

Matt. 5:33-37 mws

V. 33

Πάλιν

marker of a discourse or narrative item added to items of a related nature, also, again, furthermore, thereupon, a favorite expression when a speaker takes up a formula previously used and continues, cf. 13:45, 47, 18:19, 19:24
a marker of an additive relation involving repetition, and, also, again

ἠκούσατε

AAI2pl

fr. ἀκούω

to receive news or information about something, learn about something
to receive information about something, normally by word of mouth, to receive news, to hear, implies more than mere physiological hearing, for the content of the message is included as a significant element in the meaning

ὅτι

marker of narrative or discourse content, direct or indirect, that
marker of discourse content, whether direct or indirect, that, the fact that

ἔρρέθη

API3sg

fr. εἶπον

to express a thought, opinion, or idea, say, tell
to speak or talk, with apparent focus upon the content of what is said, to say, to talk, to tell, to speak

ἀρχαίοις

pertaining to what was in former times, long ago, ancient, the ancients, people of ancient times, of old, cf. v. 21, 27, can mean ‘by the ancients’ as well as ‘to the ancients’
pertaining to having existed for a long time in the past, with the possible implication of such existence from the beginning of an event or state, for a long time, from the beginning, ancient, ‘you have heard that it was said by the men of ancient times’

ἐπιορκήσεις

FAI2sg/PAImp2sg

fr. ἐπιορκέω

to swear that something is true when one knows it is false, swear falsely, perjure oneself
to fail to do what one has promised under oath, break one’s oath
to swear that one will do something and then not fulfill the promise, to forswear, to break and oath, to swear and fail to keep, ‘do not swear and fail to keep your oath, but fulfill your oaths before the Lord’
to take an oath that something is true, when in reality one knows that it is false, to swear falsely, to perjure oneself, ‘do not swear falsely, but fulfill your oaths before the Lord’

ἀποδώσεις FAI2sg/AAImp2sg fr. ἀποδιδωμι
to meet a contractual or other obligation, pay, pay out, fulfill, of fulfilling various responsibilities, ‘keep oaths’
to cause to happen what has been promised, often in relation to vows or oaths, to cause to happen, to do, to pay back, ‘do what you have promised the Lord you would do,’ or ‘pay back to the Lord your vows’

ὄρκους
oath, ‘perform oaths to the Lord’
to affirm the truth of a statement by calling on a divine being to execute sanctions against a person if the statement in question is not true, to swear, to make an oath, oath

V. 34

λέγω PAI1sg fr. λέγω
to express oneself orally or in written form, utter in words, say, tell, give expression to, with an indication of what is said
to speak or talk, with apparent focus upon the content of what is said, to say, to talk, to tell, to speak

ὀμόσαι AAInf fr. ὀμνῶ
to affirm the veracity of one’s statement by invoking a transcendent entity, frequently with implied invitation of punishment if one is untruthful, swear, take an oath
to affirm the truth of a statement by calling on a divine being to execute sanctions against a person if the statement in question is not true, to swear, to make an oath

ὄλως
a marker of highest degree on a scale of extent, completely, wholly, everywhere, often with a negative, not at all
degree of totality or completeness, complete, completely, totally, totality, ‘but I say to you, Do not swear at all’ should not be interpreted as a qualifier of ‘to swear,’ for this is not a matter of ‘not swearing completely’ but is a degree attributive of the proposition ‘do not swear’, ‘do not ever swear’ or ‘under no circumstances whatsoever make an oath’

μήτε
and not, a preceding negative item is divided into its components by more than one μητε, ‘not..., either..., or...’
marker of coordinate negativized expressions, neither...nor

ἐν
marker introducing means or instrument, with, it can serve to introduce persons or things that accompany someone to secure an objective
marker of an immediate instrument, by, with

οὐρανῶ

the portion or portions of the universe generally distinguished from planet earth, heaven, mentioned with the earth, standing independently beside the earth or contrasted with it the supernatural dwelling place of God and other heavenly beings, heaven

ὅτι

marker of causality, because, since

marker of cause or reason, based on an evident fact, because, since, for, in view of the fact that

