

Personal Translation of
THE SERMON ON THE MOUNT

Matthew 5-7

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CHAPTER V

1. When He saw the crowd He went up onto the mountain and after He had sat down His disciples came to Him and He opened (lit. "having opened") his mouth and began to teach (or "was teaching") them saying:
3. "Blessed are the poor in spirit because the kingdom of heaven belongs to them.
4. "Blessed are those who are mourning because they will be comforted.
5. "Blessed are those who are meek because they will inherit the earth.
6. "Blessed are those who are hungry and thirsting for righteousness because they will be filled and satisfied.
7. "Blessed are those who are merciful because they will have mercy shown to them. (lit. "they will be mercied!")
8. "Blessed are those who are clean (pure, genuine) in their hearts (those with cleansed hearts) because they will see God.
9. "Blessed are those who make peace because they will be called sons of God.
10. "Blessed are those who are being persecuted for the sake of righteousness
11. because the kingdom of heaven belongs to them. Blessed are you whenever they are reviling you and are persecuting you and are saying every kind of evil thing against you falsely (lying about it) for my sake. 12. Keep on rejoicing and being very extremely glad because your reward in heaven is great, for this is the way they persecuted the prophets before your time.
13. "You are the salt of the earth, but if the salt has lost its taste, how can it be made salty again? It is good for nothing (has no strength for anything) but to be thrown out and trampled down by men.
14. "You are the light of the world. A city cannot be hidden when it lies on top of a hill; 15. neither do people light a lamp and put it under a basket, but on a lampstand and it lights up (shines on) everyone in the house. 16. In the same way you must let your light shine before men so that they may see your good works and may glorify your Father who is in

heaven.

17. "Don't ever begin to think that I came to tear down the Law or the prophets; I did not come to tear down, but to fulfill (fill full). 18. For I tell you truly that until such time as heaven and earth pass away, not one iota nor one corner of a letter shall ever under any circumstances pass away from the Law until all things have come to pass (come into being).
19. Whoever, therefore, relaxes one of the least of these commandments and teaches men (to do) so shall be called least in the kingdom of heaven but whoever does (them) and teaches (them), this one shall be called great in the kingdom of heaven. 20. For I tell you that unless your righteousness far exceeds that of the scholars and the Pharisees you will never ever under any circumstances enter the kingdom of heaven.
21. "You have heard that it was said to those who lived a long time ago, 'You must not murder and whoever murders will be liable to judgment.' 22. But I, (I myself and no other, in my capacity as the Son of God who knows what is in the mind of God, I) say to you that everyone who is angry with his brother will be liable to judgment and whoever calls his brother a blockhead' will be liable to the Sanhedrin and whoever calls his brother a damned fool' (moral moron) will be liable to the Gehenna of fire.
23. "If, therefore, you are offering you gift upon the altar and there you (suddenly) remember that your brother has something against you, 24. LEAVE your gift there before the altar and go, first be reconciled to your brother and THEN come, offer your gift.
25. "Be peaceably disposed toward your adversary quickly, while you are with him on the road, lest your adversary deliver you over to the judge and the judge to the guard and you (find yourself) thrown into prison. 26. I tell you truly, you will never ever get out of there until you have paid the last penny.
27. "You have heard it said, 'You must not commit adultery,' 28. but I (I myself) say to you that everyone who looks at a woman with the intention of lusting for her has already committed adultery with her in his heart. 29. So if your right eye causes you to stumble (lit. "scandalizes you") repeatedly, tear it out and throw it away from you, for it is better (lit. "more profitable") for you that one of your members perish than for your whole body to be thrown into hell. 30. And if your right hand causes you to stumble (lit. "scandalizes you") repeatedly, cut it off and throw it away from you, for it is better (lit. "more profitable") for you that one of your members perish than for your whole body to go away into hell.
31. "It has been said, 'Let whoever divorces His wife give her a divorce decree,' 32. but I say to you that whoever divorces his wife, except on the ground of sexual unfaithfulness, makes her become an adulteress and whoever marries her who has been divorced commits adultery.
33. "Again you have heard that it was said to those who lived a long time ago, 'you must not swear falsely, but you must pay your vows to the Lord.' 34. But I, I tell you not to swear at all; neither by heaven because it is the throne of God; 35. neither by the earth because it

is the footstool for His feet; neither toward Jerusalem because it is a city of the great King;

