

Rev. Dustin Daniels | River Bible Church  
**Matthew 5:33-37 | Oaths, Promises, and Vows**  
November 20, 2022

**WELCOME:**

- Please turn your Bibles to Matthew 5.
- Bibles in the back—our gift to you.

**REVIEW:**

We have spent the last month or so discussing some pretty personal topics within Jesus' Sermon on the Mount.

Jesus has preached on murder, anger, marriage, adultery, and divorce.

I want you all to know that I could feel your anxiety regarding divorce last Sunday.

Many of you know that adultery and divorce are a part of my story—so I can relate to the tension in the sanctuary.

However, by the time we were done, I pray you had a deeper appreciation for the marriage covenant.

As we've said before, for us to understand the sinfulness of adultery and divorce, we must first understand the mysteries of marriage.

Several key points from last Sunday include:

**LW KEYPOINTS:**

1. *There is no expiration date on marriage.*
  - A. As Christians, we know that monogamy is not only our goal—but purity—internally and externally.
2. *The hardness of the heart leads to unforgiveness, which is incompatible with the Gospel.*

- A. Jesus boiled down the cause of divorce to one word last week in Matt 19—hardness (of heart).
3. *People commit adultery—they don't have to live in adultery.*
- A. Dear friend, the blood of Jesus Christ on that Roman cross forgives all sin!
- B. For you to receive His forgiveness, confess your sin and make Jesus Lord.
4. *Marriage was not designed for happiness but for holiness.*
- A. If we are looking to our spouse to fulfill this God-sized hole in our hearts, we will be disappointed and frustrated—no matter how great and godly your spouse is.

Lastly, we did something really fun at the end of the sermon—we looked at the ancient Hebrew word pictures for man and woman—'ish and 'ishah.

And we saw the beauty of husband and wife together—and how <sup>our</sup> ~~their~~ differences reveal the Glory of God.

### **INTRODUCTION:**

Well, we're all going to be glad that Jesus changes the subject here as he continues preaching throughout the Sermon on the Mount.

Today Jesus is going to teach us the value of honesty and integrity.

He will focus on making promises, keeping those promises, and telling the truth.

The timing of today's sermon is important.

We live in a world where truth is scarce.

We've all been lied to—and we've all lied.

Where all liars.

We've all made promises at some level and broke them.

And today, Jesus will use the scribes and Pharisees as an example of what not to do when making promises and keeping your word.

How does all this impact you today?

In every single way! Let's find out.

*\*Please stand for the reading and honoring of God's Word.\**

~~Join me in reading!~~

**SCRIPTURE: Matthew 5:33-37 CSB**

**Matthew 5:33**—"Again, you have heard that it was said to our ancestors, You must not break your oath, but you must keep your oaths to the Lord.,

**Matthew 5:34**— But I tell you, don't take an oath at all: either by heaven, because it is God's throne;

**Matthew 5:35**— or by the earth, because it is his footstool; or by Jerusalem, because it is the city of the great King.

**Matthew 5:36**— Do not swear by your head, because you cannot make a single hair white or black.

**Matthew 5:37**— But let your 'yes' mean 'yes,' and your 'no' mean 'no.' Anything more than this is from the evil one.

*\*\*This is the Word of the Lord for River Bible Church.*



**EXEGESIS:**

**Matthew 5:33**—“Again, you have heard that it was said to our ancestors,

Jesus continues his mode of teaching by saying...

*“You’ve heard it said...but I say to you.”*

Jesus continues to teach in this fashion because He’s revealing to the disciples what the scribes and Pharisees have taught them on these very important issues of anger, murder, marriage, adultery, divorce, and now telling the truth— are not from Scripture.

The scribe's and Pharisees' interpretation of God’s Word was not God-centered but man-centered.

Sure, they have an element of Scripture, but the scribes and Pharisees lowered the perfect standards of God by creating a religion based on human works.

So when Jesus states, *“But I say to you”*—He’s not teaching something new. He’s teaching the law as it was first given.

**Matthew 5:33**—*You must not break your oath, but you must keep your oaths to the Lord.*

An oath is somewhat archaic language to us today.

**DEFINITION:**

Oath: A formal promise usually invoking God as a divine witness.

A description of an oath is given in the book of Hebrews:

**Hebrews 6:16**—*For people swear by something greater than themselves, and for them a confirming oath ends every dispute.*

It was common in the first century for a person to make an oath on something or someone greater than himself—such as the altar, or the high priest, or even God.

