

“Blessed Are Those Who Hunger & Thirst After Righteousness”

Matthew 5:6

January 12, 2025

INTRO: *If you could have ONE wish granted today...?*

(Fame? Fortune? Power? Comfort? World-peace? Wisdom? etc...)

YOU NAME IT... **WHAT DO YOU WANT?**

What would bless you more
than anything else right now (and forever more)?

What would it be? WOW!

What a question!

PRAYER

CONTEXT:

- Gospel of Matthew on The Gospel of Jesus Christ
- **In AWE...** retrace **Christ's steps to this point...**
- See “discourse #1” & shocking beatitudes #1-3
- *Read, realize, & remember what Jesus is doing*
- **CONTRAST** = a striking exhibition of unlikeness
- *He's Spirit-led & “fulfilling all righteousness!”*

T/S: I pray today is a day that you will never be able to *“un-SEE”* ever again...

BIG IDEA: Committing-to & craving Christ... & Christ-likeness... are BOTH critical, AND... the biblical believer's biblical blueprint, bullseye, & blow-you-away blessing!

PREVIEW:

1. God's **BLESSED**
2. God's **BLESSING**
3. God's **BUILDING**

TEXT:

Matthew 5:6

*Blessed are those who
hunger and thirst
after righteousness,
for they will be
filled.*

I. God's BLESSED

A. *"Blessed"*

- a. Divine... supernatural... inner joy + peace
- b. Gift of God, grace, & Gospel-growth...
- c. BEing in the sweet spot of God's pleasure
- d. Adopted, Comforted, Empowered, Filled!

B. *"are those who"*

- a. EMPHATIC "those" (those & ONLY those...)
- b. Poor in spirit & humble...
- c. Mourners of sin & sweetly repentant...
- d. Meek & humble...
- e. Now add to (& epitomize) kingdom citizens

C. *"hunger"*

- a. *Poverty* both translates & contextualizes here
- b. *Starving in desperate need of nourishment...*
- c. This is NOT a religious "BUFFET" to pick from!
- d. **What are you craving (now/usually)?**

*"To be hungry is not enough;
I must be really starving to know what is in God's
heart toward me. When the prodigal son was
hungry, he went to feed on the pig's food, but when
he was starving, he turned to his father."*

- John Darby

D. ***“and”***

- a. Another connecting conjunction...
- b. There is more than just hungering...
- c. See God’s intentional intensification...

E. ***“thirst”***

- a. The emphasis is on the desperate, desert thirst
- b. God continues to use shock & extreme contrast
- c. Scripture uses this metaphor often (Ps. 42 & 63)

F. ***“after”***

- a. See God’s use of specificity... no ambiguity.
- b. There’s a specific object of this hunger & thirst
- c. The grammar stresses “ALL” of this object...

G. ***“righteousness”***

- a. Here we have both a blueprint and a Bullseye!
- b. Let’s ask/answer:
 - i. What is biblical vs cultural righteousness?
 - 1. Cultural/worldly righteousness:
 - a. Conformity to expectations...
 - b. Right-standing with/in...
 - c. Blending in with the norm...
 - 2. Biblical righteousness = STANDARDS

VIDEO 1: *What Is Biblical Righteousness*
(*Got Questions - 2:55*)

- a. NOT mere “niceness”
- b. NOT “religion”
- c. NOT “piety”
- d. NOT “spiritualism”
- e. NOT “moralism”
- f. NOT “not-sinning”
- g. **PERSON of Christ!**
- h. PURITY of Christ/Christlikeness
- i. PURPOSE(S) “ “
- j. PRIORITY(S) “ “
- k. PROMISES “ “
- l. POWER “ “

ii. How do we satisfy this hunger & thirst?

Jeremiah 23:6

Jesus Christ is **“The Lord Our Righteousness”**

Romans 3:22

This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile,

VIDEO 2: *Jesus Is Our Righteousness*
(R.C. Sproul: Ligonier Ministries - 4:25)

1 Corinthians 1:30

you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption,

T/S: What do you want? – Jesus (to the earliest of His disciples)

II. God's BLESSING

for they will be filled.

for = because, gives reasoning, explains why...

they = blessed who hunger & thirst for Christ, Christ-likeness, and His righteousness.

will be = God's guarantee! (Remember the manna)

filled. = *satisfied*, filled to overflowing, gorged!

Psalms 23:5-6

You prepare a table before me in the presence of my enemies. You anoint my head with oil; my cup overflows. Surely your goodness and love will follow me all the days of my life, and I will dwell in the house of the LORD forever.

III. God's BUILDING

ABC's of God's righteous & biblical building...

A = Author & Authority
B = Blueprint & Bullseye
C = Christ & Christ-likeness

A. AUTHOR/AUTHORITY

ILLUSTRATION:

- What would you do if your children's math teacher was teaching them:
- $1 + 1 = 3...$ $2 + 2 = 5...$ $3 + 3 = 7...$ $4 + 4 = 9...$ $5 + 5 = 11...$
- **Today's church leaders are doing that kind of thing... only WORSE!**

2 Timothy 3:16-17

All Scripture is God-breathed and is useful for teaching, rebuking, correcting & training in righteousness, ¹⁷so that the servant of God may be thoroughly equipped for every good work.

Righteousness begins with truth, love, and rightness... coupled with repentance, restoration, and missional revitalization & proliferation!

Realize that God's righteous standards are REAL!

B. BIBLICAL BLUEPRINT/BULLSEYE

1. Creator Christ created “good” & BLESSED
2. Satan & humanity sinned & broke righteousness.
3. Loving God promised to provide restoration.
4. The Bible is God’s blueprint for righteous restoring
5. The Church is to BE Christ’s righteous witness.

SEE THE BIBLICAL CHIASTIC ARCHES!

- Matthew's Gospel (5 discourses)
- Matthew 13 (the Gospel's point has a point...)
- Sermon on the Mount (Christ's passion in prayer)
- Beatitudes center on v.6 is the point... again!
- **Connect: Gen. 1:28 & 3:15 with Matt. 3:15 & 4:6**

Matthew 6:33

*...**seek first His kingdom and His righteousness,**
and all these things will be provided to you.*

VIDEO 3: *What Does It Mean To Seek 1st God's Kingdom
(Got Questions - 2:30)*

**Blessed are the recipients & reflections of Christ and His
righteousness! Biblical righteousness is missional
righteousness and they both seek to live & love
spreading out & serving others.**

Sanctification is the best mark of a Christian. – MacArthur

There is no greater portrait of righteousness
than the pursuit of righteousness!

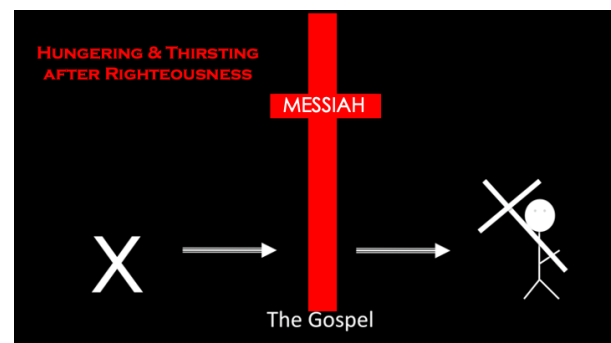
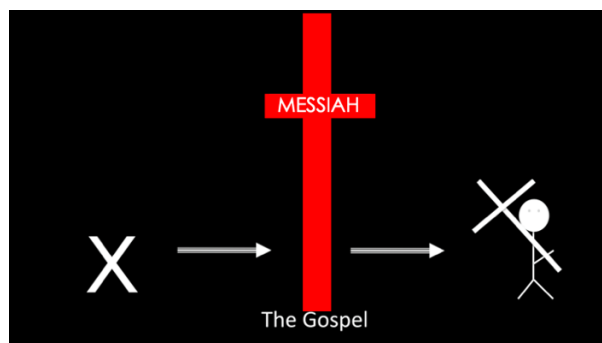
- JDP

