Matthew 5

1 And having seen the crowds, He went up onto the mountain; and having sat down, His disciples came to Him.

2 And opening His mouth, He taught them, saying,

3 Blessed (Made large/long, happy) are the poor in spirit, because theirs is the kingdom of the heavens.

4 Blessed are those mourning (grieving over a death), because they will be entreated (comforted).

5 Blessed are the meek (a mild reserve with gentle strength), because they will inherit the earth.

6 Blessed are those hungering and thirsting for righteousness (justice); because they will be satisfied to the full (filled, fed, fattened, sated, latin-saturabuntur-satisfied roots are sated/ gorged, like satiated or saturated).

7 Blessed are the merciful, because they will have mercy shown on them.

8 Blessed are the pure (clean, without admixture, purged clean) in heart, because they will see (perceive) God.

9 Blessed are the peacemakers (peacedoers), because they will be called sons of God.

10 Blessed are those having been persecuted for the sake of (on account of) righteousness, because theirs is the kingdom of the heavens.

11 Blessed are you when they shall reproach (insult, revile) you, and shall persecute you, and shall say all evil against you, lying on account of (for the sake of) Me.

12 Rejoice and exult (jump for joy), because your reward is much in the heavens; for in this manner they persecuted the prophets before you.

13 You are the salt of the earth; however if the salt becomes tasteless (dull, useless, root is moronic), with (in) what will it be salted? It is not furthermore potent (able, strong) unto anything, except having been thrown outside to be trampled underfoot by men.

14 You are the light of the world. A city lying above upon a mountain is not able to be hidden.

15 Nor do they light (ignite, burn) a lamp and put it under a basket (container for holding approx. 2 gallons of dry goods)- but upon a lampstand- and it shines for all those in the house.

16 Thus let your light shine before men, so that they might see your good (kala) works and they should glorify your Father in the heavens.

17 Do not assume (as a prevailing custom/law) that I have come to abolish (loose/release down, destroy, dissolve, tear down, latin-solvere-loose) the law or the prophets; I have not come to abolish, but to fulfill (complete) them.

18 For truly I say to you, until the heaven and the earth shall pass away, not one iota (small letter of Greek alphabet) nor one apostrophe (little horn- an apostrophe on letters to distinguish them from other like-letters) shall pass away from the law until everything should happen.

19 Whoever if then shall break one of these least commandments and shall teach men so, he will be called least in the kingdom of the heavens; and whoever shall do and shall teach them, this [one] will be called great in the kingdom of the heavens.

20 For I say to you, That if your righteousness shall not abound (exceed) more than that of the scribes and Pharisees, you shall not enter into the kingdom of the heavens.

21 You have heard that it was said to the ancients, You shall not murder; and whoever shall murder will be liable to the judgment.

22 However I say to you, That everyone being fixedly angry (settled opposition) with his brother will be liable to the judgment: and whoever shall say to his brother, Raca (Empty-headed), will be liable to the council (tribunal, high court, Sanhedrin); and whoever shall say, Moron (Dull), will be liable unto the hell (gehenna) of fire.

23 If therefore you shall offer your gift upon the altar and there remember that your brother has something against you,

24 Leave your gift there before the altar and go away. First be reconciled to (thoroughly change, latin-reconciliare) your brother; and then having come, offer your gift.

25 Be favorable (kindly/well-disposed) to your opponent at law (adversary, prosecutor) promptly (quickly, without unnecessary delay) while you are with him on the way; lest ever the opponent at law hand you over to the judge, and the judge to the officer, and you will be cast into prison.

26 Truly I say to you, You shall not come out from there until you should pay the last kodranten (smallest Roman copper coin).

27 You have heard that it was said, You shall not commit adultery:

28 However I say to you, That everyone looking at a woman to lust upon (passion upon) her has already commited adultery with her in his heart.

29 And if your right eye causes you to stumble remove it and cast it away from you; for it is beneficial for you that one of your members should perish and your whole body be not cast into hell (gehenna).

30 And if your right hand causes you to stumble, cut it off and cast it away from you; for it is beneficial for you that one of your members should perish and your whole body not go away into hell.

31 It was also said, Whoever shall divorce his wife, let him give a letter of divorce (forsaking, repudiation):

32 However I say to you, That everyone divorcing his wife, except for word of fornication (sexual immorality), makes her commit adultery; and whoever if shall marry her having been divorced, commits adultery.

33 Again, you have heard that it was said to the ancients, You shall not swear falsely; and you shall render (return, give from) your oaths to the Lord.

34 However I say to you, Do not swear at all; neither by (in) heaven, because it is the throne of God;

35 Nor by (in) the earth, because it is the footstool (underfoot) for His feet; nor unto Jerusalem, because it is the city of the Great King.

36 Neither by (in) your head shall you swear, because you are not able to make one hair white or black.

37 However let your word be, Yes, yes; No, no; and anything exceeding these comes from out of evil.

38 You have heard that it was said, Eye for eye, and tooth for tooth;

39 However I say to you, Do not stand against (oppose, resist, withstand, latin-resistere-resist) the evil [person]; but whoever shall strike you on (unto) your right cheek turn to him also the other;

40 And to the one wanting to sue (judge) you and take your tunic (undergarment), leave (permit) to him also your outer garment;

41 And whoever shall compel you to go one mile, go with him two.

42 To the one asking of you give; and the one wanting to borrow from you, you shall not turn away from.

43 You have heard that it was said, You shall love your neighbor (nearby) and shall hate (detest) your enemy.

44 However I say to you, Love your enemies and pray for the sake of those persecuting you; {bless those cursing you, do good to those who wrongly intimidate you and hate you};

45 So that you might be sons of your Father who is in the heavens. Because He makes His sun rise upon evil and good, and sends rain upon just (righteous) and unjust (unrighteous).

46 For if you love those loving you, what reward do you have? Do not also the tax collectors do the same?

47 And if you greet your brothers only, what greater do you do? Do not also the ethnicities do the same?

48 You shall therefore be perfect (full-grown, mature, consummated), even as your heavenly Father is perfect (latin-perfectus-perfect, reaching the end goal).