

THE SERMON ON THE MOUNT

<MATTHEW 5 - 7>

CHAPTER 5

THE SERMON ON THE MOUNT INTRODUCED

<Matthew 5:1-2>

¹ When He observed great crowds of people, Jesus went up on the hill (*or, mountain slope*) and when He was seated His disciples came to Him ² and He proceeded to teach them (*literally, opened His mouth*), saying:

THE BEATITUDES

<Matthew 5:3-12>

³ Oh, the happiness of those who keep themselves open to their need for God. Theirs is the Kingdom of Heaven.

⁴ [Oh, the happiness of those whose lives are filled with sorrow. They will be comforted.

⁵ Oh, the happiness of those who are meek. They will be the inheritors of the earth.] ¹

⁶ Oh, the happiness of those who are hungry and thirsty for righteousness. They will be satisfied.

⁷ Oh, the happiness of those who are compassionate. They will receive compassion.

⁸ Oh, the happiness of those who are pure in heart. They will assuredly see God.

⁹ Oh, the happiness of those who are makers of peace. They will be recognized to be the children of God.

¹⁰ Oh, the happiness of those who have endured persecution on account of the cause of righteousness. They will be the possessors of the Kingdom of Heaven.

¹¹ Oh, the happiness of you who are slandered, persecuted and [falsely] ² accused for My sake. ¹² Be glad and filled with joy for in heaven your reward will be great (*or, rich*). It was in this manner that the prophets were persecuted.

SALT AND LIGHT

<Matthew 5:13-16>

¹³ You are the salt of the earth. If the salt becomes tasteless (*or, looses it's salty tang*), how is it able to again have its tang restored? After all, it is valueless and only useful [to be

¹ {B} So: Aleph, B, C, K, W, Delta, Theta, Pi, 0196, families 1 & 13, many other minuscules Sinitic, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. D reverses the order of the verses as does minuscule 33 & a number of Old Latin and Syriac manuscripts.

² {C} So: Aleph, B, C, K, W, Delta, Theta, Pi, 0196, families 1 & 13, many other minuscules, some Old Latin, Curetonian, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. Omitted by D, several Old Latin & Sinaitic Syriac.

thrown out] ³ for people to trample on as they are passing by. ¹⁴ You are the light of the world. A city that is built on a hilltop is unable to be hidden. ¹⁵ A lamp is not lighted only to be placed under a peck grain measure. *<The word $\mu\omicron\delta\iota\omicron\sigma$, translated peck grain measure, consists of 8.75 liters, which is almost exactly one peck.>* but is placed on a lamp stand. It is then able to shine on everyone who is in the house. ¹⁶ In a like manner, let your light shine before everyone (*literally, men*) in order that they might observe your noble deeds and give glory to your Father who is in heaven.

TEACHING ABOUT THE LAW

<Matthew 5:17-20>

¹⁷ Do not suppose that I have come to annul *<The Greek word has the meaning 'to destroy'. In the LXX it is used in the same sense as here in II Maccabees 2;11 & IV Maccabees 5:33.>* the Law and the prophets. I did not come for the purpose of abolishing but for the purpose of fulfilling (*or, completing*). ¹⁸ I tell you most solemnly, (*literally, Amen, I say to you*) *<Matthew uses this expression 31 times in his version of the story of the Good News.>* until heaven and earth are removed no one jot (*or, iota*) *<The smallest letter (Y) in the Hebrew alphabet.>* or one curlicue (*or, serif, flourish*) on a letter will be dropped from the Law until everything has taken place. ¹⁹ Whoever disregards (*or, breaks*) even the least significant of these commandments and teaches others also to do so will be considered to be the least of all in the Kingdom of Heaven, but whoever observes (*or, practices*) and teaches them will be esteemed as one who is great in the Kingdom of Heaven. ²⁰ I tell you, unless your righteousness far exceeds that of the teachers of the law (*or, the Scribes*) and the Pharisees you certainly will not be able to gain entry into the Kingdom of God.