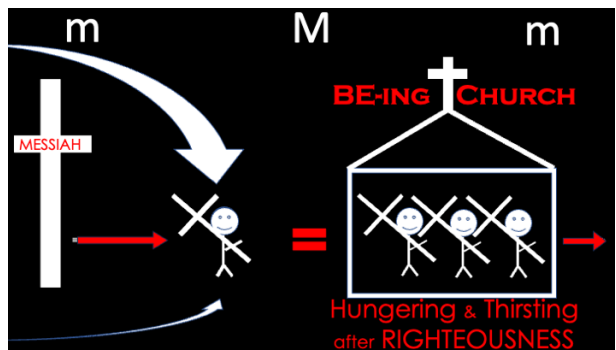
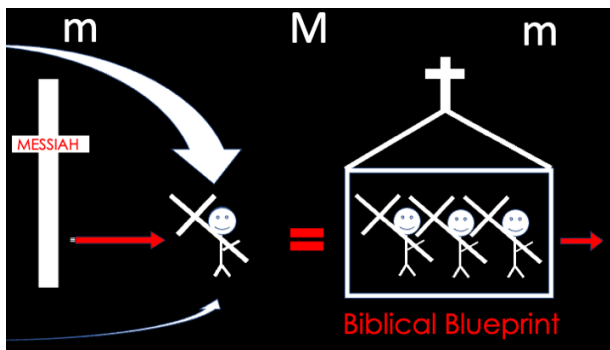
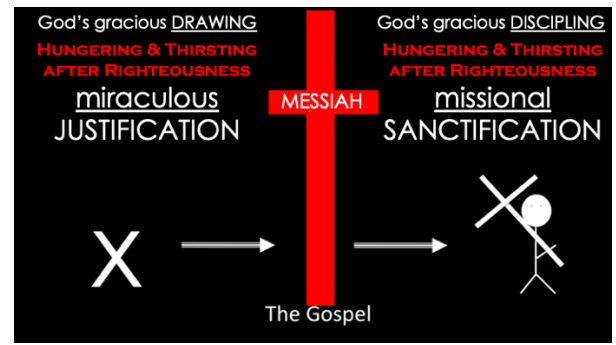
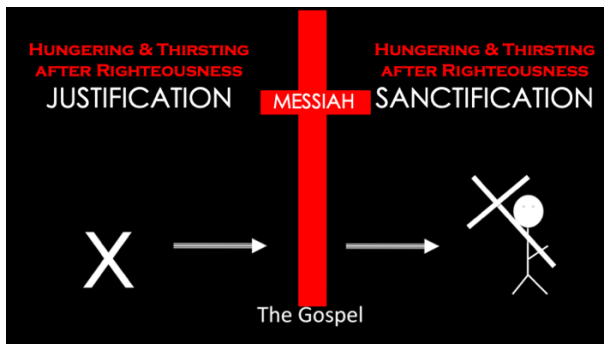
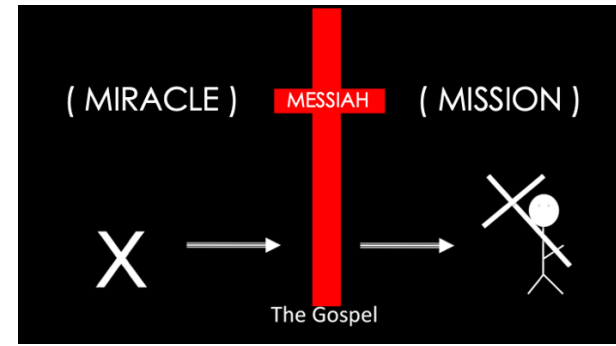
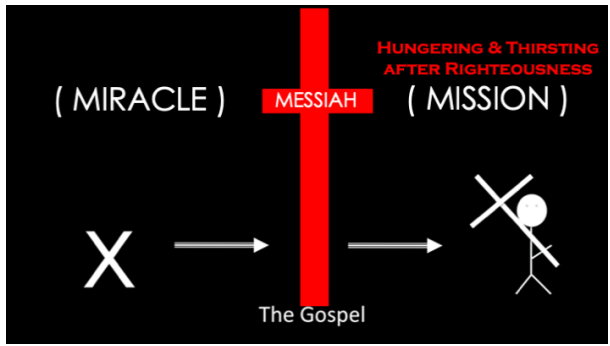
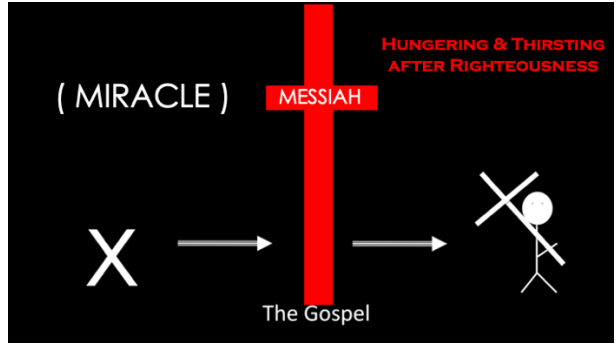
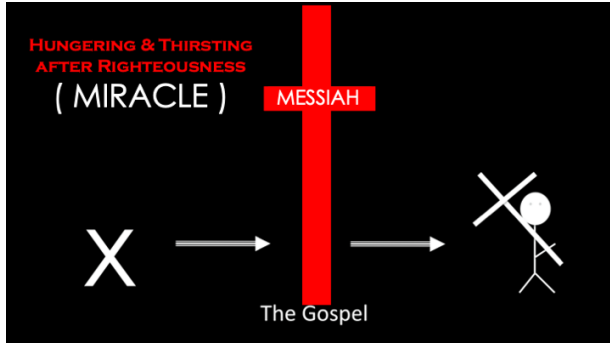
VIDEO 4: *What If I Can't Believe?*
(Piper: *Desiring God* - 2:55)

*Those who are perishing for want of
righteousness; those who feel that they are lost
sinners and strongly desire to be holy, shall be
thus satisfied.*

Never was there a desire to be holy which God
was not willing to gratify, and the gospel of
Christ has made provision to satisfy all
who truly desire to be holy.

See [Isaiah 55:1-3](#); [Isaiah 65:13](#); [John 4:14](#); [John 6:35](#); [John 7:37-38](#); [Psalm 17:15](#).





*** Remember, in order for us to be blessed, Christ had to be cursed!
(2 Cor. 5:21)

Christ & His righteousness are the point & center of everything! Even sin, Satan, & spiritual war are defined by their angst & aggression against Christ & His righteous people & plans.

1 John 2:15-16

Do not love the world or the things in the world...

Ephesians 4:17-24

...no longer walk as the Gentiles also walk... 24 put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.

Philippians 3:7ff

I have suffered the loss of all things & count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith

2 Corinthians 11:14-15

...even Satan disguises himself as an angel of light. ¹⁵So **it is no surprise if his servants, also, disguise themselves as servants of righteousness...**

Romans 1:17

For in it (The Gospel) the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."

Ephesians 6:14

Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness (= last layer of defense)

VIDEO 5: *Breastplate of Righteousness*
(Got Questions - 4:30)

2 Timothy 2:22

Now flee from youthful lusts and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart.

1 Timothy 6:11-12a

*as for you, O man of God, flee these things. **Pursue righteousness, godliness, faith, love, steadfastness, gentleness.** ¹²*Fight the good fight of the faith.**

C. CHRIST & CHRIST-LIKENESS

1 Corinthians 1:26-31

Christ is our righteousness, holiness, & redemption!

Romans 5:17

For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the One man Jesus Christ.

2 Corinthians 5:21

He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

1 Peter 2:24

***He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness;*
*for by His wounds you were healed.***

VIDEO 6: *How Do I Know If I'm Saved*
(MacArthur - 7:00)

THE PERSON WHO GENUINELY HUNGERS AND THIRSTS FOR GOD'S RIGHTEOUSNESS FINDS IT SO SATISFYING THAT HE WANTS MORE AND MORE.

Hebrews 11:24-26

By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter. ²⁵He chose to be mistreated along with the people of God rather than to enjoy the fleeting pleasures of sin. ²⁶He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward.

We seek... and Christ satisfies! – MacArthur

**A hungry man
does not have to be begged to eat.**

Martyn Lloyd-Jones "I do not know of a better test that anyone can apply to himself or herself in this whole matter of the Christian profession than a verse like Matthew 5:6. If this verse is to you one of the most blessed statements of the whole of Scripture, you can be quite certain you are a Christian. If it is not, then you had better examine the foundations again"

The person who has no hunger and thirst for righteousness has no part in God's kingdom.

CHRIST IS OUR RIGHTEOUSNESS!

(Our BRIDGE family has loved & lived this blueprint for 20 years...)

Christian righteousness is Christ IN us
BEing shared with those around us
(locally, regionally, & globally)...
especially the least, the last, & the lost.

- JDP

- See Mahali Safi in Scripture and Kenya...
- See the 12 Stones & Narrow Gate Prayer Houses in India
- See our Whitsitt Center commitment to Gospel sharing.
- See our Life Groups and their effective discipleship and cross pollinating...
- See our after service fellowship times & investment in establishing and strengthening Koinonia Unity...
- See our Gospel gardening in N.C., Colorado, Georgia, Ohio, Indiana, D.C., China, Congo, Bangladesh, & Nepal...
- See our invisible 24/7/365 fishing expeditions online websites (aka fishing nets).