Once that oath was made, the argument was over.

Because it was then assumed that whoever made the oath was going to keep it—

This promise was so serious that they would call upon God to witness the oath.

So if you broke your oath, you could expect divine retribution and punishment.

So that's the first century—what about the 21st century?

If you got married in a Christian church, you took an oath in the presence of friends and family, and the Lord God Almighty was also your divine witness.

Gentlemen, the pastor said something like this—

*“Will you have this woman to be your wife—to live together in holy matrimony? Will you comfort her, keep her, in sickness and in health—forsaking all others—as long as you both shall live.”*

And what did you say?— *“I will.”*

Ladies, the pastor asked you the same question.

Those vows are timeless—and were witnessed by God.

God is a witness even when people run off to Vegas and get married by Elvis.

*Believer or non-believer -*

Another common oath today is when we go to court.

If you haven't been to court to give some type of testimony, you've at least seen the drama unfold on TV.

You raise your right hand and put your left hand on the Bible.

*"I do solemnly swear that the testimony I am about to give will be the truth, the whole truth, and nothing but the truth. So help me God."*

Why the formality? Why all the drama?

Because— we're all **born** liars—as Scripture says.

+ **Psalm 58:3**—...liars wander about from birth.

We've dealt with liars even before The Fall of Adam and Eve.

Satan lied to Eve—

+ **Genesis 3:4**— "No! You will certainly not die,"  
*they did die*

Adam and Eve's son, Cain, lied to God—

**Genesis 4:9**—Then the Lord said to Cain, "Where is your brother Abel?"

"I don't know," he replied. "Am I my brother's guardian?"

*Not only did Cain lie, he called an attitude*

Abraham's wife, Sarah, also lies to God—

+ **Genesis 18:11**—Abraham and Sarah were old and getting on in years. Sarah had passed the age of childbearing.

+ **Genesis 18:12**—So she laughed to herself: "After I am worn out and my lord is old, will I have delight?"

+ **Genesis 18:13**—But the Lord asked Abraham, "Why did Sarah laugh, saying, 'Can I really have a baby when I'm old?'"



**Genesis 18:14**—*Is anything impossible for the Lord? At the appointed time I will come back to you, and in about a year she will have a son."*

**Genesis 18:15**—*Sarah denied it. "I did not laugh," she said, because she was afraid. But he replied, "No, you did laugh."*

Jacob's sons lie to their father after they sold their brother, Joseph, into slavery.

**Genesis 37:31**—*So they took Joseph's robe, slaughtered a male goat, and dipped the robe in its blood.*

Look at all the pre-mediation here for this lie.

**Genesis 37:32**—*They sent the long-sleeved robe to their father and said, "We found this. Examine it. Is it your son's robe or not?"*

**Genesis 37:33**—*His father recognized it. "It is my son's robe," he said. "A vicious animal has devoured him. Joseph has been torn to pieces!"*

And on and on we could go...

- Samson lied to Delilah (Jud. 16:10)
- King Saul lied to Samuel (1 Sam. 15:13)
- King David lied to Ahimelech, the priest (1 Sam. 21:2)
- Job's friends lied to him (Job 13:4)
- Peter lied during Jesus' trial (Matt. 26:72)
- Ananias and his wife Sapphira lied to Peter and the Holy Spirit (Acts 5:5)

Once again, we fast forward from the first century to the twenty-first, and nothing has changed.

Every day whether in our own lives, on the news, or on social media, we hear about somebody lying.

Why? Because the entire world system is based on lies.

Scripture tells us that even though God is Sovereign, Satan is working the world system (Eph 2:2).

Jesus says...

+ **John 8:44**—*He (Satan) was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he tells a lie, he speaks from his own nature, because he is a liar and the father of lies.*

So oaths/formal promises, then— are a custom and protocol designed to restrain lies and prevent false promises.

S The reason that we have to sign a contract to buy a house or a car is that we don't trust one another.

The days when a man's word was his bond— are over.

Nobody believes anybody.

Even children recognize this—do you remember this conversation on the playground?

*“Do you swear? I swear. Do you swear with your hand on a Bible? I swear with my hand on the Bible? Do you swear with your hand on a stack of Bibles?”*

*“Do you cross your heart, | hope to die | stick a needle in my eye.”*

Or they'll say to their parents—

*“Do you promise? Do you promise to take me out for ice cream?”*



Why is your child asking you to make a promise?

Because somewhere along the way, you told him about ice cream but <sup>never</sup> delivered!