TEACHINGS ABOUT ANGER

<Matthew 5:21-26>

²¹ You have heard it said by our ancestors (*literally, the ancients*), 'You shall not murder'. (*cf. Exodus 20:13*) and whoever commits murder is answerable to a court of justice. ²² I, however, say to you, whoever is angry [at his brother] ⁴ is answerable to a court of justice and whoever says to his brother 'Raca' *<An Aramaic word which reportedly conveys the idea of 'fool' though it is not found in any of the literataure of the time. A related word has the same root means 'empty', thus the translation 'fool'. I would rather consider it to be the sound when one clears one's throat in preparation for spitting up phlegm that has gathered, therefore,*

³ {C} Minor variants occur.

⁴ {C} So: P67, Aleph in the original hand, B, 2174, & Ethiopic. "at his brother without cause" Aleph in the third corrective hand, D, K, L, W, Delta, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian.

'whoever spits at his brother'. No matter how the line is interpreted it is clear that we are not to speak in a derogatory way concerning our fellow human beings. > is answerable to the Sanhedrin. <The chief judicial council of the Jews.> Whoever says, You fool <The Greek word is the root word for our word 'moron'.> is answerable to the fires of hell (literally, Gehenna. The valley, Ge Hinnom was the place where refuse was dumped at the outskirts of Jerusalem and a fire burned continually, thus reinforcing the understanding of eternal condemnation. It came to be called Gehenna.> ²³ So then, when you are taking your offering gift to the altar and you recall that your fellow human being (literally, brother) has a complaint (or, a grievance against you, ²⁴ leave your gift before the altar and go to become reconciled (or, come to an agreement or understanding) with your fellow human being (literally, your brother) and then come and offer your gift. ²⁵ Come to terms with your opponent while you are still on your way to court or else your opponent will turn you over to the judge and [the judge]⁵ to the custody of the attendant and you will be thrown into prison. ²⁶ I solemnly tell you, you will most assuredly not be released until you will have paid the very last Quadrans. <A Quadrans (κοδραντηνς) was a Roman coin worth one sixty-fourth of a day's wages.>

TEACHING ABOUT ADULTERY

<Matthew 5:27-30>

²⁷ You have heard that it was said, 'Do not break your marriage vow (or, commit adultery)'. (cf. Exodus 20:14, Deuteronomy 5:18) ²⁸ I tell you, whoever looks at a woman in a lustful manner in his heart has already broken his marriage vow (or, committed adultery)! ²⁹ If your right eye causes you to sin, tear it out and throw it away. It is better for you to have one part of your body destroyed than to have your entire body thrown into Gehenna. ³⁰ If your right hand entices you to sin cut it off and fling it away. It is better to have lost that part of your body than to have your entire body thrown into Gehenna.

TEACHING ABOUT DIVORCE

<Matthew 5:31-32>

³¹ It was also said, 'Whoever divorces his wife, let him give her a divorce certificate'. (cf. Deuteronomy 24:1) ³² I tell you that anyone who divorces his wife for a reason other than unfaithfulness causes her to commit adultery and whoever marries a divorcee commits adultery.⁶

5 {B} So: P64, Aleph, B, families 1 & 13, several other minuscules, Palesitanian Syriac, Armenian & Ethiopic. "the judge will give you" D, K, L, W, Delta, Theta, Pi, many minuscules, Old Latin, Curetonian, Sinaitic, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic.

6 {B} There are several variants of little consequence in the last phrase.

TEACHING ABOUT OATHS

<Matthew 5:33-37>

³³ Again, you have heard that it was said in ancient times, 'Do not swear falsely (*or, break your oath*)'. (*cf. Exodus 20:7; Numbers 30:2; Deuteronomy 23:21*) Perform your oaths to the Lord (*or, keep the oaths you have sworn before the Lord.*) ³⁴ However I tell you, do not swear (*or, make an oath*) at all, neither by heaven because it is God's throne, ³⁵ by the earth, for it is the footstool that is under His feet, not by Jerusalem for it is the city of the great King! ³⁶ Do not swear by your head. After all, you are not able to make one hair to be white or black. ³⁷ Let your language be simply 'yes' or 'no' (*literally, let your yes be yes or your no be no*). Anything that goes beyond this comes from the evil one.