HISbridge.com; HISbridgeRADIO.com; ComeAndSeeChristianity.com; LIFewithoutCHRIST.com; StickmanGOSPEL.com; SURRENDERtoVICTORY.com; etc.

- See our online library of A.I.T.'s, biblical sermons, and discipleship tools, coupled with our Acts 1:8 Manifesto & missional family portrait... as a “no excuses” and “No matter what!” humble & holy harmonization of Christian information, inspection, and inspiration.



One FAITH. One FAMILY. One FOCUS.

"But you will receive power when the Holy Spirit comes on you, and you will BE My witnesses (locally, regionally, and globally)." – Acts 1:8

One Question: **WHAT DO YOU WANT?**
 One Offer: **COME AND SEE.**
 One Promise: **TRUTH IN LOVE!**

Our Truth-in-Love Distinctives: We are...

1. Responding to grace & repenting of sin...
2. Trusting the Bible & obeying God's Word...
3. Growing in-Christ & living Spirit-led...
4. Praying for guidance & following by faith...
5. Dying to self & carrying our cross...
6. BE-ing the Church & loving one another...(*truly* loving one another)
7. Equipping the saints & exemplifying supernatural unity...
8. Ministering as ambassadors & discerning matters shrewdly...
9. Worshipping God vertically & experiencing Him horizontally...
10. Proclaiming the Gospel (*no matter what*) & fishing for men...
11. Making disciples-warriors & winning spiritual-warfare...
12. Loving our King & serving His kingdom!

REVIEW:

Committing to & craving Christ...
& Christ-likeness... are BOTH critical, AND...
the biblical believer's biblical blueprint,
bullseye, & blow-you-away blessing!

CLOSE:

*In the same way that Jesus didn't just "not sin," but
He lived a perfectly holy & righteous life, so are we
to seek to be... so are we to hunger & thirst...
after righteousness... after Christ & Christ-likeness!
Therein, we will find our greatest blessing and our
greatest witness to the grace, Gospel, & glory of God!*

Our blessing is as rich as we are poor in spirit.

Our blessing mirrors & magnifies
our missional mourning.

Our blessing is as bold as we are meek.

**Our blessing is as satisfying as we are
hungering & thirsting after righteousness.** – JDP

PRAYER

STUDY NOTES:

CONTEXTUALIZING SCRIPTURAL SUPPORT:

1 Corinthians 1:26-31: States that Christ is our righteousness, holiness, and redemption...

26For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. 27But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; 28God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, 29so that no human being^d might boast in the presence of God. 30And because of him^e you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, 31so that, as it is written, "Let the one who boasts, boast in the Lord."

2 Timothy 3:16-17

16All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, 17so that the servant of God may be thoroughly equipped for every good work.

Matthew 6:33 (Cure for worry/anxiety)

But seek first His kingdom and His righteousness, and all these things will be provided to you.

Genesis 15:6

Then Abram believed in (affirmed, trusted in, relied on, remained steadfast to) the LORD; and He counted (credited) it to him as righteousness (doing right in regard to God and man).

Romans 1:16-18

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it (The Gospel) the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.”

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.

Romans 5:17 (Christ is our R/Gift)

For if, because of one man’s trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

Psalms 7:17

17 I will give to the LORD the thanks due to his righteousness, and I will sing praise to the name of the LORD, the Most High.

Habakkuk 1:13 & 2:4

Your eyes are too pure to approve evil, And You cannot look on wickedness with favor. Why do You look with favor On those who deal treacherously?

Why are You silent when the wicked swallow up Those more righteous than they?

&

“See, the enemy is puffed up; his desires are not upright— but the righteous person will live by his faithfulness —

Psalm 9:8

He judges the world with righteousness;

He judges the peoples with uprightness/fairness.

2 Corinthians 5:21

He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

1 Peter 2:24

He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.

Psalm 63:1 (HUNGER/THIRST)

A Psalm of David, when he was in the wilderness of Judah. O God, You are my God; I shall seek You earnestly; My soul thirsts for You, my flesh yearns for You, In a dry and weary land where there is no water.

Hebrews 12:11 (Disciplined by God)

For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.

Ephesians 6:10ff

11Put on the whole armor of God, that you may be able to stand against the schemes of the devil. **12**For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. **13**Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. **14**Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness (= last layer of defense),

2 Timothy 2:22

Now flee from youthful lusts and **pursue righteousness**, faith, love and peace, with those who call on the Lord from a pure heart.

1 John 2:15-16 (Pursue & Resist)

15Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. **16**For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world.

Ephesians 4:17-24

So I say this, and affirm in the Lord, that you are to **no longer walk just as the Gentiles also walk**, in the futility of their minds, **18**being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart; **19**and they, having become callous, have given themselves up to indecent behavior for the practice of every kind of impurity with greediness. **20**But you did not learn Christ in this way, **21**if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, **22**that, in reference to your former way of life, you are to rid yourselves of the old self, which is being corrupted in accordance with the lusts of deceit, **23**and that you are to be renewed in the spirit of your minds, **24**and to **put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.**

2 Corinthians 11:14-15 (beware fakes)

...even Satan disguises himself as an angel of light. 15So **it is no surprise if his servants, also, disguise themselves as servants of righteousness.** Their end will correspond to their deeds.

Philippians 3:7-11 (Righteousness vs. Rubbish)

7But whatever gain I had, I counted as loss for the sake of Christ. 8Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake **I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ 9and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith— 10that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, 11that by any means possible I may attain the resurrection from the dead.**

1 Timothy 6:2b... 11-12a (Biblical Priorities)

False Teachers and True Contentment

Teach and urge these things. 3If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness, 4he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels about words, which produce envy, dissension, slander, evil suspicions, 5and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain. 6But godliness with

contentment is great gain, [7](#)for we brought nothing into the world, and we cannot take anything out of the world. [8](#)But if we have food and clothing, with these we will be content. [9](#)But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. [10](#)For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.

Fight the Good Fight of Faith

[11](#)But **as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness.** [12](#)**Fight the good fight of the faith.**

Titus 2:15

Declare these things; exhort and rebuke with all authority.
Let no one disregard you.

Luke 12:15-21

He (Jesus) said to them, "Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions." [16](#)And He told them a parable, saying, "The land of a rich man produced plentifully, [17](#)and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' [18](#)And he said, 'I will do this: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. [19](#)And I will say to my soul, "Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.'" [20](#)But God said to him, 'Fool! This night your soul is required of you, and the things you have prepared, whose will they be?' [21](#)So is the one who lays up treasure for himself and is not rich toward God."

Romans ch.3

God's Righteousness Upheld

1Then what advantage has the Jew? Or what is the value of circumcision? **2**Much in every way. To begin with, the Jews were entrusted with the oracles of God. **3**What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? **4**By no means! Let God be true though every one were a liar, as it is written,

“That you may be justified in your words,
and prevail when you are judged.”

5But if our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict wrath on us? (I speak in a human way.) **6**By no means! For then how could God judge the world? **7**But if through my lie God's truth abounds to his glory, why am I still being condemned as a sinner? **8**And why not do evil that good may come?—as some people slanderously charge us with saying. Their condemnation is just.

No One Is Righteous

9What then? Are we Jews^a any better off?^a No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, **10**as it is written:

“None is righteous, no, not one;

11no one understands;
no one seeks for God.

12All have turned aside; together they have become worthless;
no one does good,
not even one.”

13“Their throat is an open grave;
they use their tongues to deceive.”

“The venom of asps is under their lips.”

14“Their mouth is full of curses and bitterness.”

15“Their feet are swift to shed blood;

16in their paths are ruin and misery,

17and the way of peace they have not known.”

18“There is no fear of God before their eyes.”

19Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. **20**For by works of the law no human being^s will be justified in his sight, since through the law comes knowledge of sin.

The Righteousness of God Through Faith

[21](#)But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— [22](#)the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: [23](#)for all have sinned and fall short of the glory of God, [24](#)and are justified by his grace as a gift, through the redemption that is in Christ Jesus, [25](#)whom God put forward as a propitiation by his blood, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins. [26](#)It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

[27](#)Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. [28](#)For we hold that one is justified by faith apart from works of the law. [29](#)Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, [30](#)since God is one—who will justify the circumcised by faith and the uncircumcised through faith. [31](#)Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

Romans 6:5-11 (Practical R vs. Positional R)

[5](#)For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. [6](#)We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. [7](#)For one who has died has been set free from sin. [8](#)Now if we have died with Christ, we believe that we will also live with him. [9](#)We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. [10](#)For the death he died he died to sin, once for all, but the life he lives he lives to God. [11](#)So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

2 Corinthians 13:5

Examine yourselves, to see whether you are in the faith. Test yourselves. Or do you not realize this about

yourselves, that Jesus Christ is in you?—unless indeed you fail to meet the test!

