

July Teaching Theme: The Sermon on the Mount

讲员 Speaker: Elder Yin

题目 Topic: 承諾 Your Word [發誓 Oath Taking]

经文 Scripture: 馬太福音 Matthew 5:33-37

Monthly Theme: Last month, we started a much longer series on Jesus' most famous teaching called the "Sermon on the Mount," found in Matthew 5-7. The "Sermon on the Mount" is a comprehensive sketch of Jesus' moral and ethical vision, forming a manifesto by which the Jesus community should live. Matthew opens up this section with Jesus "**going up on a mountainside**," presenting Jesus as a New Moses figure, bringing the Torah to its fulfillment. Throughout this series, Jesus' words will often challenge the very way we think about God, ourselves, and others. Let's accept that challenge over the next four months. This week, we examined 5:33-37, where Jesus calls his followers to another level of honesty - speaking against the system of oaths during his day.

七月 July – 登山寶訓系列 **The Sermon on the Mount Series**

July 4th – 非暴力的愛 Non-Violent Love (馬太福音 Matthew 5:38-48)

July 11th – 姦淫、淫念、與離婚 Adultery, Lust, Divorce (馬太福音 Matthew 5:27-32)

July 18th – 承諾 Your Word [發誓 Oath Taking] (馬太福音 Matthew 5:33-37)

July 25th – 真正的慷慨 True Generosity (馬太福音 Matthew 6:1-4)

Resources:

[Sermon Video](#)

[Sermon Slides](#)

Discussion Questions (Elder Yin/Pastor William R. Horne)

- (1) Read Matthew 5:33-37 together. What observations do you make, and what stands out to you? How would you summarize Jesus teaching here? Now read Matthew 23:16-22. What does this add to the conversation?
- (2) 神有起誓，耶穌有起誓，保羅有起誓。為什麼耶穌說 - 什麼誓都不可起？God, Jesus and Paul etc. all had sworn oath why Jesus here instructed his followers not to swear oath?
- (3) 這段聖經講述了誓言和謊言的關係是什麼？舉例在我或我們生活中的誓言和謊言。What is the relationship between oath and lies? Give examples of them in my or our live(s).
- (4) 這段經文如何在我的生命中應用？特別是很难保持說真話時，如何來遵守耶穌的教導？How to apply this paragraph to our lives? Especially when speaking truth is not easy?
- (5) Spend a moment to imagine the world as Jesus paints the Kingdom. What would it look like if our world operated on this level of honesty?

Important Notes (Pastor William R. Horne):

Notes on Q1: Jesus here mentions four kinds of scaled oaths: those "by heaven," those "by the earth," those "by Jerusalem," and those "by your head." Jesus here is using concrete examples of oaths people would take in his context. An Israelite could not say the name of God (YHWH) out of fear of saying it in vain; thus, these scaled oath systems came in place to avoid such. Jesus, however, connects it all back to God shows the oath systems to be faulty and logical

mean that some of your words are more “truthful” than others. “Swearing by “heaven” is not less than swearing by God because heaven “is God’s throne.” Swearing by “earth” is not lower than heaven because “it is [God’s] footstool.” Swearing by Jerusalem is not less than either heaven or earth because “it is the city of the Great King.” And swearing by one’s head, well, “you cannot make one hair white or black”—and God can, so he’s in charge even of your head! You might think that Jesus is speaking here of omniscience, but it is wiser to see an appeal here both to God’s omnipresence. **God is King over all; any oath that touches anything under God makes a person accountable for the words used.**” (McKnight, S.)

“What Jesus points out from this teaching of Moses is that Israelites were obligated to keep their oaths, but it is “oathing” that grabs Jesus’ attention because **oaths assume a world in which honesty must be promised—implying that honesty is not always present.**” (McKnight, S.) In the Kingdom, your words don’t have a scale but are all bound to the highest level of integrity.

