Research on: Matt 4:17

17¶ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

“*From that time Jesus began to preach —*He had preached before, both to Jews and Samaritans, but from this time he began to preach publicly, and to insist on the same doctrine that John had done: and with good reason, for the repentance which John taught, still was and ever will be, the necessary preparation for that inward *kingdom of heaven,*or, *of God,*which is *righteousness, peace, and joy in the Holy Ghost” (Benson Commentary,* [*www.biblehub.com)*](http://www.biblehub.com))*.*

**Preach** in Greek is *kerysso* which means “to be a herald, to proclaim with formality, gravity and authority which must be listened to and obeyed, to publish, to proclaim openly.”

**Repent** in Greek is *metanoeo* which means “to change one’s mind; to repent; to change one’s mind for better, to heartily amend with abhorrence one’s past sins.”

(The word repent is found in the Synoptic Gospels (in Luke, nine times), in Acts five times, in the Apocalypse twelve times, eight in the messages to the churches, [Rev 2:5](https://www.blueletterbible.org/kjv/revelation/2/5/s_1169005) (twice), [16, 21](https://www.blueletterbible.org/Bible.cfm?b=Rev&c=2#16) (twice), RV, "she willeth not to repent" (2nd part); [Rev 3:3](https://www.blueletterbible.org/kjv/revelation/3/3/s_1170003), [19](https://www.blueletterbible.org/kjv/revelation/3/19/s_1170019) (the only churches in those chapters which contain no exhortation in this respect are those at Smyrna and Philadelphia); elsewhere only in [2Cr 12:21](https://www.blueletterbible.org/kjv/2corinthians/12/21/s_1090021)).

***Some of the foundational Greek words in the beatitudes are:***

“**Blessed**” is *makarios*: “to be fully satisfied; one who is in the world yet independent of the world; whose satisfaction comes from God and not from favorable circumstances” (Hebrew-Greek Key 1735).

“Blessedness is higher than happiness. Happiness comes from without, and is dependent on

circumstances; blessedness is an inward fountain of joy in the soul itself, which no outward

circumstances can seriously affect. Blessedness consists in standing in a right relation to God, and so realizing the true law of a man’s being” (Dummelow 639).

“**Disciple**” is *mathetes*: a learner or student; an adherent who accepts the instruction given to him and makes it his own rule of conduct” (Hebrew-Greek Key 1735).

A disciple is one who puts into practice what he has been taught. He is not just a hearer of the word, but also a doer – not only a professor of Christianity, but also a practitioner of it.

“**Kingdom**” is *basileia* in Greek and means “royal dominion, kingdom, government; spiritually the kingdom of God is within the human heart” (Hebrew-Greek Key 1698).

Notice how all the beatitudes are really spiritual equations. There is a requirement or rule on one side and a promise on the other. If Jesus is teaching us how to be Godlike through the Sermon on the Mount, how to have the mind of Christ, then these qualities of thought are extremely important.

Matt 5:6, 8, 48

6Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

“*Blessed are they which hunger and thirst after righteousness*— That, instead of desiring the possessions of others, and endeavoring to obtain them by violence or deceit; and instead of coveting this world’s goods, sincerely, earnestly, and perseveringly desire universal holiness of heart and life, or deliverance from all sinful dispositions and practices, and a complete restoration of their souls to the image of God in which they were created: a just and beautiful description this of that fervent, constant, increasing, restless, and active desire; of that holy ardour and vehemence of soul in pursuit of the most eminent degrees of universal goodness which will end in complete satisfaction:

“*For they shall be filled*— Shall obtain the righteousness which they hunger and thirst for, and be abundantly satisfied therewith” *(Benson Commentary,* [*www.biblehub.com)*](http://www.biblehub.com))*.*

*“*Blessed are they which do hunger ... - Hunger and thirst, here, are expressive of strong desire. Nothing would better express the strong desire which we ought to feel to obtain righteousness than hunger and thirst. No needs are so keen, none so imperiously demand supply, as these” (Barnes’ Notes, www.biblehub.com).