◀ Matthew 5:6 ▶

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
3107 [e]	Μακάριοι makarioi	Blessed [are]	Adj-NMP
3588 [e]	οἱ hoi	those	Art-NMP
3983 [e]	πεινῶντες peinōntes	hungering	V-PPA-NMP
2532 [e]	καὶ kai	and	Conj
1372 [e]	διψῶντες dipsōntes	thirsting for	V-PPA-NMP
3588 [e]	τὴν tēn	-	Art-AFS
1343 [e]	δικαιοσύνην, dikaiosynēn	righteousness;	N-AFS
3754 [e]	Ὅτι hoti	for	Conj

846 [e]	αὐτοὶ autoi	they	PPro-NM3P
5526 [e]	χορτασθήσονται. chortasthēsontai	will be filled.	V-FIP-3P

◀ 3983. peinaó ▶

Strong's Lexicon

peinaó: To hunger, to be hungry

used 23X in Scripture

Original Word: πεινάω

Part of Speech: Verb

Transliteration: peinaó

Pronunciation: pay-nah'-o

Phonetic Spelling: (pi-nah'-o)

Definition: To hunger, to be hungry

Meaning: I am hungry, needy, desire earnestly.

Word Origin: Derived from the Greek word "πένης" (penēs), meaning "poor" or "needy."

Corresponding Greek / Hebrew Entries: - **H7456** (רָעַב, ra'ev): To be hungry

- **H7457** (רָעַב, ra'av): Famine, hunger

Usage: The verb "peinaó" primarily means to experience hunger or to be in need of food. It is used both literally, to describe physical hunger, and metaphorically, to express a deep spiritual longing or need. In the New Testament, it often conveys a sense of dependence on God for sustenance, both physical and spiritual.

Cultural and Historical Background: In the ancient world, hunger was a common experience due to the agrarian society's dependence on seasonal harvests and the lack of modern food preservation methods. Hunger was not only a physical condition but also a social and economic issue, often associated with poverty and need. In the Jewish context, hunger could also symbolize spiritual need, as seen in the Hebrew Scriptures where God is depicted as the provider of both physical and spiritual nourishment.

NAS Exhaustive Concordance

Word Origin

from peina (hunger)

Definition

to hunger, be hungry

NASB Translation

going hungry (1), hunger (4), hungry (18).

Thayer's Greek Lexicon

STRONGS NT 3983: πεινάω

πεινάω, πείνω, infinitive **πεινᾶν** ([Philippians 4:12](#)); future **πεινάσω** ([Luke 6:25](#); [Revelation 7:16](#)); 1 aorist **ἐπείνασα** — for the earlier

forms **πεινην, πεινήσω, ἐπείνησα**; cf. Lob. ad Phryn., pp. 61 and 204; Winer's Grammar, § 13, 3 b.; (Buttmann, 37 (32); 44 (38)); see also **διψάω**; (from **πεινᾶ** hunger; (see **πένης**)); from Homer down; the Sept. for **צָרַר**; **to hunger, be hungry**;

a. properly: [Matthew 4:2](#); [Matthew 12:1, 3](#); [Matthew 21:18](#); [Matthew 25:35, 37, 42, 44](#); [Mark 2:25](#); [Mark 11:12](#); [Luke 4:2](#); [Luke 6:3, 25](#); equivalent to **to suffer want**, [Romans 12:20](#); [1 Corinthians 11:21, 34](#); **to be needy**, [Luke 1:53](#); [Luke 6:21](#); [Philippians 4:12](#); in this same sense it is joined with **δίψαν**, [1 Corinthians 4:11](#); in figurative

discourse, **οὐ πεινᾶν καὶ οὐ δίψαν** is used to describe the condition of one who is in need of nothing requisite for his real (spiritual) life and salvation, [John 6:35](#); [Revelation 7:16](#).

b. metaphorically, **to crave ardently, to seek with eager desire**: with the accusative of the thing, **τὴν δικαιοσύνην**, [Matthew 5:6](#) (in the better Greek authors with a genitive as **χρημάτων**, Xenophon, Cyril 8, 3, 39; **συμμαχων**, 7, 5, 50; **ἐπαινου**, oec. 13, 9; cf. Winer's Grammar, § 30, 10, b. at the end; (Buttmann, § 131, 4); Kuinoel on [Matthew 5:6](#), and see **διψάω**, 2).

Strong's Exhaustive Concordance

be hungry

From the same as [penes](#) (through the idea of pinching toil; "pine"); to famish (absolutely or comparatively); figuratively, to crave -- be an hungered.

see GREEK [penes](#)

◀ 1372. dipsaó ▶

Strong's Lexicon

dipsaó: To thirst, to desire earnestly

used 16X in Scripture

Original Word: διψάω

Part of Speech: Verb

Transliteration: dipsaó

Pronunciation: dip-sah'-o

Phonetic Spelling: (dip-sah'-o)

Definition: To thirst, to desire earnestly

Meaning: I thirst for, desire earnestly.

Word Origin: From the Greek noun δίψα (dipsa), meaning "thirst."

Corresponding Greek / Hebrew Entries: - טָמָא (tsame, Strong's H6771): To thirst, be thirsty.

- טָמָא (tsama, Strong's H6772): Thirst, thirsting.

Usage: The verb διψάω (dipsaó) primarily denotes a physical thirst, a natural craving for water. In a broader sense, it is used metaphorically to express a deep spiritual longing or desire. This term is often employed in the New Testament to describe a yearning for spiritual fulfillment and righteousness.

Cultural and Historical Background: In the arid climate of the ancient Near East, thirst was a common and pressing concern. Water was a precious resource, and the experience of thirst was a powerful metaphor for spiritual need and dependence on God. The imagery of thirst is used throughout the Bible to convey the soul's deep longing for God and His righteousness, reflecting the essential and life-sustaining nature of a relationship with the Divine.

NAS Exhaustive Concordance

Word Origin

from dipsa (thirst)

Definition

to thirst

NASB Translation

am thirsty (1), thirst (5), thirsts (1), thirsty (9).

Thayer's Greek Lexicon

STRONGS NT 1372: διψάω

διψάω, διψᾶω, subjunctive present 3 person singular δίψα ([John 7:37](#) [Romans 12:20](#)); often so from the Maced. age on for the Attic δίψη, cf. Winer's Grammar, § 13, 3 b.; (Buttmann, 44 (38)); Lob. ad Phryn., p. 61); future διψήσω; 1 aorist ἐδίψησα; (δίψα, thirst); (from Homer down); **to thirst**;

1. absolutely, **to suffer thirst; suffer from thirst**: properly, [Matthew 25:35, 37, 42, 44](#); [John 4:15](#); [John 19:28](#); [Romans 12:20](#); [1 Corinthians 4:11](#); figuratively, those are said **to thirst** who painfully feel their want of, and eagerly long for, those things by which the soul is refreshed, supported, strengthened: [John 4:13](#); [John 6:35](#); [John 7:37](#); [Revelation 7:16](#); [Revelation 21:6](#); [Revelation 22:17](#); (Sir. 24:21 ();).

2. with an accusative of the thing desired: **τὴν δικαιοσύνην**, [Matthew 5:6](#), ([Psalm 62:2](#) ()) in the better Greek writings with the genitive; cf. Winer's Grammar, § 30, 10 b.; (Buttmann, 147 (129)); **ἐλευθερίας**, Plato, rep. 8, p. 562 c.; **τιμῆς**, Plutarch, Cat. maj. 11; others; cf. Winer's Grammar, 17).

Strong's Exhaustive Concordance

be thirsty.

From a variation of [dipsos](#); to thirst for (literally or figuratively) -- (be, be a-)thirst(-y).

see GREEK [dipsos](#)

◀ 1343. dikaiosuné ▶

Strong's Lexicon

dikaiosuné: Righteousness, justice

used 92X in Scripture

Original Word: δικαιοσύνη

Part of Speech: Noun, Feminine

Transliteration: dikaiosuné

Pronunciation: dee-kah-yos-oo'-nay

Phonetic Spelling: (dik-ah-yos-oo'-nay)

Definition: Righteousness, justice

Meaning: (usually if not always in a Jewish atmosphere), justice, justness, righteousness, righteousness of which God is the source or author, but practically: a divine righteousness.

Word Origin: Derived from δίκαιος (dikaios), meaning "righteous" or "just."

Corresponding Greek / Hebrew Entries: - צדקה (tsedeq) - Strong's Hebrew 6664: Often translated as "righteousness" or "justice."

