

The Sermon on the Mount

When Jesus saw the crowds, he went up to the mountain; and as he sat down, his disciples drew near to him.

And he opened his mouth and taught them, saying,

Blessed are the humble, for theirs is the kingdom of heaven.

Blessed are they who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are those who hunger and thirst for justice, for they shall be well satisfied.

Blessed are the merciful, for they shall have mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called sons of God.

Blessed are those who are persecuted for the sake of justice, for theirs is the kingdom of heaven.

Blessed are you when men reproach you and persecute you and speak against you every kind of evil, falsely, for my sake,

Then be glad and rejoice, for your reward is increased in heaven; for in this very manner they persecuted the prophets who were before you.

You are indeed the salt of the earth; but if the salt should lose its savor, with what could it be salted? It would not be worth anything but to be thrown outside and to be trodden down by men.

You are indeed the light of the world; a city that is built upon a mountain cannot be hidden.

Nor do they light a lamp and put it under a basket, but on a lamp stand, so that it gives light to all who are in the house.

Let your light so shine before men that they may see your good works and glorify your Father in heaven.

Do not suppose that I have come to weaken the law or the prophets; I have not come to weaken, but to fulfill.

For truly I say to you, Until heaven and earth pass away, not even a jot or a dash shall pass away from the law until all of it is fulfilled.

Whoever therefore tries to weaken even one of the least of these commandments, and teaches men so, he shall be called the least in the kingdom of heaven; but anyone who observes and teaches them shall be called great in the kingdom of heaven.

For I say to you that unless your righteousness exceeds that of the scribes and Pharisees, you shall not enter the kingdom of heaven.

You have heard that it was said to those who were before you, You shall not kill, and whoever kills is guilty before the court.

But I say to you that whoever becomes angry with his brother for no reason is guilty before the court; and whoever should say to his brother, Raca (which means, I spit on you) is guilty before the congregation; and whoever says to his brother, you are effeminate, is condemned to hell fire.

If it should happen therefore that while you are presenting your offering upon the altar, and right there you remember that your brother has any grievance against you,

Leave your offering there upon the altar, and first go and make peace with your brother, and then come back and present your offering.

Try to get reconciled with your accuser promptly, while you are going on the road with him; for your accuser might surrender you to the judge, and the judge would commit you to the jailer, and you would be cast into prison.

Truly I say to you that you would never come out thence until you had paid the last cent.

You have heard that it is said, You shall not commit adultery.

But I say to you that whoever looks at a woman with lust, has already committed adultery with her in his heart.

If your right eye should cause you to stumble, pluck it out and throw it away from you; for it is better for you to lose one of your members, and not have all your body fall into hell.

And if your right hand should cause you to stumble, cut it off and throw it away from you; for it is better for you to lose one of your members, and not have all your body fall into hell.

It has been said that whoever divorces his wife, must give her the divorce papers.

But I say to you that whoever divorces his wife, except for fornication, causes her to commit adultery; and whoever marries a woman who is separated but not divorced, commits adultery.

Again you have heard that it was said to them who were before you, that you shall not lie in your oaths, but entrust your oaths to the Lord.

But I say to you, never swear; neither by heaven, because it is God's throne;

Nor by the earth, for it is a stool under his feet; nor by Jerusalem, for it is the city of a great king.

Neither shall you swear by your own head, because you cannot create in it a single black or white hair.

But let your words be yes, yes, and no, no; for anything which adds to these is a deception.

You have heard that it is said, An eye for an eye, and a tooth for a tooth.

But I say to you that you should not resist evil; but whoever strikes you on your right cheek, turn to him the other also.

And if anyone wishes to sue you at the court and take away your shirt, let him have your robe also.

Whoever compels you to carry a burden for a mile, go with him two.

Whoever asks from you, give him; and whoever wishes to borrow from you, do not refuse him.

You have heard that it is said, Be kind to your friend, and hate your enemy.

But I say to you, Love your enemies, bless anyone who curses you, do good to anyone who hates you, and pray for those who carry you away by force and persecute you.

So that you may become sons of your Father who is in heaven, who causes his sun to shine upon the good and the bad, and who pours down his rain upon the just and the unjust.

For if you love only those who love you, what reward will you have? Do not even the tax collectors do the same thing?

And if you salute only your brothers, what is it more that you do? Do not even the tax collectors do the same thing?

Therefore become perfect, just as your Father in heaven is perfect.

Be careful concerning your alms, not to do them in the presence of men, merely that they may see them; otherwise you have no reward with your Father in heaven.

Therefore when you give alms, do not blow a trumpet before you, just as the hypocrites do in the synagogues and in the market places, so that they may be glorified by men. Truly I say to you that they have already received their reward.

But when you give alms, let not your left hand know what your right hand is doing.

So that your alms may be done secretly, and your Father who sees in secret shall himself reward you openly.

And when you pray, do not be like the hypocrites, who like to pray, standing in the synagogues and at the street corners, so that they may be seen by men. Truly I say to you that they have already received their reward.

But as for you, when you pray, enter into your inner chamber and lock your door, and pray to your Father who is in secret, and your Father who sees in secret shall himself reward you openly.

And when you pray, do not repeat your words like the pagans, for they think that because of much talking they will be heard.

