Matthew 6

1 And take heed (have/hold towards) not to do your righteousness before men to be beheld by them; otherwise (and if lest) you have no reward from your Father who is in the heavens.

2 When therefore you do charity (mercy/alms-giving), do not sound a trumpet before you just as the hypocrites do in the synagogues and in the streets, so that they might have glory by men. Truly I say to you, they have their reward.

3 However when you do charity, do not let your left know what your right is doing,

4 So that you charity might be in secret; and your Father, the One seeing in secret, will give back (return) to you.

5 And when you pray, you shall not be like as the hypocrites, because they love (are fond of) to pray standing in the synagogues and on the corners of the streets, so that they might be apparent to men. Truly I say to you, they have their reward.

6 However when you pray, enter into your inner room (secret chamber) and having shut your door, pray to your Father, who is in secret; and your Father, the One seeing in secret, will give back (return) to you.

7 And praying, do not use vain repetitions (stammer/repeat words, babble, blubber nonsensical repetitions, use empty words), like as the ethnicities (pagans, heathens, non-Jews); for they suppose that in their many words they will be heard.

8 Therefore do not be like them; for your Father knows (perceives) of what things you have need before your asking Him.

9 In this manner therefore you pray: Our Father, who is in the heavens, hallowed be (sanctified, kept holy-AMP, latin-sanctificetur-hallowed) Your name.

10 Let come Your kingdom; Let be done Your will, like as in heaven, [so] also (and) upon earth.

11 Give us today our bread for the coming day;

12 And remit us our debts (what is owed, it can refer to what is owed as a result of a moral fault or the owed penalty for one’s sin, latin-dimitte-release), as we also remit our debtors;

13 And do not lead (bring into) us into temptation (testing), but rescue (draw us to Yourself, deliver) us away from evil. {Because Yours is the kingdom and the power and the glory unto the ages. Amen}.

14 For if you remit men their trespasses (falling aways after being close-beside), your heavenly Father will also remit (latin-dimittet-release) you.

15 And if you do not remit men their trespasses, neither will your Father remit your trespasses.

16 And whenever you fast, do not be like the hypocrites, grim-faced (gloomy looking); for they disfigure (make unseen, hide, vanish) their countenances (faces), so that they might appear to men [as] fasting. Truly I say to you, they have their reward.

17 However when you fast, anoint (rub olive oil on) your head and wash your face,

18 So that you might not appear to men [as] fasting, but to your Father who is in secret; and your Father, the One seeing in secret, will give back (return) to you.

19 Do not store up treasures for yourselves upon the earth where moth and rust (that which eats it) destroy (cause to disappear), and where thieves break in and steal;

20 However store up treasures in heaven for yourselves, where neither moth nor rust destroy (cause to disappear), and where thieves do not break in nor steal.

21 For where your treasure is, there also will be your heart.

22 The eye is the lamp of the body; if therefore your eye is clear (single, simple, sound, single like a single undivided focus here in this context thus not seeing double), your whole body will be luminous (full of light, bright, brilliant, latin-lucidum-bright).

23 However if your eye is evil (poneros, latin-nequam-worthless root is diseased), your whole body will be dark (full of darkness). If then the light that is in you is darkness, how great that darkness!

24 No one is able to serve (slave for) two lords; for either he will hate the one and he will love the other; or he will be devoted (hold firmly) to the one and he will despise (perspective/view down) the other. You are not able to serve God and mammon (riches, money, possessions, the treasures that one trusts in, latin-mamonae-mammon, one’s entrusted wealth).

25 Because of this I say to you, Do not be anxious (drawn in opposite directions, divided into parts, “go to pieces”) about your life (soul), what you should eat or what you should drink; nor what you should put on your body. Is not the life (soul) greater (of higher value, more) than the food and the body than clothing?

26 Look at (unto) the birds of the heaven, that they do not sow, nor do they reap, nor do they gather into storehouses- and your heavenly Father feeds them: Are you not more valuable (surpassing) than they?

27 And who from out of you being anxious is able to add upon his lifespan one cubit (approx.. 18 inches)?

28 And why are you anxious about clothing? Consider (latin-considerate-consider, learn down to a point) the lilies of the field, how they grow: they do not labor nor do they spin:

29 However I say to you that not even Solomon in all his glory was adorned like as one of these.

30 However if the grass of the field, being here today and tomorrow being thrown into the furnace, will God not thus cloth you much more, O you of little faith?

31 Therefore do not be anxious, saying, What shall we eat? Or What shall we drink? Or What shall we wear?

32 For all these things the ethnicities seek after (seek upon); for your heavenly Father knows (perceives) that you have necessity of them all.

33 However seek first the kingdom of God and His righteousness; and all these things will be added (put/set/laid towards) to you.

34 Therefore do not be anxious unto things tomorrow, for tomorrow will be anxious unto itself. Sufficient to the day is its malice (kakia, bad, wrong).