- צדקה (tsedaqah) - Strong's Hebrew 6666: Refers to righteousness, justice, or acts of charity.

Usage: Dikaiosuné primarily denotes the quality of being right or just. In the New Testament, it is often used to describe the righteousness that comes from God, which is imputed to believers through faith in Jesus Christ.

IT ENCOMPASSES BOTH THE LEGAL STANDING OF BEING DECLARED RIGHTEOUS BEFORE GOD AND THE ETHICAL CONDUCT THAT FLOWS FROM THIS NEW STATUS.

The term is central to Pauline theology, emphasizing that righteousness is not achieved by human effort but is a gift from God through faith.

Cultural and Historical Background:

In the Greco-Roman world, righteousness was often associated with fulfilling one's duties to gods and men, maintaining social harmony, and adhering to laws and customs. In Jewish thought, righteousness was closely linked to covenant faithfulness and obedience to the Law of Moses. The New Testament writers, particularly Paul, redefined righteousness in light of the life, death,

and resurrection of Jesus Christ, presenting it as a divine gift rather than a human achievement.

HELPS Word-studies

1343 *dikaiosýnē* (from [1349](#) /*dikē*, "a judicial verdict") – properly, **judicial approval (the verdict of approval)**; in the NT, **the approval of God ("divine approval")**.

[1343](#) /*dikaiosýnē* ("divine approval") is the regular NT term used for *righteousness* ("God's judicial approval"). [1343](#) /*dikaiosýnē* ("the approval of God") refers to what is deemed right by the Lord (after His examination), I.E. what is approved in His eyes.

NAS Exhaustive Concordance

Word Origin

from [dikaios](#)

Definition

righteousness, justice

NASB Translation

right (1), righteousness (90).

Thayer's Greek Lexicon

STRONGS NT 1343: δικαιοσύνη

δικαιοσύνη, δικαιοσύνης, ἡ (δίκαιος); most frequently in the Sept. for דִּקְיָה and דִּקְיָה, rarely for דִּקְיָה; "the virtue or quality or state of one who is δίκαιος;"

1. in the broad sense, **the state of him who is such as he ought to be, righteousness** (German Rechtbeschaffenheit); the condition acceptable to God (German Gottwohlgefälligkeit);

a. universally: λόγος τῆς δικαιοσύνης (like λόγος τῆς καταλλαγῆς, λόγος τοῦ σταυροῦ), the doctrine concerning the way in which man may attain to a state approved of

God, [Hebrews 5:13](#); βασιλεύς δικαιοσύνης, the king who himself has the approbation of God, and who renders his subjects acceptable to God, [Hebrews 7:2](#); cf. Bleek at the passage

b. "integrity, virtue, purity of life, uprightness, correctness in thinking, feeling, and acting: [Matthew 3:15](#); [Matthew 5:6, 10, 20](#); [Matthew 6:1](#) G L T Tr, WH; [Acts 13:10](#); [Acts 24:25](#); [Romans 6:13, 16, 18-20](#) (opposed to ἁμαρτία, ἀνομία, and ἀκαθαρσία); [Romans 8:10](#) (opposed to ἁμαρτία); [Romans 14:17](#) (? (see c.)); [2 Corinthians 6:7, 14](#) (opposed to ἀνομία, as in Xenophon, mem. 1, 2, 24); [2 Corinthians 11:15](#); [Ephesians 5:9](#); [Ephesians 6:14](#); [Philippians 1:11](#); [1 Timothy 6:11](#); [2 Timothy 2:22](#); [2 Timothy 3:16](#); [2 Timothy 4:8](#); [Titus 3:5](#); [Hebrews 1:9](#); [Hebrews 12:11](#); [James 3:18](#); [1 Peter 3:14](#); [2 Peter 2:5, 21](#); [2 Peter 3:13](#), and...

...very often in the O. T.; ἐν ὁδῷ δικαιοσύνης, walking in the way of righteousness equivalent to an upright, righteous, man, [Matthew 21:32](#); τοῦ Θεοῦ, the righteousness which God demands, [Matthew 6:33](#); [James 1:20](#); of righteousness which manifests itself in "beneficence: [2 Corinthians 9:9f](#) (cf. Tobit 14:11; Gesenius, Thesaurus iii., p. 1151; so Chaldean ܢܝܩܝܘܬܐ, [Daniel 4:24](#), and in the Talmud and rabbinical writings (Buxtorf. col. 1891 (p. 941, Fischer edition); cf. Winer's Grammar, 32)); where δίκαιος καὶ ὁσιότης are connected — [Luke 1:75](#); [Ephesians 4:24](#), (Wis. 9:3; Clement of Rome, 1 Cor. 48, 4 [ET] and occasionally in secular writings) — the former denotes right conduct toward men, the latter piety toward God (cf. Plato, Gorgias, p. 507 b.; Grimm on Sap., p. 181f; (cf. Trench, § 88, p. 328f; for additional examples see Wetstein (1752) on Ephesians, the passage cited; cf. ὀσιος); εὐσέβεια καὶ δικαιοσύνη, Diodorus 1, 2); ποιεῖν τὴν δικαιοσύνην, to do righteousness, to live uprightly: [1 John 2:29](#); [1 John 3:7](#); [1 John 3:10](#) (not Lachmann); and in [Revelation 22:11](#) according to the text now accepted; in like manner ἐργάζεσθαι δικαιοσύνην, [Acts 10:35](#); [Hebrews 11:33](#); ζῆν τῇ δικαιοσύνῃ, to live, devote the life, to righteousness, [1 Peter 2:24](#); πληροῦν πᾶσαν δικαιοσύνην, to perform completely whatever is right, [Matthew 3:15](#). When affirmed of Christ, δικαιοσύνη denotes his perfect moral purity, integrity, sinlessness: [John 16:8, 10](#); when used of God, his holiness: [Romans 3:5, 25f](#).

c. in the writings of Paul ἡ δικαιοσύνη has a peculiar meaning, opposed to the views of the Jews and Judaizing Christians. To understand this meaning, the following facts especially must be kept in view:

- 1. the Jews as a people, and very many who had become converts from among them to Christianity, supposed that they secured the favor of God by works conformed to the requirements of the Mosaic law, as though by way of merit; and that they would thus attain to eternal salvation.**
- 2. But this law demands perfect obedience to all its precepts, and threatens condemnation to those who do not render such obedience ([Galatians 3:10, 12](#)). Obedience of this kind no one has rendered ([Romans 3:10](#)), neither Jews nor Gentiles ([Romans 1:24-2:1](#)) — for with the latter the natural law of right written on their souls takes the place of the Mosaic law ([Romans 2:14f](#)). On this account Paul proclaims the love of God, in that by giving up Christ, his Son, to die as an expiatory sacrifice for the sins of men he has attested his grace and good-will to mankind, so that they can hope for salvation as if they had not sinned. But the way to obtain this hope, he teaches, is only through faith (see **πίστις** (especially 1 b. and d.)), by which a man appropriates that grace of God revealed and pledged in Christ; and this faith is reckoned by God to the man as **δικαιοσύνη**; that is to say, **δικαιοσύνη** denotes "the state acceptable to God which becomes a sinner's possession through that faith by which he embraces the grace of God offered him in the expiatory death of Jesus Christ (see **δικαιόω**, 3 b.).**