Do not be like them, for your Father knows what you need, before you ask him;

Therefore pray in this manner: Our Father in heaven, hallowed be thy name.

Thy kingdom come. Thy will be done, as in heaven so on earth.

Give us bread for our needs from day to day.

And forgive us our offences, as we have forgiven our offenders.

And do not let us enter into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory for ever and ever. Amen.

For if you forgive men their faults, your Father in heaven will also forgive you.

But if you do not forgive men, neither will your Father forgive even your faults.

When you fast, do not look sad like the hypocrites; for they disfigure their faces, so that it may appear to men that they are fasting. Truly I say to you, that they have already received their reward.

But as for, when you fast, wash your face and anoint your head,

So that it may not appear to men that you are fasting, but to your Father who is in secret; and your Father who sees in secret will reward you.

Do not lay up for yourselves treasures buried in the ground, a place where rust and moth destroy and where thieves break through and steal.

But lay up for yourselves a treasure in heaven, where neither rust nor moth destroys and where thieves do not break through and steal.

For where your treasure is, there also is your heart.

The eye is the lamp of the body; if therefore your eye be bright, your whole body is also lighted.

But if your eye is diseased, your whole body will be dark. If therefore the light that is in you is darkness, how much greater will be your darkness.

No man can serve two masters; for either he will hate the one and like the other; or he will honor one and despise the other. You cannot serve God and mammon (wealth).

For this reason, I say to you, Do not worry for your life, what you will eat and what you will drink, nor for your body, what you will wear. Behold, is not life much more important than food, and the body than clothing?

Observe the birds of the sky, for they do not sow, neither do they harvest nor gather into barns, and yet your Father in heaven feeds them. Are you not much more important than they?

Who is among you who by worrying can add one cubit to his stature?

Why do you worry about clothing? Observe the wild flowers, how they grow; they do not get tired out, nor do they spin.

But I say to you that not even Solomon with all of his glory was arrayed like one of them.

Now if God clothes in such fashion the grass of the field, which today is and tomorrow falls into the fireplace, is he not much more mindful of you, O you of little faith?

Therefore do not worry or say, What will we eat, or what will we drink, or with what will we be clothed?

For worldly people seek after all these things. Your Father in heaven knows that all of these things are also necessary for you.

But seek first the kingdom of God and his righteousness, and all these things shall be added to you.

Therefore do not worry about tomorrow; for tomorrow will look after itself. Sufficient for each day is its own trouble.

Judge not, that you may not be judged.

For with the same judgment that you judge, you will be judged, and with the same measure with which you measure, it will be measured to you.

Why do you see the splinter which is in your brother's eye, and do not feel the beam which is in your own eye?

Or how can you say to your brother, Let me take out the splinter from your eye, and behold there is a beam in your own eye?

O hypocrites, first take out the beam from your own eye, and then you will see clearly to get out the splinter from your brother's eye.

Do not give holy things to the dogs; and do not throw your pearls before swine, for they might tread them with their feet, and then turn and rend you.

Ask, and it shall be given to you; seek, and you shall find; knock and it shall be opened to you.

For whoever asks, receives; and he who seeks, finds; and to him who knocks, the door is opened.

Or who is the man among you, who when his son asks him for bread, will hand him a stone?

Or if he should ask him for fish, will he hand him a snake?

If therefore you who err, know how to give good gifts to your sons, how much more will your Father in heaven give good things to those who ask him?

Whatever you wish men to do for you, do likewise also for them; for this is the law and the prophets.

Enter in through the narrow door, for wide is the door and broad is the road which leads to destruction, and many are those who travel on it.

O how narrow is the door and how difficult is the road which leads to life, and few are those who are found on it.

Be careful of false prophets who come to you in lamb's clothing, but within they are ravening wolves.

You will know them by their fruits. Do they gather grapes from thorns or figs from thistles?

So every good tree bears good fruit; but a bad tree bears bad fruit.

A good tree cannot bear bad fruit, neither can a bad tree bear good fruit.

Every tree which does not bear good fruit will be cut down and cast into the fire.

Thus by their fruit you will know them.

It is not everyone who merely says to me, My Lord, my Lord, who will enter into the kingdom of heaven, but he who does the will of my Father in heaven.

A great many will say to me in that day, My Lord, my Lord, did we not prophesy in your name and in your name cast out devils and in your name do many wonders?

Then I will declare to them, I have never known you; keep away from me, O you that work iniquity.

Therefore whoever hears these words of mine, and does them, he is like a wise man who built his house upon a rock.

And the rain fell and the rivers overflowed and the winds blew and beat upon that house; but it did not fall, because its foundations were laid upon a rock.

And whoever hears these words of mine, and does them not, is like a foolish man who built his house upon sand.

And the rain fell and the rivers overflowed and the winds blew and beat upon that house; and it fell, and its fall was great.

And when Jesus finished these words, the crowds were stunned at his teaching,

For he taught them as one who had power, and not as their own scribes and Pharisees.

When he came down from the mountain, large crowds followed him.

And behold, a leper came and worshipped him, and said, My Lord, if you wish, you can cleanse me.

And Jesus stretched out his hand and touched him, and he said, I do wish it, be cleansed. And in that hour his leprosy was cleansed.