84 ST. MATTHEW. Vv.   
   
 vewk” of old time, 'Thou shalt not forswear thyself, but ™ shalt   
 m Dest. perform unto the Lord thine oaths: 5+ but I say unto   
 nuamerv.1 you, "Swear not at all; neither by heaven; for it is   
 otss.trvi.1. God’s throne: 85 nor by the earth; for it is his ° footstool :   
 t Pas. 2. neither by Jerusalem ; for it is the ‘city of the great King.   
   
 36 Neither shalt thou swear by thy head, because thou   
 canst not make one hair white or black. 57 But let your   
 communication be, Yea, yea; Nay, nay: for whatsoever is   
 uw Bxov-xxi.4, than these cometh of evil.   
   
 Laviz. 38 Ye have heard that it hath been said, \* An eye for an   
 20. Dror.   
 mately referable to by God) the the earth, ‘by Jerusalem, by their own   
 rule of the community, which is heads, and these brought in on the   
 not to swear at all; for that every such slightest need, or no need at all; just   
 means of strengthening a man’s simple as now-a-days the same lingering half-   
 affirmation arises of the evil human respect for the Holy Name will often   
 nature, is rendered requisite the dis- cause men, who would not be wholly pro-   
 trast that sin has induced, is, fane, to substitute for that name sounds   
 fore, out of the question among the just that nearly resemble, but are not exactly   
 and true and pure heart. See James v. it, the name, it may be, of some hea-   
 12, and note there, explanatory why, in then deity.’ $6.) Thou hast no control   
 both cases, swearing by the name of God over the appearance of grey hairs thy   
 is not specified as forbidden. In the head—thy head is not thine own ;—thou   
 words, ‘Swear not at all,’ Lord does swearest then by a of God, whose   
 not so much make a positive by destinies changes are in God’s hand ;   
 which all swearing is to individuals so that every oath is an appeal to God.   
 bidden, e. g. on solemn occasions, for And, indeed, men generally regard it as   
 the satisfaction others, (for would such now, even unconsciously.   
 be a mere technical Pharisaism, at Yea, yea; Nay, nay] The similar place,   
 variance with the spirit the Gospel, and James v. 12, admirably illustrates   
 inconsistent with the example of God “ let yea be yea, your nay nay :”   
 himself, Heb. vi. 13—17; vii. 21; of the —let these only be used, they in sim-   
 Lord when on earth, whose “ verily plicity unreservedness. cometh   
 I say unto you” was a solemn assevera- of evil] The gender of evil ambiguous,   
 tion, and who at once the solemn as it be also in the prayer, ch.   
 adjuration of Caiaphas, ch. xxvi. 64; vi, 18: but see note there. It is quite   
 -of His Apostles, under the guid- immaterial to the sense, in gender   
 ance of His Spirit, see Gal. 20: 2 Cor. we understand it; for the evil man’s   
 i. 23: Rom. i. 9: Phil. 8, and expecially corrupt nature is Scripture spoken of as   
 1 Cor. xv. 31; of His holy angels, x. the work of “ the evil ,? and is itself   
 6,) as declare that the proper state “that which is evil.” See Jobn viii.   
 of Christians is, require no oaths that 1 John iii.   
 when evil is expelled among them, 88—41.] Frern examprre. The law   
 every yea and nay will be as as an of retaliation, 38.) That is, such   
 oath, every promise as binding as a vow. toas the lic enactment of the Mosaic   
 mate observe (a) that these verses imply law, and, as such, it implied a private   
 the unfitness of 16—22. Dean as rules spirit of retaliation should seek   
 of Christian action Mount, p. 65), ‘Men such redress; for the example evidently   
 regard ought to think that, only God’s refers to private as as public retri-   
 those, not only there was no irreve- bution. ‘Here again our Lord appears   
 object in taking oath, and every facilit to speak of the frue and perfection   
 given in a Christian state for their of a Christian community,—not to forbid,   
 in those mixed and but half-Christion   
 states, which have ever divided so-called   
 Christendom among them, the infliction   
 of judicial penalties crime. In fact   
 Scripture speaks, Rom. xiii. 4, of the   
 minister of such infliction the minister