In this sense ἡ δικαιοσύνη is used without an adjunct in [Romans 4:5f, 11](#); [Romans 5:17, 21](#); [Romans 9:30](#); [Romans 14:11](#) (? (see b.)); [1 Corinthians 1:30](#); [Galatians 5:5](#); δικαιοσύνη Θεοῦ, ἡ τοῦ Θεοῦ δικαιοσύνη, the righteousness which God ascribes, what God declares to be righteousness (Winer's Grammar, 186 (175)), [Romans 1:17](#); [Romans 3:21](#); [Romans 10:3](#); by a pregnant use, equivalent to that divine arrangement by which God leads men to a state acceptable to him, [Romans 10:4](#); as abstract for concrete, equivalent to those whom God accounts righteous, [2 Corinthians 5:21](#); δικαιοσύνη Θεοῦ διὰ πίστεως, [Romans 3:22](#); ἡ δικαιοσύνη τῆς πίστεως, which is acquired by faith, or seen in faith, [Romans 4:11, 13](#); ἡ ἐκ Θεοῦ δικαιοσύνη which comes from God, i. e. is adjudged, imputed, [Philippians 3:9](#) (where the addition ἐπί τῇ πίστει depends on ἔχων, having ... founded upon faith (cf. Winer's Grammar, 137 (130); 392 (367); yet cf. Ellicott, at the passage)); ἡ ἐκ πίστεως δικαιοσύνη which comes from faith, [Romans 9:30](#); [Romans 10:6](#); ἡ διὰ πίστεως Χριστοῦ, [Philippians 3:9](#); ἡ κατὰ πίστιν δικαιοσύνη according to, appropriate to, faith, [Hebrews 11:7](#) (but it should be kept in mind that the conception of 'faith' in the Epistle to the Hebrews is broader than in Paul's writings (cf. e. g. Kurtz, at the passage)); Christ is called δικαιοσύνη, as being the one without whom there is no righteousness, as the author of righteousness, [1 Corinthians 1:30](#); εἰς δικαιοσύνην, unto righteousness as the result, to obtain righteousness, [Romans 10:4, 10](#); ἡ πίστις λογίζεται τίνι εἰς δικαιοσύνην, faith is reckoned to one for righteousness, i. e. is so taken into account, that righteousness is ascribed to it or recognized in it: [Romans 4:3, 6, 9, 22](#); [Galatians 3:6](#); [James 2:23](#); ἡ διακονία τῆς δικαιοσύνης (see διακονία, 2 b.), [2 Corinthians 3:9](#). Opposed to this δικαιοσύνη, arising from faith, is ἡ ἐκ νόμου δικαιοσύνη, a state acceptable to God which is supposed to result from obedience to the law, [Romans 10:5f](#); ἡ δικαιοσύνη ἐν νόμῳ relying on the law, i. e. on imaginary obedience to it, [Philippians 3:6](#); ἡ ἰδία δικαιοσύνη and ἡ ἐμὴ ἐδικαιοσυνη, such as one supposes that he has acquired for himself by his own works, [Romans 10:3](#) [Philippians 3:9](#), cf. [Galatians 2:21](#); [Galatians 3:21](#).

2. in a closer sense, justice, or the virtue which gives each one his due; it is said to belong to God and Christ, as bestowing ἰσότημον πίστιν upon all Christians impartially, [2 Peter 1:1](#); of judicial justice, [Romans 9:28](#) R G Tr marginal reading in brackets; κρίνειν ἐν δικαιοσύνῃ, [Acts 17:31](#); [Revelation 19:11](#). (See references under the word δικαίω at the end.)

righteousness.

From [dikaios](#); equity (of character or act); specially (Christian) justification -- righteousness.

see GREEK [dikaios](#)

◀ 5526. chortazó ▶

Strong's Lexicon

chortazó: To feed, to fill, to satisfy

used 16X in Scripture

Original Word: χορτάζω

Part of Speech: Verb

Transliteration: chortazó

Pronunciation: khor-TAH-zo

Phonetic Spelling: (khor-tad'-zo)

Definition: To feed, to fill, to satisfy

Meaning: I feed, satisfy, fatten.

Word Origin: Derived from χόρτος (chortos), meaning "grass" or "fodder."

Corresponding Greek / Hebrew Entries: The Hebrew equivalent often associated with the concept of **BEING SATISFIED OR FILLED** is שָׂבַע (sava, Strong's H7646), which **ALSO MEANS TO BE SATIATED OR TO HAVE ENOUGH.**

Usage: The verb "chortazó" **primarily means to feed or to fill**, often in the context of **providing nourishment or satisfying hunger**. It is used both **literally, in terms of physical feeding, and metaphorically, in terms of spiritual or emotional satisfaction.**

In the New Testament, it frequently describes the act of satisfying physical hunger, as seen in the feeding of the multitudes by Jesus.

Cultural and Historical Background:

In the ancient Greco-Roman world, food scarcity was a common issue, and the ability to be "filled" or "satisfied" was a significant concern for daily life.

The act of **FEEDING AND BEING SATISFIED CARRIED DEEP SOCIAL AND RELIGIOUS IMPLICATIONS, OFTEN ASSOCIATED WITH HOSPITALITY, PROVISION, AND DIVINE BLESSING.**

In Jewish culture, the provision of food was also linked to God's covenant faithfulness, as seen in the manna provided during the Exodus.

NAS Exhaustive Concordance

Word Origin

from [chorotos](#)

Definition

to feed, **fatten, fill**, satisfy

NASB Translation

fed (1), filled (4), satisfied (8), satisfy (2).

Thayer's Greek Lexicon

STRONGS NT 5526: χορτάζω

χορτάζω: 1 aorist ἐχόρτασα; 1 aorist passive, ἐχορτασθην; future passive, χορτασθήσομαι; (χόρτος, which see); first in Hesiod (Works, 450);

a. to feed with herbs, grass, hay, to fill or satisfy with food, to fatten; animals (so uniformly in the earlier Greek writings (cf. Lightfoot on [Philippians 4:12](#); Winer's Grammar, 23)): ὄρνεα ἐκ τῶν σαρκῶν, passive, [Revelation 19:21](#) (here A. V. **were filled**).

b. in later (cf. Sturz, Dial. Maced. and Alex., p. 200ff) and Biblical Greek, **to fill or satisfy men** (the Sept. for עֲרַבֵּי and עֲרַבֵּי־הָ ; with some degree of contempt in Plato, de rep. 9, p. 586 a. κεκυρωτες εἰς γῆν καὶ εἰς τραπέζας βοσκονται χορταζόμενοι καὶ ὄχευοντες). **α.** properly: **τινα**, [Matthew 15:33](#); passive, [Matthew 14:20](#); [Matthew 15:37](#); [Mark 6:42](#); [Mark 7:27](#); [Mark 8:8](#); [Luke 9:17](#); [John 6:26](#); [James 2:16](#); opposed to **πεινᾶν**, [Philippians 4:12](#); **τινα τίνος** (like **πίμπλημι** (cf. Winer's Grammar, § 30, 8 b.)): **ἄρτων**, with bread, [Mark 8:4](#) ([Psalm 131:15](#) ()); **τινα ἀπό** with a genitive of the thing (cf. Buttmann, § 132, 12), passive, [Luke 16:21](#) ([Psalm 103:13](#) ()); (**τινα ἐκ** with the genitive of the thing (Buttmann, as above), passive, [Luke 15:16](#) Tr marginal reading WH). **β.** metaphorically: **τινα**, **to fulfill or satisfy the desire of anyone**, [Matthew 5:6](#); [Luke 6:21](#) ([Psalm 106:9](#) ()).

Strong's Exhaustive Concordance

feed, fill, satisfy.

From [chortos](#); **to fodder, i.e. (generally) TO GORGE (SUPPLY FOOD IN ABUNDANCE)** -- feed, fill, satisfy.

see GREEK [chortos](#)

Links

[Matthew 5:6](#) • [Matthew 5:6 NIV](#) • [Matthew 5:6 NLT](#) • [Matthew 5:6 ESV](#) • [Matthew 5:6 NASB](#) • [Matthew 5:6 KJV](#) • [Matthew 5:6 Bible Apps](#) • [Matthew 5:6 Biblia Paralela](#) • [Matthew 5:6 Chinese Bible](#) • [Matthew 5:6 French Bible](#) • [Matthew 5:6 German Bible](#) • [Bible Hub](#)

Ellicott's Commentary for English Readers

(6) **Which do hunger and thirst.**—

WE SEEM IN THIS TO HEAR THE LESSON WHICH OUR LORD HAD LEARNT FROM THE RECENT EXPERIENCE OF THE WILDERNESS.

The craving of bodily hunger has become a parable of that higher yearning after righteousness, that thirsting after God, even as the hart desireth the water-brooks, which is certain, in the end, to gain its full fruition. Desires after earthly goods are frustrated, or end in satiety and weariness. To this only belongs **the promise** that **they who** thus **“hunger and thirst” shall assuredly be filled.**

The same thoughts meet us again in the Gospel which in many respects is so unlike that of St. Matthew. (Comp. **John 4:14; John 4:32**).

Benson Commentary

Matthew 5:6. *Blessed are they which hunger and thirst after righteousness —*

That, instead of desiring the possessions of others, and endeavouring 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.