Notes on Q2: *Why do we make promises or swear?* Ultimately it is manipulation to get what you want, designed to override a person’s judgments to possess them for our purposes. We often call this “spin” - that we spin a narrative our favor. Jesus says this is evil (Dallas Willard paraphrase). This “spin” is precisely what advertisements do - they spin narratives to manipulate what we think about the product. (What are some ad examples where this happens?). *In what ways do we put a spin on reality for our own benefit?* (Ex. “Name dropping,” pretending we know about something we don’t, exaggerating or embellishing stories, avoiding saying “no,” etc.) Where I (Pastor Will) come from we call it “frontin’.” We use our words to hide from each other and deceive each other - this is what Jesus is getting at. We are afraid for people to know the real us, so we make smokescreens, create spin to paint a different picture. *We face the constant temptation to bend reality and give half-truths to make sure people have a better image of us. Ultimately, Jesus’ teaching calls us to examine truthfulness in every area of our lives. We do this all the time with religious language* - we often will use God or spiritual language to present our life choices as good. “You know, God has given me peace about this decision...” or “God called me too...” or maybe the boldest, “God told me...” So often, we use God just like Jesus is talking about - using God to make our choices and claims stronger and to hide from other’s critique.

I (Pastor Will) do believe this means that when a judge asks a follower of Jesus to give an oath we say we are bound to Jesus’ words and our “yes” will be “yes” and our “no” will be “no” without an oath. This is a means of subversive witness to a system that is often unethical. But, the core of this text is more importantly, calls us to the integrity of speech as God is witness to all of our words. “What Jesus is teaching here is not the absolute prohibition of all oaths, for then he’d be against God’s ways of dealing with our redemption, but against legal oaths that reflect distancing God from what we do in scaling our obligations. He calls his followers into kingdom realities.” (McKnight, S.)

Notes on Q5: Jesus’ total prohibition of oaths is stronger than anything found in Jesus’ social context but reveal’s God’s will (and what the Kingdom will be like), where truth, integrity, and honesty don’t have to promise but are built-in. This vision stretches us beyond what we think we can accomplish, calling us to examine how we can live in light of the Kingdom to come.

Think about how many of our spaces are corrupted by lies are even just the potential of lies.

- Our everyday relationships are often damaged by lies or the thought that someone might be lying, even if they are not. We are stuck in a place of constantly questioning what and whom we can trust to the point many of us give up on any trust level at all in our community spaces.
- Our legal justice system is built on the assumption that people lie if it means a better outcome for them. As a result, our court cases are built on who can spin the best narrative for their side, whether that is true or not.

Sermon Summary (Elder Yin):

说诚实话

“你们又听过有对古人说：‘不可背誓，所起的誓总要向主谨守。’但是我告诉你们：什么誓都不可起。指着天起誓，因为天是上帝的宝座。不可指着地起誓，因为地是他的脚凳；也不可指着耶路撒冷起誓，因为耶路撒冷是大君王的京城。又不可指着你的头起誓，因为你不能使一根头发变黑变白。你们的话，是，就是说是；不是，就不是。若再多说，就是出于那恶者。”马太福音 5:33-37

一、誓言

-经文：你们又(第四例)听过有对古人说：‘不可背誓(非常强烈的禁止语气)，所起的誓总要向主谨守，(主)谨守。但是我告诉你们：什么誓都不可起。不可指着天起誓，因为天是上帝的宝座。不可指着地起誓，因为地是他的脚凳；也不可指着耶路撒冷起誓，因为耶路撒冷是大君王(神的)的京城。又不可指着你的头起誓，因为你不能使一根头发变黑变白。

-定义：起誓就是一种保证，是严肃慎重的对未来发生的事或者行为作出保证，有高于本人的大能(神)的作见证，如不实现会有后果。

-目的。旧约神颁给起誓的初衷

- 1, 为了知真情：是否说真话。
- 2, 誓言应该包括神的名或神圣的事物或者有权柄的人。
- 3, 所起的誓如果不能向主谨守的后果：
- 4, 誓言表示爱神。

-不遵摩西律法

当时的犹太人用向神起誓表现他们遵守摩西律法，很属灵，在大小事上随便起誓。根本就守不住所起的誓。但他们知道不守誓言有代价。就重新来解释一下摩西律法让它能适合我们的喜好。