36. neither should you swear by your head because you have no power to make (even) one hair white or black, 37. but let your word be yes or no; anything more than this comes of evil (or "the evil one"). ["To strengthen your promise with a vow (oath) shows that something is wrong." Living Bible]
38. "You have heard that it was said, 'An eye for an eye and a tooth for a tooth,' 39. but I, I tell you not to resist evil (or "the evil one"); on the the contrary, whoever is of such nature that he slaps you on the right cheek, turn the other toward him as well. 40. Let the one who wants to sue you and take your coat have your shirt also. 41. Go two miles with the person who is of such nature that he compels you to go with him one mile. 42. Give (something) to the one who pleads (lit. "asks continually") with you and don't ever turn away from one who wants to borrow from you.
43. "You have heard that it was said, 'You must love your neighbor and hate your enemy.' 44. But I, I say to you, you must always keep on loving your enemies and praying for those who are persecuting you 45. so that you may become sons of your Father in heaven because He makes His sun to rise on bad people AND on good people and He sends His rain to the righteous AND to the unrighteous. 46. If you love those who love you, what reward do you have (for that)? Don't even the tax collectors do that? 47. And if you greet only your brothers, what are you doing more (than others)? Don't even the gentiles do that?
48. You must therefore be perfect (mature, full grown), just as your Father in heaven is perfect.

CHAPTER VI

1. "Always be careful not to do your acts of righteousness (good deeds) before people in order to be seen by them, otherwise you have no reward in the presence of your Father in heaven.
2. "Therefore, whenever you do a deed of mercy (act of charity, like giving alms to the poor), don't ever blow a trumpet before you as the hypocrites do in the synagogues and in the narrow streets so that they may receive glory from people (lit. be glorified by people). I tell you truly they are receiving their reward in full 3. But you, when you do a deed of mercy, don't ever let your left (hand) know what your right is doing 4. so that your deed of mercy may be unseen (lit. "in secret") and your Father who sees what is unseen (lit. "in secret") will reward you.
5. "Whenever you pray you must not be like the hypocrites because they love to pray after

having taken their stand in the synagogues and on the wide street corners so that they may show off to others. I tell you truly, they are receiving their reward in full. 6. But, when you pray, always enter your private room and when you have firmly shut your door, pray to your Father who is unseen (lit. "in secret, hidden") and your Father who always sees what is unseen will reward you. 7. When you are praying don't ever babble (use empty repetitions) as the gentiles (heathen, pagans) do, for they think that they will gain a hearing by their many words. 8. Therefore, don't ever be like them because God your Father knows what you need before you ask Him.

9. "You must pray, therefore, like this:

Our Father in heaven

May your Name be sacred,

10. May your kingdom come,

May your will be done on earth as it is in heaven.

11. Give us today our necessary bread

12. and forgive us (for) our indebtedness (to you)

just as we also have forgiven those who are indebted to us.

13. Please don't ever lead us into testing (temptation),

but on the contrary please deliver us from the evil (one),

Because yours is the kingdom and the power and the glory forever.

AMEN

14. "For if you forgive people for their trespasses, then your heavenly Father will forgive you also; 15. but if you do not forgive people, then neither will your Father forgive your trespasses.

16. "Whenever you fast you must stop being like the hypocrites -- sad-faced, for they distort their faces so that they may appear to others to be fasting. I tell you truly, they are receiving their reward in full. 17. But you, when you fast, anoint your head (comb your hair) and wash your face 18. so that you do not appear to others to be fasting but rather to your Father who is unseen and your Father who sees what is unseen will reward you.

19. "Stop hoarding (lit. "storing up") treasures for yourselves on earth where moth and rust eat it away and where thieves repeatedly break in and steal. 20. Rather, keep on storing up treasures for yourselves in heaven where neither moth nor rust eat it away and where thieves do not break in nor steal, 21. for where your treasure is, right there is where your heart (affections) will be also.

22. "The eye is the source of light (lamp) for the body. If, therefore, your eye is good, your whole body will be enlightened; 23. but if your eye is no good (lit. "evil"), then your whole body will be darkened. If, then, the light which is in you is (turned into) darkness, how awful (lit. "how great") the darkness (is)!