Matthew Henry's Concise Commentary

5:3-12 Our Saviour here gives eight characters of blessed people, which represent to us the principal graces of a Christian. 1. The poor in spirit are happy. These bring their minds to their condition, when it is a low condition. They are humble and lowly in their own eyes. They see their want, bewail their guilt, and thirst after a Redeemer. The kingdom of grace is of such; the kingdom of glory is for them. 2. Those that mourn are happy. That godly sorrow which worketh true repentance, watchfulness, a humble mind, and continual dependence for acceptance on the mercy of God in Christ Jesus, with constant seeking the Holy Spirit, to cleanse away the remaining evil, seems here to be intended. Heaven is the joy of our Lord; a mountain of joy, to which our way is through a vale of tears. Such mourners shall be comforted by their God. 3. The meek are happy. The meek are those who quietly submit to God; who can bear insult; are silent, or return a soft answer; who, in their patience, keep possession of their own souls, when they can scarcely keep possession of anything else. These meek ones are happy, even in this world. Meekness promotes wealth, comfort, and safety, even in this world. **4. Those who hunger and thirst after righteousness are happy.** Righteousness is here put for all spiritual blessings. These

are purchased for us by the righteousness of Christ, confirmed by the faithfulness of God. Our desires of spiritual blessings must be earnest. Though all desires for grace are not grace, yet such a desire as this, is a desire of God's own raising, and he will not forsake the work of his own hands. 5. The merciful are happy. We must not only bear our own afflictions patiently, but we must do all we can to help those who are in misery. We must have compassion on the souls of others, and help them; pity those who are in sin, and seek to snatch them as brands out of the burning. 6. The pure in heart are happy; for they shall see God. Here holiness and happiness are fully described and put together. The heart must be purified by faith, and kept for God. Create in me such a clean heart, O God. None but the pure are capable of seeing God, nor would heaven be happiness to the impure. As God cannot endure to look upon their iniquity, so they cannot look upon his purity. 7. The peace-makers are happy. They love, and desire, and delight in peace; and study to be quiet. They keep the peace that it be not broken, and recover it when it is broken. If the peace-makers are blessed, woe to the peace-breakers! 8. Those who are persecuted for righteousness' sake are happy. This saying is peculiar to Christianity; and it is more largely insisted upon than any of the rest. Yet there is nothing in our sufferings that can merit of God; but God will provide that those who lose for him, though life itself, shall not lose by him in the end. Blessed Jesus! how different are thy maxims from those of men of this world! They call the proud happy, and admire the gay, the rich, the powerful, and the victorious. May we find mercy from the Lord; may we be owned as his children, and inherit his kingdom. With these enjoyments and hopes, we may cheerfully welcome low or painful circumstances.

Barnes' Notes on the Bible

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.**

They occur daily, and when long continued, as in case of those shipwrecked, and doomed to wander months or years over burning sands, with scarcely any drink or food, nothing is more distressing.

AN ARDENT DESIRE FOR ANYTHING IS OFTEN REPRESENTED IN THE SCRIPTURES BY HUNGER AND THIRST, [PSALM 42:1-2](#); [PSALM 63:1-2](#). A DESIRE FOR THE BLESSINGS OF PARDON AND PEACE; A DEEP SENSE OF SIN, AND WANT, AND WRETCHEDNESS, IS ALSO REPRESENTED BY THIRSTING, [ISAIAH 55:1-2](#).

They shall be filled –

They shall be satisfied as a hungry man is when supplied with food, or a thirsty man when supplied with drink.

Those who are perishing for want of righteousness; those who feel that they are lost sinners and strongly desire to be holy, shall be thus satisfied.

Never was there a desire to be holy which God was not willing to gratify, and the gospel of Christ has made provision to satisfy all who truly desire to be holy.

See [Isaiah 55:1-3](#); [Isaiah 65:13](#); [John 4:14](#); [John 6:35](#); [John 7:37-38](#); [Psalm 17:15](#).

6. *Blessed are they which do hunger and thirst after righteousness: for they shall be filled*—"SHALL BE SATURATED."

"From this verse," says Tholuck, "the reference to the Old Testament background ceases." Surprising! On the contrary, none of these beatitudes is more manifestly dug out of the rich mine of the Old Testament. Indeed, how could any one who found in the Old Testament "the poor in spirit," and "the mourners in Zion," doubt that he would also find those same characters also craving that righteousness which they feel and mourn their want of? But what is the precise meaning of "righteousness" here? Lutheran expositors, and some of our own, seem to have a hankering after that more restricted sense of the term in which it is used with reference to the sinner's justification before God. (See Jer 23:6; Isa 45:24; Ro 4:6; 2Co 5:21). But, in so comprehensive a saying as this, **it is clearly to be taken—as in Mt 5:10 also—in a much wider sense, as denoting that spiritual and entire conformity to the law of God, under the want of which the saints groan, and the possession of which constitutes the only true saintship.**

The Old Testament dwells much on this righteousness, as that which alone God regards with approbation (Ps 11:7; 23:3; 106:3; Pr 12:28; 16:31; Isa 64:5, &c.).

As hunger and thirst are the keenest of our appetites, our Lord, by employing this figure here, plainly means *"those whose deepest cravings are after spiritual blessings."* And in the Old Testament we find this craving variously expressed: "Hearken unto Me, ye that follow after righteousness, ye that seek the Lord" (**Isa 51:1**); "I have waited for Thy salvation, O Lord," exclaimed dying Jacob (Ge 49:18); "My soul," says the sweet Psalmist, "breaketh for the longing that it hath unto Thy judgments at all times" (Ps 119:20): and in similar breathings does he give vent to his deepest longings in that and other Psalms. Well, our Lord just takes up here—this blessed frame of mind, representing it as—the surest pledge of the coveted supplies, as it is the best preparative, and indeed itself the beginning of them.

"They shall be saturated,"

He says;

they shall not only have what they so highly value and long to possess, but they shall have their fill of it.

NOT HERE, HOWEVER.

Even in the Old Testament this was well understood. "Deliver me," says the Psalmist, in language which, beyond all doubt, stretches beyond the present scene, "from men of the world, which have their portion in this life: as for me, I shall behold Thy face in righteousness: *I shall be satisfied, when I awake, with Thy likeness*" ([Ps 17:13-15](#)).

THE FOREGOING BEATITUDES—THE FIRST FOUR—REPRESENT THE SAINTS RATHER AS CONSCIOUS OF THEIR NEED OF SALVATION, AND ACTING SUITABLY TO THAT CHARACTER, THAN AS POSSESSED OF IT.
THE NEXT THREE ARE OF A DIFFERENT KIND—REPRESENTING THE SAINTS AS HAVING NOW FOUND SALVATION, AND CONDUCTING THEMSELVES ACCORDINGLY.

Matthew Poole's Commentary

You see many men and women hungering and thirsting after sensual satisfactions, or after sensible enjoyments; these are unhappy, miserable men, they often hunger and thirst, and are not satisfied: but I will show you a more excellent way, a more excellent object of your hunger and thirst, that is, *righteousness*; both a righteousness wherein you may stand before God, which is in me, [Jeremiah 23:6](#), and is *revealed from faith to*

faith, [Romans 1:17](#), and the righteousness of a holy life. Those are blessed men, who *first seek the kingdom of heaven, and the righteousness thereof*, God will fill these men with what they desire, **Isaiah 55:1,2** **Lu 1:53**.

There are some who understand this text of a hungering after the clearing of their innocency towards men, which is natural to just and innocent persons falsely accused and traduced, and they have a promise of being filled, [Psalm 37:6](#); but I see no reason to conclude this the sense of this text.

Gill's Exposition of the Entire Bible

Blessed are they which do hunger and thirst,... Not after the riches, honours, and pleasures of this world, but after righteousness; by which is meant, not justice and equity, as persons oppressed and injured; nor a moral, legal righteousness, which the generality of the Jewish nation were eagerly pursuing; but **the justifying righteousness of Christ, which is imputed by God the Father, and received by faith.**

To "hunger and thirst" after this, supposes a want of righteousness, which is the case of all men; a sense of want of it, which is only perceived by persons spiritually enlightened; a discovery of the righteousness of Christ to them, which is made in the Gospel, and by the Spirit of God; a value for it, and a preference of it to all other righteousness; and an earnest desire after it, to be possessed of it, and found in it; and that nothing can be more grateful than that, because of its perfection, purity, suitableness, and use: happy souls are these,

for **they shall be filled: with that righteousness**, and with all other good things, in consequence of it; and particularly **with joy and peace, which are the certain effects of it: or, "they shall be satisfied"**, that they have an interest in it; and so satisfied with it, that they shall never seek for any other righteousness, as a justifying one, in the sight of God; this being full, perfect, sufficient, and entirely complete.

Meyer's NT Commentary

[Matthew 5:6](#). Concerning *πεινῆν* and *διψῆν*, which regularly govern the genitive *with the accusative*, where the object is conceived as that which endures the action, see examples of this rare use in Kypke, *Obs.* I. p. 17; Loesner, *Obs.* p. 11; and especially Winer, p. 192 [E. T. 256]. The metaphorical meaning ([Isaiah 55:1](#); [Psalm 42:3](#); [Sir 51:24](#)) of the verbs is that of *longing desire*. See Pricaeus and Wetstein *in loc.*; as regards *διψ.*, also Jacobs, *ad Anthol.* VI. p. 26, VIII. p. 233. The *δικαιοσύνη*, however, is

the **righteousness, the establishment of which was the aim of Christ's work, and the condition of participation in the Messiah's kingdom.**

They are designated as such whose "great earnestness, desire, and fervour" (Luther) are directed towards a moral constitution free from guilt. Luther, besides, strikingly draws attention to this, that before all these portions of the beatitudes, "faith must first be there as the tree and headpiece or sum" of righteousness.