TEACHING ABOUT RETALIATION

<Matthew 5:38-42>

³⁸ You have heard that it was said, 'An eye for an eye and a tooth for a tooth'. (*cf. Exodus 21:24; Leviticus 24:19f.*) ³⁹ I tell you, do not offer resistance <*The word from which our word "antihistamine" is derived.*> to an evil doer (*or, one who deliberately does malicious things*). If anyone strikes you on the right cheek turn the other cheek to him as well. ⁴⁰ Also, if someone wants to take you to court (*literally, pass judgment on you*) to deprive you of your under garment (*or, tunic*) let him have your coat (*or, outer garment*) as well. ⁴¹ If anyone compels you to go one mile with him (*i.e. to act as a porter for his baggage*) walk two miles with him. <*Roman soldiers could demand this. It was greatly resented. A Roman mile was 4,854 feet in length.*> If anyone begs of you, 'Give', do not turn away the one who would borrow.

LOVE FOR ENEMIES

<Matthew 5:43-48>

⁴³ You have heard that it was said, 'Love your neighbor (*cf. Leviticus 19:18*) but hate your enemy'. ⁴⁴ I say to you, love [your] ⁷ enemy and pray for those who are your persecutors.⁸ ⁴⁵ In this way you might become sons of your Heavenly Father for He causes His sun to rise on those who are evil as well as on those who are good and He sends His rain on those who deal rightly and on those who deal wrongly. ⁴⁶ If you only love those who love you, what reward can you expect? Do not the tax collectors do the same? ⁴⁷ If you only greet your friends (*literally, brothers*) are you doing anything that is remarkable? [The Gentiles] ⁹ do the same. ⁴⁸ You, then, are to be

7 {B} So: Aleph, B & family 1, Curetonian & Sinaitic Syriac, Sahidic & Bohric Coptic. "do good to those who hate you" (Luke 6:27-28) D, K, L, W, Delta, Theta, Pi, family 13, many other minuscules, some Old Latin, Harclean & Palestinian Syriac, Armenian & Ethiopic. Other variants occur.

8 {B} Some manuscripts have the words "do good to those who hate you" at this point.

9 {B} So: Aleph, B, D, family 1, some minuscules, Old Latin, Curetonian & Palestinian Syriac, Sahidic, Bohairic & Fayyumic

perfect, just as your Heavenly Father is perfect.

CHAPTER VI
TEACHING ABOUT ALMSGIVING

<Matthew 6:1-4>

¹ Pay attention to (*or, be concerned about*) your good deeds. Do not do these publicly to attract the notice of people (*literally, men*). If you do this there is no reward for you from your Father in heaven.

² When you practice charitable giving do not blow the trumpet before you as do the hypocrites in the Synagogues or narrow alleyways to gain glory from people (*literally, men*). I solemnly tell you that they will receive their reward. ³ When you practice charitable giving do not allow your left hand to know what your right hand is doing, ⁴ so that our charity may be in secret. Your Father, who sees in secret, will [reward you.] ¹⁰

TEACHING ABOUT PRAYER

<Matthew 6:5-15>

⁵ When you are praying you should not be like the hypocrites for they love to stand and pray in the Synagogues and the important corners of the wide streets in order that they might be seen by people (*literally, men*). I solemnly tell you, they have received their full reward. ⁶ When you pray, enter your room <*The Greek word, ταμειον, describes a small storeroom that in those days was attached to a house. It would be the only room provided with a door other than the outside door.*> and close your door (*or, lock your door*), for the Father who sees what is done in secret will reward [you.] ¹¹ ⁷ When you pray do not babble (*i.e. repeat over and over*) as is the custom of some Gentiles for they expect to be heard by their wordiness. ⁸ Do not imitate them for [your Father] ¹² knows what you need before you make your request to Him. ⁹ You should pray after this fashion:

Our Father who is in heaven

May your name be kept holy (*or, sanctified*)

¹⁰ May your Kingdom come

May your will be done

As in heaven, so also on earth

¹¹ Give us our daily bread today

Coptic & Ethiopian. "tax collectors" K, L, W, Delta, Theta, Pi, family 13, many other minuscules, Peshitta, Harclean & Palestinian Syriac, Armenian & Ethiopic. "tax collectors and sinners" some Armenian.