Something got in the way—you had to work late, something came up—whatever the excuse — the child realizes that what adults say may or may not be true.

Their request for a promise is a testimony against us.

It proves that a child cannot trust her father's word.

When she asks, "Do you promise?" she means, "Do you mean it? Can I count on you? Can I trust you?"

Oaths, promises, and contracts have two main goals:

1. From a practical perspective, it motivates people to keep their word.
2. From a spiritual perspective, it's to lessen the impact of sin.

Back to our text in Matthew.

**Matthew 5:33**—*Again, you have heard that it was said to our ancestors, You must not break your oath, but you must keep your oaths to the Lord.*

So, where have the disciples heard this statement?

Jesus is providing a composite of commands based on three OT passages:

**Leviticus 19:12**—*Do not swear falsely by my name, profaning the name of your God;*

In other words, when you break a promise, you defile and pollute God's reputation.

**Numbers 30:2**— *When a man makes a vow to the Lord or swears an oath to put himself under an obligation, he must not break his word; he must do whatever he has promised.*

*Self explanatory*  
**Deuteronomy 23:21**— *If you make a vow to the Lord your God, do not be slow to keep it, because he will require it of you, and it will be counted against you as sin.*

Pause—Have you ever considered that breaking your promise is a sin? It is.

By taking a vow or making a promise, we are appealing to God as a witness to what we are promising.

Meaning that if we don't make good on our word, God will discipline us.

*For the unbeliever, God will judge him.*

So the stakes are high.

This is serious stuff.

So, is it wise to even make a promise? Is this really a good idea?

Jesus continues—

**Matthew 5:34**— *But I tell you, don't take an oath at all: either by heaven, because it is God's throne;*

**Matthew 5:35**— *or by the earth, because it is his footstool; or by Jerusalem, because it is the city of the great King.*

What just happened? What is Jesus talking about?

The rabbis had written volumes about the various types of oaths and vows that Jewish people take.

Some of these vows were binding, while others that were not.

This collection of vows decayed into legal nonsense.

So, Jesus is cutting through all the gibberish / legalize and correcting the superficial false teachings regarding promises.

So, let's slow down, because this is so important for us today as Christians—

**+** **Matthew 5:34**— *But I tell you, don't take an oath at all.*

How simple is that?

Jesus is saying that if you want to stay out of trouble—simply don't make a promise at all.

Now, does that mean Jesus is saying that we are not to take a vow in marriage or that we can't make the oath to testify in the court of law?

Not at all.

To believe that and apply that to your life would be heresy. Why?

Because Abraham made an oath in Genesis 24:2-3

His son, Isaac, made an oath in Genesis 26:28-29.

Jacob, Isaac's brother, made an oath in Genesis 31:44

[King Saul's son, Jonathan,] makes an oath to David in 1 Samuel 20:16.

King David makes an oath in 2 Samuel 19:23.

Jesus did the same thing.



Under oath, Jesus declared himself to be the Christ, the Son of God.

**Matthew 26:63**—*The high priest said to Jesus, "I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God."*

**Matthew 26:64**—*"You have said it," Jesus told him.*

*In other words, Yes, Yes I Am the Messiah.*

Notice what Jesus didn't say.

He didn't say—*You know Caiaphas, it appears you missed my sermon on the mount where I taught my disciples not to take oaths at all.*

Jesus didn't say that.

Jesus didn't condemn Caiaphas in any way.

Jesus answered the question while he was under oath, standing before the Sanhedrin, which is the Jewish Supreme Court—which means that the question was perfectly legitimate.

Also, let's not forget the promises that God made from the very beginning.

All we have to do is look within the sections of the Bible—Old Testament and the New Testament.

The Bible is God's testimony. God is our witness.

God Himself has made several promises to His people.

**Abrahamic Covenant**—deals with God's redemption of God's people.

**Noahic Covenant**—deals not only with God promising to never judge the earth with a flood again, but also God providing a stable world to live in for God's work of redemption to be accomplished.

+ Mosaic Covenant—sets the nation of Israel apart to fulfill the Abrahamic Covenant of redemption.

+ The Davidic Covenant—deals not only with God’s Kingdom on earth but an eternal Kingdom—an everlasting Kingdom where Christ is King.

And we are all living in the New Covenant/Testament—the covenant of God’s grace.

~~All these promises contribute to God redeeming His people and preparing us to meet Jesus face to face.~~

So why did all these people, including Jesus, make these vows?