24. "No one can continually serve two masters, for he will either hate the one and love the other, or he will be devoted to one and despise the other. You cannot (continually) serve God and the god of goods (possessions) (that is: Mammon, "the god of goods") at the same time.
25. "For this reason I tell you that you must stop being worried in your soul about what you will eat or what you will drink or with what you will clothe your body. The soul is much more valuable than food, isn't it? and the body (worth more) than the clothing? 26. Consider carefully the birds in the sky because they do not sow nor reap nor gather (food) into barns and yet your heavenly Father cares (provides) for them. Surely you are worth much more than they, aren't you? 27. Who of you can add one span to his growth (lit. "life") by being worried? 28. And why are you always worried about clothing? Take a lesson from the flowers of the field (see) how they keep on growing without toiling or spinning! 29. But I tell you that even Solomon in all his splendor was not adorned like one of these (flowers). 30. If God so dresses up the field-grass which is here today and thrown into the oven tomorrow, (surely) He will much rather (care) for you, won't He, O you with (such) little faith! (Little-faithers!)
31. "Therefore, don't ever be worried saying, 'What shall we eat?' or, 'What shall we drink?' or, 'With what shall we clothe ourselves?' 32. For the heathen (pagans) are always searching for these things. Your heavenly Father knows that you need all these things, 33. but keep on seeking first the kingdom (of God) and His righteousness and all these things will be provided for you.
34. "So don't ever be worried about tomorrow, for tomorrow will have its own worries; the troubles (worries, lit. "evils") of today are enough (for today).

CHAPTER VII

1. "Stop criticizing so that you may not be criticized; 2. for you (yourself) will be criticized with the same criticism you use on others and you will be evaluated with the same evaluation you use on others.
3. Why do you see the tiny speck (of sawdust) in your brother's eye but pay no attention to the building timber in your own eye? 4. Or how is it that you say to your brother, 'Let me extract the tiny speck out of your eye,' when, Look! there is that building timber in your (own) eye?! 5. You hypocrite (two-faced person)! First cast the timber out of your (own) eye and then you will see clearly to extract the speck from your brother's eye!
6. "Don't ever give what is sacred to the dogs and don't ever throw your pearls in front of swine, lest they trample them with their feet and then turn and tear into you!
7. "Keep on asking and you will (keep on) receiving (it will be given to you, repeatedly or

continuously); keep on seeking and you will keep on finding; keep on knocking and it (the door) will be repeatedly or continually) opened to you. 8. For everyone who keeps on asking keeps on receiving and the one who keeps on seeking keeps on finding and to the one who keeps on knocking it (the door) will keep on being opened. 9. No one among you will give his son a stone when he asks for bread, will he? 10. Nor will he give him a snake when he asks for a fish, will he? 11. If therefore you who are evil know to give good gifts to your children, how much more will your Father in heaven give good things to those who (continually or repeatedly, as a habit of life) ask Him. 12. Therefore, keep on doing to others all the things you would want them to do to you, for this is the (heart of) the Law and the prophets.

13. "Always enter through the narrow gate because the gate and the road which lead to destruction are both wide and easy and many are entering it, 14. but because the gate and the road which lead to life are both narrow and hard (difficult) only a few are finding it.
15. "Watch out for false prophets who are of such nature that they come to you in sheep's clothing but inwardly they are voracious wolves. 16. You can really tell who they are by their fruits. People do not gather grapes from thorns, do they? Nor figs from thistles! 17. So then, every good tree produces good fruit and every bad tree produces bad fruit. 18. A good tree cannot bear bad fruit, neither can a corrupt (rotten) tree bear beautiful fruit. 19. Every tree not producing good fruit is cut down and thrown into the fire. 20. So then you will really know them by their fruits.
21. "Not everyone who says to me, Lord, Lord' will enter the kingdom of heaven, but on the contrary the one who (continually) does the will of my Father in heaven. 22. Many will say to me in that day, Lord, Lord, we have prophesied in your name, haven't we, and in your name have cast out demons and in your name done many works of power?' 23. And then I will confess to them, 'I never knew you; keep on departing from me, you who are doing lawless things.'
24. "Therefore, whoever is of such nature that he listens to these words of mine and does them shall be likened to a wise man who was of such nature that he built his house upon the rock. 25. The rain descended and the floods came and the winds blew and they beat upon that house and it did not fall because its foundation had been established upon the rock. 26. And everyone who hears these words of mine and does not do them shall be compared to a foolish man who was of such nature that he built his house upon the sand. The rain descended and the floods came and the winds blew and they beat upon that house and it fell -- and its fall was tremendous (lit. "great")."
28. When Jesus came to the end of these words the crowd was astounded by His teaching because He was teaching them as one having authority and not as their scholars (taught).