

Paraphrase of the Sermon on the Mount
(Verse by Verse Paraphrase of Matthew Chapters 5 – 7 by Scott Sinnock)

Verse	Paraphrase	Implication
Chapter 5		
5:1-11	Hear ye, hear ye, come one, come all. You, even you are blessed.	Anyone can hear, even the poor and downtrodden as opposed to the "pay for absolution" of the synagogue, by the way, the rich and chosen can hear too.
5:12-16	Be happy, you can, and it will show	
5:17-18	Destiny will prevail	
5:19-20	Heaven likes joy, not the Pharisees	
5:21	"It was said of old" (1) "Do not kill"	
5:22	<ul style="list-style-type: none"> ● Anger is bad, racca is bad, calling someone a fool is worse 	
5:23-24	<ul style="list-style-type: none"> ● Ask the person you wrong for forgiveness, not the gods, <i>then</i> ask the gods after you have attempted reconciliation in your heart 	
5:25	<ul style="list-style-type: none"> ● Feign agreement, if necessary, with those you disagree with, for they can call upon Caesar to punish you, so avoid that unnecessary travail 	
5:26	<ul style="list-style-type: none"> ● By the way, Caesar will extract his due 	
5:27	"It was said of old" (2) "Do not commit adultery"	
5:28	<ul style="list-style-type: none"> ● I say lusting for another is adultery 	I am a man, I lust, my head turns when that sweet young thing walks by, I KNOW you do too.
5:29-30	<ul style="list-style-type: none"> ● If YOU lust, AND think it is bad, get rid of it in yourself, if you can 	Don't worry about others' adultery (lust). If they think it is OK then maybe it is. I think the point here is that we ALL or almost all lust, so many of those calling for punishment of adulterers (and other sexual behavior) are hypocrites. Look to yourself for your relationship with God and sin, don't worry about others, Caesar will do enough of that for all of us. The logic of "no adultery = not bad (or good)" is not said.
5:31	"It was said of old" (3) "Get a formal divorce is you leave your wife"	
5:32	<ul style="list-style-type: none"> ● I say if you leave your wife you cause her to commit adultery (to lust) therefore whoever marries her also commits adultery, so LIGHTEN UP; if you want to stop adultery, stay with your wife 	
5:33	"It was said of old" (4) "Keep your promises"	
5:34-36	<ul style="list-style-type: none"> ● I say, don't promise anything because saying more than "yes" or "no" just causes problems 	
5:37	"It was said of old" (5) "An eye for an eye"	
5:39-42	<ul style="list-style-type: none"> ● I say <ol style="list-style-type: none"> 1. turn the other cheek, 2. give more to those who steal from you, 3. do what others require with joy, 4. give to those who ask 	

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5:43	"It was said of old" (6) "Support your friends and hate your enemies	
5:42-47	<ul style="list-style-type: none"> I say love your enemies, love everyone because God made them, just like he made you. He makes "the sun rise on the evil and on the good; rain on the just and on the unjust. God allows these things, why should you object 	Compare Ganhdi's "God guides the hand of the assassin as surely as he guides the hand of the surgeon"
	SOOOOOOOOOOOOO	
5:48	Be ye therefore perfect, as you ARE, as god IS, as EVERYTHING is, because God made it so	Accept your perfection and the world's, and thank God for it rather than curse God for what is left undone.
	Summary Chapter 5	<p>Caesar's law (Pharisees and mayors included) may be all good and well and following "the world's" law is advisable because if you don't you can get in big trouble, plus it often encourages behavior that is good in God's eyes, though it is ALWAYS well intentioned. However, that won't get you into heaven. This chapter sets the new covenant: "your ticket to heaven is between you and God and no one else" Don't worry about what other people do. The old covenant said, "follow the law", I say, "follow God". If you follow my simple laws, only two:</p> <ul style="list-style-type: none"> Love God with all your heart Love your neighbor as yourself (Matthew 22:37-39 and Mark 12:30-31) <p>Oh, by the way, God made everything perfect, so lighten up on your desire to make others "better" and just enjoy, but be careful of Caesar.</p>
Chapter 6		
6:1	Don't show-off your piety or goodness for others to see; because you know God knows; that's enough	
6:2-4	Don't be as others who show-off in church and public to gain others' favor and glory. They get that - you don't need it. Keep you piety to yourself, God knows and will reward you.	
6:5-6	Same for prayer. Pray in your own private closet; God knows.	
6:7-8	Don't chant prayers. You can't influence God, he already knows what you need and want. He knows EVERYTHING	
6:8-13	"The Lord's Prayer"; given as an example but became a chant. If the example is "real" (see comment) then I think it just says, "Thank you".	Something is funny here. The "prayer" asks for food and forgiveness, which in previous verses he admonished against, asking that is. I suspect this was added to the "sermon" some time after ter first versions to "sanctify" prayer, which this section pretty well "de-sanctifies" I think (again quite at odds with other interpretations perhaps).
6:14-15	For if we forgive, God forgives us; if not, not	
6:16-18	Again, don't use fasting to advertise your piety by your "sacrifice" and "suffering", but fast in joy so as to keep your fasting private with God, if you want a reward	
6:19-20	Don't pursue wealth, it rusts and can be stolen, instead accumulate "treasures in heaven" which do not rust nor can they be stolen	
6:21	Look to yourself	