8Blessed *are* the pure in heart: for they shall see God.

“Blessed are the pure in heart - That is, whose minds, motives, and principles are pure; who seek not only to have the external actions correct, but who desire to be holy in heart, and who are so. Man looks on the outward appearance, but God looks on the heart” (Barnes’ Notes, [www.biblehub.com)](http://www.biblehub.com)).

“**Pure**” is the word *katharos* in Greek and means “to be clean and pure, physically purified by fire, like a vine cleansed by pruning and so fitted to bear fruit. Ethically it means to be free from corrupt desire, from sin and guilt, from every admixture of what is false; to be blameless, innocent, unstained with the guilt of anything” (Thayer 312).

“Some take it to mean inner moral purity as opposed to merely external piety or ceremonial cleanness. Others take it to mean singlemindedness, a heart ‘free from the tyranny of a divided self’” (EBC 8.135).

“The heart both in the OT and NT stands for a man’s inmost soul, and so the purity here required is not the ceremonial cleanness of the Levitical law, nor even the blamelessness of outwardly correct conduct, but complete purity of inward thought and desire. A thing is pure when it contains no admixture of other substances. Benevolence is pure when it contains no admixture of self-seeking; justice is pure which contains no admixture of partiality; love is pure when it contains no admixture of lust. A man’s heart is pure when it loves only the good, when all its motives are right, and when all its aspirations are after the noble and true. Purity here is not synonymous with chastity but includes it” (Dummelow 640).

48Be ye therefore perfect, even as your Father which is in heaven is perfect.

“Be ye therefore perfect ... - The Saviour concludes this part of the discourse by commanding his disciples to be "perfect." This word commonly means "finished, complete, pure, holy." Originally, it is applied to a piece of mechanism, as a machine that is complete in its parts. Applied to people, it refers to completeness of parts, or perfection, where no part is defective or wanting” (Barnes’ Notes, www.biblehub.com).

“even as your Father which is in heaven is perfect—He refers to that full-orbed glorious completeness which is in the great Divine Model, "their Father which is in heaven” (Jamieson-Fausset-Brown, [www.biblehub.com)](http://www.biblehub.com)).

“**Perfect**” in Greek is *teleios* and means “brought to its end, finished; wanting nothing necessary to completeness; that which is perfect, consummate in human integrity and virtue; full grown, adult, of full age, mature” (Thayer 618).

*This statement is a declaration of the “original-image” relationship between God and man established in Genesis 1. It’s in the present tense and is a divine demand – “Be ” – indicating that man is already perfect, complete and mature in his understanding of Christ. Because God is perfect, man is perfect.*

Luke 17:20, 21

20¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

**Was demanded** is *eperotao* in Greek which means “to address one with a request or demand; to ask of or demand of one.”

“Of the Pharisees - This was a matter of much importance to them, and they had taught that it would come with parade and pomp. It is not unlikely that they asked this merely in "contempt," and for the purpose of drawing out something that would expose him to ridicule.

“The kingdom of God - The "reign" of God; or the dispensation under the Messiah.

**With observation** in Greek is *parateresis* which means” observation; inspection; i.e. ocular evidence”

21Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

“"Lo here! or, Lo there!" When an earthly prince visits different parts of his territories, he does it with pomp. His movements attract observation, and become the common topic of conversation. The inquiry is, Where is he? which way will he go? and it is a matter of important "news" to be able to say where he is. Jesus says that the Messiah would not come in that manner. It would not be with such pomp and public attention. It would be silent, obscure, and attracting comparatively little notice” (Barnes’ Notes, [www.biblehub.com)](http://www.biblehub.com)).

**Within** is *entos* in Greek which means “within, inside, in the midst of you, i.e. within your soul.”