## Remember in Prayer

**Cathy Mitchell** is still in Huntsville Hospital, feeling pretty well with beautiful attitude while beginning long term dialysis! **John and Sylvia Pollard** may have found a congregation with whom John can work near Houston, and their daughter **Paige** is doing well with more good days than bad! **Stanley and Alice's** grandson, **Jackson**, had surgery on his knee that went well,

but will require a long convalescence.

Remember all those of our near spiritual family that struggle with illness or chronic issues, including **Mike B; Carolyn; and Joyce.**

**"Gospel meeting" season is beginning**, and there are several local meetings noted on the back of this bulletin!