10 {B} So: Aleph, B, D, families 1 & 13, several Old Latin, Syriac & Coptic. "clearly (*or openly*) reward you" K, L, W, Delta, Theta, Pi, 0250, many minuscules, Old Latin, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Armenian & Ethiopic.

11 {B} So: Aleph, B, D, family 1, a few Old Latin, Curetonian, Sinaitic & Palestinian Syriac, Sahidic & Bohairic Coptic. "you openly" K, L, W, X, Delta, Theta, Pi, family 13, many other minuscules, Old Latin, Peshitta, Harclean & some Palestinian Syriac, Armenia & Ethiopic.

12 {A} So: Aleph in the original hand, D, K, L, W, Delta, Theta, Pi, 0170, family 13, Old Latin, Curetonian, Sinaitic, Peshitta & Palestinian Syriac, Bohairic & Fayyumic Coptic & Armenian. "your Father in heaven" Aleph in the first corrective hand, B, some minuscules, family 1 & Sahidic Coptic. "your Father who is in heaven" Harclean Syriac, Ethiopic & Georgian.

12 Forgive us of our debts (*i.e. moral and spiritual obligations*)

as we also have forgiven our debtors,

13 And do not bring us into temptation

but deliver (*or, rescue*) us from the evil one (*or, evil*)

<*The Greek word permits either translation. Since masculine and neuter genitives are the same it could be translated "the evil one" or, as a neuter, "evil".*>

[For yours is the kingdom and the power
and the glory, forever. Amen.]¹³

14 If you forgive the transgressions of others your Father in heaven will also forgive your transgressions. 15 However, if you do not forgive [the transgressions]¹⁴ of others (*literally, men*) neither will your heavenly Father forgive your transgressions.

TEACHING ABOUT FASTING

<Matthew 6:16-18>

16 When you fast do not be gloomy faced (*or, sullen*) as the hypocrites are. They deliberately cause their faces to be disfigured (*or, unrecognizable i.e. neglect their personal appearance*) so that it might be evident to others (*literally, men*) that they are fasting. I solemnly tell you, they have received their entire reward. 17 When you fast anoint your head (*i.e. perfume your hair*) and wash your face, 18 so that your fellow human beings are not aware that you are fasting. Your Father in heaven who observes what is done in secret, will reward [you.]¹⁵

TREASURE IN HEAVEN

<Matthew 6:19-21>

19 Do not amass (*or, gather, store up*) riches for yourself on earth where moths and corrosion (*or, rust*) destroy and thieves break in and steal. 20 Instead of that amass (*or, gather, store up*) treasures for yourselves in heaven where no moths or corrosion destroy and where thieves do not break in and steal. 21 Where your treasure is, there your heart will be also!

THE LIGHT OF THE BODY

<Matthew 6:22-23>

22 The eye is the body's lamp. If your eye is healthy your entire

13 {A} So: K, L, W, Delta, Theta, Pi, family 13, many other minuscules, Harclean & Palestinian Syriac, some Bohairic Coptic, Armenian & Ethiopic. "...for ever and ever. Amen." minuscule 2174, Harclean & Palestinian Syriac, some Armenian & Ethiopic. Omitted by Aleph, B, D, 0170, family 1 & Old Latin. "Amen" is added to the short version by 17. Other minor variants occur.

14 {C} So: B, K, L, W, Delta, Theta, Pi, family 13, many other minuscules, Curetonian, Harclean & Palestinian Syriac, Sahidic Coptic, Armenian & Ethiopic. Omitted by Aleph, D, family 1, minuscule 892, Old Latin, Peshitta Syriac & Fayyumic Coptic.

15 {18} So: Aleph, B, D, K, L, W, Theta, Pi, 0250, families 1 & 13, many other minuscules, Curetonian, Peshitta, Harclean & some Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian. "will reward you openly" Delta, a number of other minuscules, Old Latin, Ethiopic (Rome & Pell Platt).

being (*literally, body*) will be illuminated. ²³ If your eye is diseased your entire being (*literally, body*) is in darkness. If then the light that is within you becomes darkened, how profound (*or, intense literally, great*) that darkness will be.