Two Reasons:

+ 1. Because in a world of dishonesty, an oath is sometimes necessary to add seriousness and validity to the subject matter.

+ 2. An oath also guarantees the outcome of the promise itself—

Like in a contract, when you buy something—you are promising that you are going to make those monthly payments.

So back to our text, and let’s see what else Jesus says here.

+ **Matthew 5:34-35**— *But I tell you, don't take an oath at all: either by heaven, because it is God's throne; or by the earth, because it is his footstool; or by Jerusalem, because it is the city of the great King.*

We’re used to hearing people say things like, “I swear to God.”

But the Jews avoided using God’s name because they deemed it too holy.

So instead of saying, “I swear to God,”— they substituted God’s name with something else.

And when they started to do this the Pharisees started using all kinds of tricks to sidestep the truth.

They would avoid using the holy name of God and replace it with something more important or valuable than their own words.

However, appealing to heaven, earth, and Jerusalem, made their promises less binding than appealing to God.

So at the end of the day the scribes and Pharisees acted like children who made promises but had their fingers crossed behind their backs.

These rabbis concocted this complicated system of promises that defeated its very purpose.

They taught that their vows might or might not be binding, depending on how they proclaimed the promise.

So, for example—If somebody swore *by* Jerusalem, it wasn’t binding, but if he swore *toward* Jerusalem, it was.

If somebody swore *by* the *temple*, it was not binding, but if he swore by the temple’s *gold*, it was.

If somebody swore *by* the *altar*, it wasn’t binding, but if someone swore by the *gift* on the altar, it was.

And what Jesus does is cut through all that nonsense, and he says, “stop it.”

Whatever you swear by (however you choose to word your promise) invokes the retribution of God. Why?



Because it is God's throne, God's footstool, and Jerusalem is God's city.

In other words everything is linked back to God.

Jesus is exposing the hair-splitting distinctions by the rabbis.

Talk about hair-splitting. Look at this!

**Matthew 5:36**— *Do not swear by your head, because you cannot make a single hair white or black.*

What's this about?

Some people swore "by their heads," meaning, "May I lose my head—aka may I lose my life—if what I am telling you is not true.

However, Jesus points out that nobody can change the intrinsic color of his hair.

*We can color it to lay, but*  
It is God, he alone, who determines if a hair is to be white or black ~~on your head~~.

*That's why you have to continue coloring it -*

**Matthew 5:37**— *But let your 'yes' mean 'yes,' and your 'no' mean 'no.' Anything more than this is from the evil one.*

When we as Christians don't keep our word, we look more like Satan than our Savior.

Oaths and vows are to be used only on important occasions and given only in the name of the Lord.

Jesus summarizes oaths, vows, and promises directly and concisely in verse 37.

Have you ever noticed that when someone talks and talks and talks, he becomes less and less believable?

**Proverbs 10:19**—When there are many words, *sin is unavoidable*, but the one who controls his lips is prudent (discerning/wise).

So Jesus condemns anyone who makes a promise flippantly and hypocritically.

We also see people make these kinds of rash promises in Scripture.

King Saul took a thoughtless oath regarding his military troops during battle. (1 Sam. 14:24).

That oath almost got his son, Jonathan, killed.

King Herod also made a frivolous oath while intoxicated at his birthday party and got John the Baptizer killed. (Matt. 14:7).

The apostle James says this...and I find this fascinating.

At the end of this amazing epistle, James says this—

**James 5:12**— Above all, my brothers and sisters, do not swear, either by heaven or by earth or with any other oath. But let your "yes" mean "yes," and your "no" mean "no," so that you won't fall under judgment.

Above all—most of all—don't do this!

Wow, James says, don't make a rash promise.

Why is this so important?

**KEYPOINT #1**  
Failure to keep your word is a sin.

James reiterates what Jesus is saying: there is no need for a Christian to make an unnecessary promise.

As Christians, our word is our bond.

Our word alone ought to be as reliable without making any kind of promise.

A simple yes or no should suffice.

A disciple of Jesus should be so reliable that no one asks for more.

So there is a place for taking vows and oaths, but only under particular circumstances.

We are not required to make promises, but whatever you promise to do, do it.

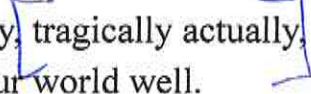
If someone asks us to make a promise, we can say we will try our best to help, but we cannot promise it.

On everything else, Christians should be known for keeping their word.

Our word should not require even a handshake.