当时出现很复杂的法会，专门有繁锁的规章。按誓言和耶和華名字的紧密度来决定起誓约束力。天和地和耶路撒冷没有约束力。朝耶路撒冷起誓有约束力，指耶路撒冷没有约束力。例如圣经有一段话反应了当时的情景：“你们这些瞎眼的领路人有祸了！你们说：‘如果有人指着圣所起誓，算不得什么；但如果有人指着圣所里的金子起誓，就必须遵守。’你们这些又愚拙又瞎眼的人哪，到底哪一样更重要呢？是金子，还是使金子成圣的圣所呢？.....所以，你们指着圣所起誓的，就是指着圣所和住在里面的那一位起誓；.....”马太福音16-22。这段话就看到耶稣当时对他们的指责。指责当时犹太人这种诡诈的行为，圣殿没效其中金子有效，但圣殿是神住的。按自己需求，律法为我所用，並不尊重摩西律法。

-滥用起誓

当时的犹太人用神的名起誓才有约束力，用天地耶路撒冷，听上去似乎和神有关，很属灵，满足摩西律法。但实际上不是以神起誓。不遵守也问题不大。得好名声又不用担当后果，两全其美。耶稣这里指天，地，耶路撒冷都是神造的，用天地耶路撒冷就是用神的名，用同样的约束力。耶稣接着又说不可指着你的头起誓，因为你不能使一根头发变黑变白。古代觉得头是人体最重要的，可以用他来代替神的名起誓，耶稣指出我们的头发变黑变白我们都控制不了，怎能用头来起誓？是滥用起誓。

-不可起誓

耶稣说不可起誓意思是说，如果是象法利赛人那样效仿古人起假冒伪善的誓，那就." 什么誓都不可起"，因为是背誓，起假誓，乱起誓，起不必要的誓，起愚蠢的誓。这起誓是当人的话语靠不住的时候。是代表他所说的不是真实的，如果起誓才是真话，那不起誓的话是什么话？说明他们所说的都是假话。这里看到起誓背誓的真原因是说诚实话的问题，让我们注重5:37而不是5:34。

-背誓

起誓而背誓是妄称神的名，誓言应该包括神的名或神圣的事物，每人的起誓在某种程度上与神有关。因此每一个誓言都是含蓄地提着手的名起的。"倘若人在什么事上向耶和華许愿或起誓，他就不可食言，必须履行诺言。民数记 30:2，起誓如不能遵守就是妄称神的名，"「不可妄称耶和華 - 你 神的名；因为妄称耶和華名的人，耶和華必不以他为无罪。"出埃及记 20:7。摩西律法很清楚的规定。因为神是轻慢不得，和王答应的不做会被砸烂，板答应的不做会被炒，更不用说和神答应的，如果不做到，重则进不了天国，轻者得不到祝福。也可看到，向神保证后却不遵守是对神不敬不悛，没有将神作为也可看到我们对神的信心和爱心。随使用神的名也是背誓，还有用神和耶稣的名起誓做感叹语，妄称耶和華的名。

有人说这是说神告诉我的，所以我向神保证了，一定要去做或说。老虎到你家，如果你不做这事，得惩法。并不是说神不会和我们指示，而是我们用神的名时需要慎重有敬畏的心，不能随便表示自己属灵，而是需要有证实。因为一旦没有兑现，就是不能遵守保证，就是背誓，不仅损人害己，更是就是妄称神的名，耶和華必不以为他无罪。

圣经上下文让我们看到，并不是完全禁止人以神的名起誓。神有起誓"耶和華的使者第二次从天上呼叫 亚伯拉罕说：「耶和華说：『.....我便指着自已起誓说：论福，我必赐大福给你；论子孙，我必叫你起来，如同天上的星，海边的沙。你子孙必得着仇敌的城门，"创世记 22:15-17

"耶稣却不言语。大祭司对他说：「我指着永生 神叫你起誓告诉我们，你是 神的儿子基督不是？」耶稣对他说你说的是.....