GOD AND MAMMON

<Matthew 6:24>

²⁴ No one has the ability to serve two masters (*or, Lords*). He will either hate the one and love the other, or he will be devoted to the one and will despise the other. You are unable to serve God and mammon. <*This is an Aramaic word meaning worldly wealth, riches or property. It is personified with the word "mammon".*>

CARE AND ANXIETY

<Matthew 6:25-34>

²⁵ For this reason I tell you, do not be anxious about your life, <*The Greek word "ψυχη" is also used for the word "soul".*> what you will eat [or drink] ¹⁶ nor about your body <*Here the usual word for body, "σωμα" is used.*> as to what you will wear. Is life not of more importance than clothing? ²⁶ Fix your gaze on the birds of the heavens. They do not sow nor harvest, neither do they collect things in barns (*or, storehouses*) but your heavenly Father feeds them. Are you not of much greater value than they? ²⁷ Who among you is able, as the result of worry to add eighteen inches (*literally, one cubit*) to his span of life (*or possibly, to his height*)? ²⁸ Why be worried about clothing. Observe well the lilies of the field, how they grow. [They do not labor nor do they spin.] ¹⁷ ²⁹ I tell you that even Solomon, with all his magnificence was not as beautifully dressed as is one of these. ³⁰ If God clothes vegetation of the field like this, vegetation that blooms today and tomorrow is thrown into the furnace, will He not more certainly clothe you, you persons (*literally, men*) of little faith? ³¹ Do not worry, asking therefore, 'what shall we eat?' 'what shall we drink?' 'what shall we wear?' ³² The Gentiles are desirous of these things. Your heavenly Father knows you need all these. ³³ First it is His Kingdom and [His righteousness] ¹⁸ and all these things will be given you as well. ³⁴ Do not worry about tomorrow for tomorrow will have its own anxieties. Each day has enough trouble of its own.

16 {C} So: B, W, family 13, several minuscules, Old Latin, Bohairic Coptic & Armenian. "and drink" K, L, Delta, Theta, Pi, many minuscules, Peshitta & Haracleian Syriac. Omitted by Aleph & family 1, Curetonian & Palestinian Syriac & Ethiopic (Rome & Pell Platt).

17 {B} So: Aleph in the first corrective hand, B, family 1, Old Latin, Harcleian & Palestinian Syriac, Sahidic & Bohairic Coptic & Ethiopic. "...do not spin nor labor" Aleph in the original hand and in a variant form, Theta. Other variants occur, mainly in word order.

18 {C} So: Aleph, B in a variant form, Armenian, Sahidic & Bohairic Coptic. "the Kingdom of God and His righteousness: K, L, W, Delta, Theta, families 1 & 13, many other minuscules, Old Latin, Curetonian, Peshitta, Harcleian & Palestinian Syriac & some Ethiopic. "the Kingdom of Heaven and His righteousness" minuscule 301. "the Kingdom of God" minuscules 119, 245 & 482.

CHAPTER VII
JUDGING OTHERS
<Matthew 7:1-6.>

1 Do not judge that you might not be judged, for by whatever standard you judge you will be judged! 2 With the measure you use, you, yourself, will be measured! 3 why do you look at the splinter that is in your brother's eye but do not take note of the wooden beam that is in our own eye? 4 How can you say to your brother, 'Permit me to remove the splinter that is in your eye' when there is a wooden beam in your own eye? 5 You hypocrite! First remove the wooden beam from your own eye. It is then that you will be able to see clearly to remove the splinter in our brother's eye. 6 Do not give that which is sacred to the street dogs (*or, curs*). Also, do not throw your pearls to the pigs for should you do that they will surely trample them under their feet and then turn and tear you to pieces.

ASK, SEE, FIND
<Matthew 7:7-12>

7 Keep on asking and it will be given you. Keep on seeking and you will find. Keep on knocking and it will be opened to you, 8 for everyone who keeps on asking receives, who keeps on seeking finds, who keeps on knocking has the door opened. 9 What man is there among you whose son ask him for a loaf of bread <*The bread would be like Pita bread.*> but would give him a stone? 10 Or, if he asks for a fish would give him a snake? 11 Now then: if you, as imperfect as you are, know how to give good things to your children, how much more certainly will your Father who is in heaven give good things to those who ask Him. Under all circumstances, 12 therefore, whatever you desire to have people do for you, you must act in the same manner toward them, for this is the summary of the Law and the prophets.