### **PREACH:**

I wanted to finish this sermon by submitting a personal plea to all of you.

Unfortunately,  tragically actually, church life is one area where we as Christians don't keep our word well.

For example—we sign up for Bible studies and don't come—this is after we have bought the books for you.

We sign up to bring treats for fellowship, and we forget—which results in angry church people—which means that someone has to go get something while the service is going on.



We sign up to volunteer for the cleaning team, welcoming team, or whatever team—we don't show up, we don't call—which means that we don't really care.

Dear friends, I want you to care—and I want you to serve.

And if you're not serving, you're not experiencing God—your missing out.

*But that's Another Sermon for Another Day*

But please understand that RBC is no different than any other church—we've got less than 20% of the people doing 80% of the work.

And when people don't do what they said they would do, it impacts the rest of us.

It forces other people—who are already stretched to do even more—and the whole body of Christ suffers.

If the pastor, elders and deacons do everything, something's wrong with the church.

The church is not healthy. The church will get sick.

The pastoral staff is to equip the saints to do the work of the ministry (Eph. 4:12).

*-membership - another sermon for another day*  
Lastly if you're a member of RBC, you've made a promise to God and the people sitting around you. *Form*

You've made a promise/signed a covenant to the people of the Verde Valley.

*I want to rest part of the covenant*

*11* I understand that as a member of River Bible Church, I am to share in the responsibility of the Church by attending regularly (Heb. 10:25),

We don't attend church just to *(TAKE)* listen. We should be encouraging one another to do good.

We come to experience God verse by verse—so that we can then go share Jesus day by day. —End goal is to fulfill the Great Commission—

+ living a pure life (Phil 1:27), + praying for Church growth (1 Thess. 1:1-2), + inviting the unchurched to attend (Lk 14:23), warmly welcoming those who visit (Rom. 15:7), + discovering my gifts and talents (1 Pe 4:10), + serving faithfully (Eph. 4:11-16; Phil. 2:3-4;) and tithing financially (Lev 27:30; Mal. 3:8-10; Lk. 6:38, 1 Cor. 16:2). = +

Dear friends, what you say matters—above all, let your yes mean yes and your no mean no.

+ We are Christians, we are people of our world.

### PRAYER

### BENEDICTION

1 Cor. 15:58—*my dear brothers and sisters, be steadfast, immovable, always excelling in the Lord's work, because you know that your labor in the Lord is not in vain.*

---

Thanksgiving

## **BIBLIOGRAPHY:**

### **PREACHING BIBLE:**

*Christian Standard Bible*. Nashville, TN: Holman Bible Publishers, 2020.

### **BIBLES:**

*The Apostolic Bible Polygot*. edited by Charles Van der Pool. Newport, OR: The Apostolic Press, 2013.

*American Standard Version*. Oak Harbor, WA: Logos Research Systems, Inc., 1995.

The Holy Bible: English Standard Version. Wheaton, IL: Crossway Bibles, 2016.

*The Holy Bible: King James Version*. Electronic Edition of the 1900 Authorized Version. Bellingham, WA: Logos Research Systems, Inc., 2009.

*Legacy Standard Bible*. Irvine, Ca: Steadfast Bibles, 2021.

*New American Standard Bible: 1995 Update*. La Habra, CA: The Lockman Foundation, 1995.

*The New King James Version*. Nashville: Thomas Nelson, 1982.

### **PARAPHRASE BIBLES:** (Used as Commentaries)

Biblical Studies Press. The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible. Biblical Studies Press, 2005.

Peterson, Eugene H. *The Message: The Bible in Contemporary Language*. Colorado Springs, CO: NavPress, 2005.

*The New International Version*. Grand Rapids, MI: Zondervan, 2011.

*The Everyday Bible: New Century Version*. Nashville, TN: Thomas Nelson, Inc., 2005.

Tyndale House Publishers. *Holy Bible: New Living Translation*. Carol Stream, IL: Tyndale House Publishers, 2015.

*GOD'S WORD Translation*. Grand Rapids: Baker Publishing Group, 1995.

### **COMMENTARIES:**



Barry, John D., Douglas Mangum, Derek R. Brown, Michael S. Heiser, Miles Custis, Elliot Ritzema, Matthew M. Whitehead, Michael R. Grigoni, and David Bomar. 2012, 2016. *Faithlife Study Bible*. Bellingham, WA: Lexham Press.

Blum, Edwin A., and Trevin Wax, eds. 2017. *CSB Study Bible: Notes*. Nashville, TN: Holman Bible Publishers.