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6:22-23	Choose good and be light; choose evil and be dark, and how very dark that can be. It's up to you.	
6:24	You can't have it both ways; good-light or evil-darkness, it's up to you.	
6:25	So don't worry; God will provide	
6:26	For example, birds don't plant, yet they have enough to eat; so God will feed you likewise.	
6:27	Thought cannot change the material world	
6:28-30	Another example, flowers. They don't work and fret yet the clothing of wisest man was not of such a fine "arrangement" ("beauty" or more neutrally, "what is") as that of the lilies of the field. Grass is properly clothed as it grows and is cut. So if God takes care of flowers and grass, won't he also take care of you?	
6:30	Oh ye of little faith; if you think material "wealth" buys heaven {happiness})	
6:31-32	So don't worry about food or drink or clothing (or other material things). God knows your needs.	
6:33	But pursue God and all your material NEEDS will be met.	
6:34	So don't worry about tomorrow, it will take care of itself. (Then a joke). There's enough evil to occupy you today.	
Chapter 7		
7:1-2	Judge not lest ye be judged. Another if - then statement, so it's your choice, but the opinions you have of others right and wrong thoughts or actions, so others will have of you.	Again, your choice. The opportunity is yours.
7:3-4	Why do you focus on and wish to change (stop) every small transgression (eye mote) of someone else (your brother) when you have many small transgressions yourself that add up to a big one (your own eye beam)?	Just a rhetorical question.
7:5	Hypocrite! Attend to your own sins first, then you will see clearly how (and even whether) to address your brother's problems.	Good luck. If you are honest you will never "get" to your brother's "eye mote", but if you do, you may see the "mote" as a good rather than an evil
7:6	Don't "cast pearls before swine", the pigs don't care and may even turn against you;	
7:7-8	Rather: ask, seek, knock, and all doors are opened.	Be a supplicant and the world opens to you, truth and light shine
7:9-10	Who would give his son a stone when he asks for bread? Or a harm (serpent) when asked for kindness (food, fish)	
7:11	Since you, evil that you are, know how to be good to your children, how much more does a good and heavenly father know how to give gifts to his children that ask?	Another rhetorical question.
7:12	The golden rule; the law of the prophets.	An aphorism, sort of out of place. A statement that does not follow from the above but can occur anywhere because it provides its own context.

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7:13-14	Follow the "straight and narrow" path to life (happiness) that few find while many wallow along the "wide and broad" path that leads to destruction (unhappiness)	Another self-contained aphorism
7:15	Beware of false prophets, promising peace but fomenting conflict and predatory power, who you can recognize by their thorns for grapes and thistles for figs (maybe)	These next few verses perplex a little.
7:16-17	Good trees yield good fruit, corrupt trees, evil fruit. In fact, a good tree cannot yield bad fruit nor a bad tree good fruit.	This is where I, a scientist, am perplexed. All fruit trees yield good and bad "apples", some worm eaten, some not. If I think of genetics, OK, but then I am left with each kind yields its own kind. God did not make "bad" trees species, but he did make trees that yield sour fruit, even poisonous fruit, for humans at least. So if you want to call that a "bad" tree, OK, I can live with that, i.e. "bad" for humans to eat.
7:18-20	Every tree that yields bad fruit is cut down and burned, and you can know the bad trees by their fruits (and the "bad" people by their actions).	Again, all "bad" trees are not cut down, at least not in my world. Maybe this says bad "people" will be cut down, as will all who "strut and fret" their hour upon the stage, attempting their own aggrandizement. The world where people seek power and glory is filled with other people who want that power and glory and will cut you down at every chance they get. So, again, here is an opportunity to avoid some common pitfalls of falling for the "false prophets" to save your soul or fill your belly
7:21	Saying you "believe" won't get you to heaven; acting in accordance with God will	Compared John 3:16
7:22	Many will say "Lordy, lordy, I have smote the devil in your name and done wonderful things for the world in your name". And I will say to them, "I don't know you, go away, take your evil and go away.	
7:23	Wise men will heed my words and found their life on a rock of unshakeable clear knowledge, but if you hear and don't heed, your life will shift like a foundation built on sand and the "house" of your life will crumble into confusion.	
7:24-25	So, if you understand and act in accordance, you are wise and build your foundation upon solid rock which can withstand all assaults.	
7:26-27	But if you don't understand, you are foolish and build your foundation on sand that shifts with the winds and currents so your house crumbles, and so great is the fall because it is unnecessary.	