-神"马太福音 26:63-64a。

看到神有起誓，神以自己起誓，目的是帮助人们相信，神不会说谎，也不会背誓

-亚伯拉罕，但以理，保罗也有起誓，他们誓言被时间所证实是真实的。

二，说谎：

不可起誓-不可说谎

-经文：你们的话，是，就说是；不是，就说不是。（二者取一）若再多说（发誓赌咒），就是出于那恶者（魔鬼）。多说，起誓夸张，将是非，就是从恶者来的，说谎话的源头。不需要起誓，基督徒所说的就算数的，是就是是，不是就是不是，人们对基督徒有高标准。言语重在诚信，一言既出，便是其约束为其负责。

现代社会也有起誓，政治家，医生，婚礼，公民。做不到便是假誓。耶稣把起假誓提到一个更高的层次，假誓就是说谎话。说谎话的根源就是人的本性罪，虚伪诡诈，自我中心，人有一种本能的自我保护机制，说谎话就可以保护自己的利益，避免困境。

王明道

1, 谎话：也有信徒效法这世界，为得名利，讨人欢心，逐渐就习惯了。看诚实人愚昧无知。不通人情。一起做假说明我们是哥们。不要被Yes对世界的潮流或传统影响，众人以为美的要留心去做。

小谎，也需注意，Shelton 某某在家吗

2, 大话

还有一种谎言就是说大话，吹牛。老鼠很大。有一说成十，有任何问题找我，送礼。说到自己，什么都好，说到人家，一样过失，全盘否定。对无论什么事，信口开河，什么都懂。一样有罪。..."诗篇142:2 油滑的嘴唇和夸大的舌头，耶和华必要剪除。

3, 传话

还有一种听了话，不细察这话的虚实，不查考分辨，就去传话，虽然自己没说谎，却成了说谎人的管道，也就说了谎，一样有罪。最好的办法是，听了后不要马上去传，而是查实，如不能查实就不说。现在也是同样，很多假消息。美国国家医生建议不要在网上传疫苗的假消息。很多为了这假消息而受害。

4, 空话

没有行为的话语，也是假的，为你祷告。

5, 善意的谎言

不容易，因为说的人初衷是为他人好，肿瘤病人，研究发现实话对患者更好。

有时因为客气的文化，善意的谎言，没吃饭说吃了。或者请吃饭不好吃，

我自己可认，善意的谎言也许可以说话是否造就人联在一起。因人的罪性，会出恶语，如果不管住我们的舌头，都会有恶意中伤。以弗所书4:29 污秽的言语，一句不可出口，只要随事说造就人的好话，叫听见的人得益处。当然尽量连善意的谎言也不要讲。如何掌握，每人和神的关系来取决，有没有平安？实在不能掌握，神给我们开了一条路

就是闭口。

"愚昧人若静默不言也可算为智慧；闭口不说也可算为聪明。"箴言 17:28

三, 训言

刚才在引言时提到律法有两个层面，一个是外表的，一层是内心，外表是法利赛人所着重的，内心是耶稣对我们的要求。语言美运动改变不了我们的心，只有神能够改变我们的罪性，以箴言4:23:你要保守你心，胜过保守一切，因为一生的果效是由心发出。心意更新而变化。有大说：起誓=信心，一个对神有信心的人就会说真话，不容易起假誓。神看重我们的心胜于一切。这就是神差耶稣来的奥秘。在登山宝训中展示。登山宝训和西奈山律法的区别，摩西律法说不要杀人，耶稣律法不要恨人，摩西律法不要奸淫，耶稣律法不要动淫念，摩西律法不要起假誓，耶稣律法是是就是是，不是就是不是。耶稣律法比摩西律法要求更高，更完善。这段经文耶稣要改变我们的心，

把我们生活的中心紧紧的和耶稣相连，和神化时间建立关系，以至于真知道祂。多化时间在属灵的事上，读经祷告和弟兄姐妹分享传福音。世上的事知道就可以了，不用化很多时间去研究，讨论，都是小学。圣经早就讲过这世界要毁坏，有瘟疫，国攻国，民攻民。要以耶稣的心为心。

每天晚上用诗139：23-24来自我反省提醒，

神啊，求你鉴察我，知道我的心思；试炼我，知道我的意念。24 看在我裡面有什麼惡行沒有，引導我走永生的道路。认罪悔改宝血洗净。

用爱心说诚实话。不是什么真话都可以说的，因为我们都是罪人，