θρόνος

chair, seat, specifically a chair set aside for one of high status, throne, of God, of heaven as God's throne, cf. 23:22, Acts 7:49, Isa. 66:1

the place from which authority or rule is exercised, place of authority, place of ruling, throne

V. 35

μήτε

see above

ἐν

see above

γῆ

surface of the earth as the habitation of humanity, earth, in contrast to heaven, cf. v. 18

the surface of the earth as the dwelling place of mankind, in contrast with the heavens above and the world below, earth, world

ὅτι

see above v. 34

ὑποπόδιόν

footstool, of the earth as God's footstool, quoting Isa 66:1

a piece of furniture one which one may rest one's feet, footstool, occurs only in a figurative context in the NT, 'for it is a footstool for His feet'

ποδῶν

foot, the earth as God's footstool, quoting Isa, 66:1

foot

idiom literally 'footstool of the feet' to be under the complete control of someone, under the complete control of

εἰς

marker of a guarantee, by, 'swear by something'

marker of the means by which one event makes another event possible, by means of, through, by

μεγάλου

pertaining to being relatively superior in importance, great, of rational entities, of God and other deities

pertaining to being great in terms of status, great, important

βασιλέως

one who possesses unusual or transcendent power, of God, quoting Psa 48:2

one who has absolute authority within a particular area, king

V. 36

μήτε

see above

ἐν

see above

κεφαλῆ

the part of the body that contains the brain, head, of humans, animals, and transcendent beings, on swearing by the head

head

ὁμόσης

AAS2sg/AAImp2sg fr. ὁμνυω

see above

ὅτι

see above v. 34

δύνασαι

PM/PdepI2sg fr. δυναμαι

to possess capability (whether because of personal or external factors) for experiencing or doing something, can, am able, be capable

to be able to do or to experience something, can, to be able to

μίαν

a single person or thing, with focus on quantitative aspect, one
one in contrast to more than one, one

τρίχα

hair, of human hair, white, black hair

hair, either of a person or of an animal, hair

λευκὴν

white, of hair, cf. Lev. 13:3

white, light color

ποιῆσαι

AAInf

fr. ποιεω

to undertake or do something that brings about an event, state, or condition, do, cause, bring about, accomplish, prepare, etc., with focus on causality, with a double accusative, of the object and the predicate, 'make someone or something (into) something
to cause a state to be, to cause to be, to make to be, to make, to result in, to bring upon, to bring about

ἢ

marker of an alternative, or, separating opposites, which are mutually exclusive
marker of an alternative, or, 'because you are not able to make one hair white or black'

μέλαιναν

black, of hair, cf. Lev. 13:37

black, dark color

V. 37

ἔστω

PAImp3sg

fr. εἶμι

to be in close connection (with), is, frequently in statements of identity or equation, as a copula, the equative function, uniting subject and predicate
to possess certain characteristics, whether inherent or transitory, to be

λόγος

a communication whereby the mind finds expression, word, of utterance, chiefly oral, the expression may take on a variety of formulations or topical nuances, what you say, statement that which has been stated or said, with primary focus upon the content of the communication, word, saying, message, statement, question

ναὶ

yes, certainly, indeed, it's true that, in wordplay, 'let your yes be yes, and your no no, i.e., the absolute dependability of your statements should make the oath unnecessary, i.e., a clear yes, a clear no, and nothing more

οὐ

a marker introducing a negative statement in contradiction of discourse that precedes, not at all, by no means, a negative response to a question or statement, no
a negative response to questions or statements or an emphatic negation of a statement, no

περισσὸν

in the comparative sense, whatever is more than this, whatever goes beyond this
pertaining to a quantity so abundant as to be considerably more than what one would expect or anticipate, that which is more than, more than enough, beyond the norm, abundantly, superfluous

ἐκ

marker denoting origin, cause, motive, reason, from, of, to denote derivation, come, derive from someone or something

marker of the source from which someone or something is physically or psychologically derived, from

πονηροῦ

pertaining to being morally or socially worthless, wicked, evil, bad, base, worthless, vicious, degenerate, substantive, the evil one = the devil, as one who is morally destructive, cf. 6:13, 13:19

title for the devil, literally the evil one, the one who is essentially evil or in a sense personifies evil, the evil one, he who is evil