Blomberg, Craig. 1992. *Matthew*. Vol. 22. The New American Commentary. Nashville: Broadman & Holman Publishers.

Boice, James Montgomery. 2001. *The Gospel of Matthew*. Grand Rapids, MI: Baker Books.

Bruce, F. F. 2014. *Matthew*. Open Your Bible Commentary. Bath, UK; Nashville, TN: Creative 4 International.

Courson, Jon. 2003. *Jon Courson's Application Commentary*. Nashville, TN: Thomas Nelson.

Crossway Bibles. 2008. *The ESV Study Bible*. Wheaton, IL: Crossway Bibles.

Doriani, Daniel M., Hans F. Bayer, and Thomas R. Schreiner. 2021. *Matthew–Luke*. Edited by Iain M. Duguid, James M. Hamilton Jr., and Jay Sklar. Vol. VIII. *ESV Expository Commentary*. Wheaton, IL: Crossway.

Doriani, Daniel M. 2008. *Matthew & 2*. Edited by Richard D. Phillips, Philip Graham Ryken, and Daniel M. Doriani. Vol. 1. *Reformed Expository Commentary*. Phillipsburg, NJ: P&R Publishing.

Fruchtenbaum, Arnold G. *Yeshua: The Life of Messiah from a Messianic Jewish Perspective*. Vol. 1. San Antonio, TX: Ariel, 2017.

Gaebelein, Frank E., D. A. Carson, Walter W. Wessel, and Walter L. Liefeld. 1984. *The Expositor's Bible Commentary: Matthew, Mark, Luke*. Vol. 8. Grand Rapids, MI: Zondervan Publishing House.

Hendriksen, William, and Simon J. Kistemaker. 1953–2001. *Exposition of the Gospel According to Matthew*. Vol. 9. *New Testament Commentary*. Grand Rapids: Baker Book House.

MacArthur, John F., Jr. 1985. *Matthew*. *MacArthur New Testament Commentary*. Chicago: Moody Press.

MacArthur, John F., Jr. 2013. *One Perfect Life: The Complete Story of the Lord Jesus*. Nashville: Thomas Nelson.

McGee, J. Vernon. *Thru the Bible*. Vol. IV. Nashville, TN: Thomas Nelson, 1982.

Morris, Leon. 1992. *The Gospel according to Matthew*. The Pillar New Testament Commentary. Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

Lloyd-Jones, D. Martyn. 1976. *Studies in the Sermon on the Mount*. Second edition. England: Inter-Varsity Press.

O'Donnell, Douglas Sean. 2013. *Matthew: All Authority in Heaven and on Earth*. Edited by R. Kent Hughes. Preaching the Word. Wheaton, IL: Crossway.

Kasdan, Barney. 2011. *Matthew Presents Yeshua, King Messiah: A Messianic Commentary*. Clarksville, MD: Messianic Jewish Publishers.

Rubin, Barry, ed. 2016. *The Complete Jewish Study Bible: Notes*. Peabody, MA: Hendrickson Bibles; Messianic Jewish Publishers & Resources.

Sproul, Robert Charles. 2013. *Matthew*. St. Andrew's Expository Commentary. Wheaton, IL: Crossway.

Tehan, Thomas, and David Abernathy. 2008. *An Exegetical Summary of the Sermon on the Mount*. 2nd ed. Dallas, TX: SIL International.

Turner, David L. 2008. *Matthew*. Baker Exegetical Commentary on the New Testament. Grand Rapids, MI: Baker Academic.

Wiersbe, Warren W. 1996. *The Bible Exposition Commentary*. Wheaton, IL: Victor Books.

### **ADDITIONAL RESOURCES:**

Cerone, Jacob N. 2016. "Oath." In *The Lexham Bible Dictionary*, edited by John D. Barry, David Bomar, Derek R. Brown, Rachel Klippenstein, Douglas Mangum, Carrie Sinclair Wolcott, Lazarus Wentz, Elliot Ritzema, and Wendy Widder. Bellingham, WA: Lexham Press.

MacArthur, John F., Jr. 1983. *Hebrews*. MacArthur New Testament Commentary. Chicago: Moody Press.

### **SERMONS:**

<https://www.gty.org/library/sermons-library/2222/the-spiritual-credibility-gap>

Nelson, Tom. Denton Bible Church. Matthew 5:33-37

<https://www.ligonier.org/learn/sermons/oaths-and-vows>