THE NARROW GATE
<Matthew 7:13-14>

13 Enter by means of the narrow gate for [the gate] 19 is wide and the road is spacious (*or, roomy*) which leads to destruction and there are many who enter by means of it. 14 [If] 20 [the gate] 21 is narrow and the road becomes restricted which leads to life, surely there are few who find it.

THE TREE KNOWN BY ITS FRUIT

19 {C} So: Aleph in the second corrective hand, B, C, K, L, W, X, Delta, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Curetonian, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. Omitted by Aleph in the original hand, 1646 & several Old Latin..

20 {B} So: Aleph in the third corrective hand, B in the third corrective hand, C, K, L, W, X, Delta, Theta, Pi, families 1 & 13 & many other minuscules, Old Latin, Curetonian, Peshitta, Harclean & Palestinian Ssyriac & Ethiopic. "Because" Aleph in the original hand, B in the original hand, X in the third corrective hand, several minuscules, Sahidic & Bohairic Coptic & Armenian.

21 {B} So: Aleph, B, C, K, L, W, X, Delta, Theta, Pi, families 1 & 13 & many other minuscules, Old Latin, Sahidic & Bohairic Coptic, Armenian & Ethiopic Omitted by 113, 182, 482 & 544.

<Matthew 7:15-20>

¹⁵ Be wary of the false prophets who come to you under the guise of sheep but beneath that disguise they are ravenous wolves. ¹⁶ You will recognize them by their fruits (*or, results*). Is it possible for people to gather a cluster of grapes from thorns or figs from a thistle? ¹⁷ In like manner every healthy tree is able to bear good fruit and an unhealthy (*literally, rotten*) tree bears bad fruit. ¹⁸ A healthy tree [can]²² not have bad fruit nor [can]²³ an unhealthy (*literally, rotten*) tree have good fruit. ¹⁹ Every tree that does not yield good fruit is cut down and thrown into the fire. ²⁰ Consequently, you will be able to recognize them by their fruits.

I NEVER KNEW YOU

<Matthew 7:21-23>

²¹ Not everyone who says to me, 'Lord, Lord,' will find entry into the Kingdom of Heaven but only the one who does the will of my Father in Heaven. ²² Many will say to me on that day, 'Lord, Lord, didn't I prophesy in Your name and in Your name exorcise demons and also perform many might works in Your name?' ²³ I will tell them plainly, 'I never knew you. Depart from my presence, you who did lawless deeds.'

THE TWO FOUNDATIONS

<Matthew 7:24-29>

²⁴ Everyone who listens to my teachings and whose actions are based on them [will be like]²⁴ a wise person who built his house upon the rock ²⁵ and rain fell and flooding occurred and winds blew, battering against the house, but it did not collapse for its foundation was built on the rock. ²⁶ Everyone who listens to my message and fails to obey it is like a foolish person who built his house upon the sand ²⁷ and the rain fell and the flood occurred and the wind blew, battering against the house and it collapsed, for its foundation was built on the sand and it was completely destroyed.

²⁸ It happened that when Jesus had completed this message (*literally, these words*) the crowds were amazed at His teachings ²⁹ for He had been teaching them as one who possessed authority and not like the Teachers of the Law (*or, the Scribes*).

22 {B} So: Aleph in the third corrective hand, C, K, L, W, X, Delta, Theta, Pi, 0250, families 1 & 13, many other minuscules, Old Latin, Curetonian, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. "bears" B & Palestinian Syriac.

23 {B} See previous foot note.

24 {C} So: Aleph, B, Theta, families 1 & 13, some other minuscules, some Old Latin, Peshitta Syriac, Sahidic Coptic & Armenian. "he will be like" C, K, L, W, X, Delta, P, many minuscules, Curetonian & Harclean Syriac & Bohairic Coptic..