χορτασθήσονται] not generally *regni Messiani felicitate* (Fritzsche), but, as the context requires, *δικαιοσύνης*: **they will obtain righteousness in full measure, namely, in being declared to be righteous (Romans 5:19; Galatians 5:5,** and remarks thereon) at the judgment of the Messiah ([Matthew 25:34](#)), **AND THEN LIVE FOREVER IN PERFECT RIGHTEOUSNESS, SO THAT GOD WILL BE ALL IN ALL (1 Corinthians 15:28). Comp. 2 Peter 3:13.** On the *figurative* *χορτάζ.*, [Psalm 17:15](#); [Psalm 107:9](#).

Expositor's Greek Testament

[Matthew 5:6](#). If the object of the hunger and thirst had not been mentioned this fourth Beatitude would have been parallel in form to the second: Blessed the hungry, for they shall be filled. We should then have another absolute affirmation requiring qualification, and raising the question: What sort of hunger is it which is sure to be satisfied? That might be the original form of the aphorism as given in Luke. The answer to the question it suggests is similar to that given under Beatitude 1. The hunger whose satisfaction is sure is that which contains its own satisfaction. It is the hunger for moral good. The

passion for righteousness is righteousness in the deepest sense of the word.—πεινῶντες καὶ

διψῶντες. These verbs, like all verbs of desire, ordinarily take the genitive of the object. Here and in other places in N. T. they take the accusative, the object being of a spiritual nature, which one not merely desires to participate in, but to possess in whole. Winer, § xxx. 10, thus distinguishes the two constructions: διψᾶν φιλοσοφίας = to thirst after philosophy; διψ. φιλοσοφίαν = to thirst for possession of philosophy as a whole. Some have thought that διὰ is to be understood before δικ., and that the meaning is: "Blessed they who suffer natural hunger and thirst on account of righteousness". Grotius understands by δικ. the way or doctrine of righteousness.

Cambridge Bible for Schools and Colleges

This longing for righteousness is God's gift to the meek.

Bengel's Gnomon

[Matthew 5:6](#). Οἱ πεινῶντες καὶ διψῶντες, κ.τ.λ, *who hunger and thirst*, etc.) who feel that of themselves they have no righteousness by which they may approve themselves either to God or man,

and eagerly long for it. Faith is here described, suitably to the beginning of the New Testament.—τὴν δικαιοσύνην, *righteousness*)

Our Lord plainly declares Himself here to be the author of righteousness. That which is signified here is not the right (*ius*) of the human, but of the Divine tribunal.

This verse is the centre of
this passage, and the
theme of the whole
sermon.

OUR LORD DOES NOT SAY, *BLESSED
ARE THE RIGHTEOUS, AS HE
PRESENTLY SAYS, *BLESSED ARE THE
MERCIFUL, ETC.; BUT, *BLESSED ARE
THEY THAT HUNGER AND THIRST AFTER
RIGHTEOUSNESS.***

Pure righteousness will become their portion in due time.
(See 2 Peter 3:13; Isaiah 60:21.)

—χορτασθήσονται, *they shall be filled*) with righteousness; Romans 14:17.

This was the meat of Jesus himself:
see John 4:34; cf. Matthew 3:15.

This satisfying fulness He proposes to His followers in the whole of this sermon, and promises and offers them in this very verse.

Pulpit Commentary

Verse 6. - *They which do hunger and thirst.*

The application of the figure of eating and drinking to spiritual things (cf. [Luke 22:30](#)) is not infrequent in the Old Testament; e.g. [Isaiah 55:1](#). Yet **the thought here is not the actual participation, but the craving.**

THE BENEDICTION MARKS A DISTINCT STAGE IN OUR LORD'S ARGUMENT.

He spoke first of the consciously poor in their spirit; next of those who mourned over their poverty; then of those who were ready to receive whatever teaching or chastisement might be given them; here of those who had an earnest longing for that right relation to God in which they were so lacking.

This is the positive stage.

Intense longing, such as can only be compared to that of a starving man for food, is sure of satisfaction.

After righteousness (τὴν δικαιοσύνην). Observe:

(1) The accusative. In Greek writers πεινάω and διψάω are regularly followed by the genitive. Here by the accusative; for **the desire is after the whole object, and not after a part of it** (cf. Weiss; also Bishop Westcott, on [Hebrews 6:4, 5](#)).

(2) **The article.** It idealizes. **THERE IS BUT ONE RIGHTEOUSNESS WORTHY** of the name, and for this and all that it includes, both in standing before God and in relation to men, the soul longs. How it is to be obtained Christ does not here say.

For they. **Emphatic**, as always

(ver. 3, note).

Shall be filled (χορτασθήσονται);

vide Bishop Lightfoot on [Philippians 4:12](#). Properly of animals being fed with fodder (χόρτος); cf. [Revelation 19:21](#), "All the birds were filled (έχορτάσθησαν) with their flesh." At first only used of men depreciatingly (Plato, 'Rep.,' 9:9, p. 586 a), afterwards readily. **Rare in the sense of moral and spiritual satisfaction** (cf. [Psalm 17:15](#)).

When shall they be filled? As in the case of vers. 3, 4,

now in part, fully hereafter.

"St. Austin, wondering at the overflowing measure of God's Spirit in the Apostles' hearts, observes that the reason why they were so full of God was because they were so empty of his creatures.

'They were very full,' he says, 'because they were very empty'"

(Anon., in Ford). That on earth, but in heaven with all the saints -

"Ever filled and ever seeking, what they have they still desire,
Hunger there shall fret them never, nor satiety shall tire, -
Still enjoying whilst aspiring, in their joy they still aspire." ('Chronicles of the
Schonberg-Cotta Family,' ch. 9, from the Latin Hymn of Peter Damiani, † 1072.) Matthew
5:6

Vincent's Word Studies

Shall be filled (χορτασθήσονται)

**A VERY STRONG AND GRAPHIC WORD,
ORIGINALLY APPLIED TO THE FEEDING AND
FATTENING OF ANIMALS IN A STALL.**

In [Revelation 19:21](#), it is used of the filling of the birds with
the flesh of God's enemies.

Also of the multitudes fed with the loaves and fishes
([Matthew 14:20](#); [Mark 8:8](#); [Luke 9:17](#)).

It is manifestly appropriate here as expressing
THE COMPLETE SATISFACTION OF SPIRITUAL
HUNGER AND THIRST. Hence Wycliffe's
rendering, fulfilled, is strictly true to the original.

MacArthur Bible Commentary:

Happy Are the Hungry (5:6)

Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. (5:6)

This beatitude speaks of strong desire, of driving pursuit, of a passionate force inside the soul. It has to do with ambition—ambition of the right sort—whose object is to honor, obey, and glorify God by partaking of His righteousness.

THIS HOLY AMBITION IS IN GREAT CONTRAST TO THE COMMON AMBITIONS OF MEN TO GRATIFY THEIR OWN LUSTS, ACCOMPLISH THEIR OWN GOALS, AND SATISFY THEIR OWN EGOS.

As no other creature, **Lucifer** basked in the splendor and radiance of God's glory. The name Lucifer means "star of the morning" or, more literally, "the bright one." But he was not satisfied with living in God's glory, and he said in his heart, **"I will ascend to heaven; I will raise my throne above the stars of God, and I will sit on the mount of assembly in the recesses of the north. I will ascend above the heights of the clouds; I will make myself like the Most High"** (Isa. 14:13–14).

His ambition was not to reflect God's glory but to usurp God's sovereign power—while forsaking righteousness. Therefore, when Satan declared his intention to make himself like the Most High, the Most High responded by declaring to His adversary, "You will be thrust down to Sheol, to the recesses of the pit" (v. 15).

As king of Babylon, Nebuchadnezzar ruled over the greatest of all world empires. One day as he walked on the roof of the royal palace of Babylon, "the king reflected and said, 'Is this not Babylon the great, which I myself have built as a royal residence by the might of my power and for the glory of my majesty?' " (Dan. 4:29–30). **Nebuchadnezzar lusted after praise just as Lucifer lusted after power.**

God's reaction was immediate: *"While the word was in the king's mouth, a voice came from heaven, saying, 'King Nebuchadnezzar, to you it is declared: sovereignty has been removed from you, and you will be driven away from mankind, and your dwelling place will be with the beasts of the field. You will be given grass to eat like cattle, and seven periods of time will pass over you, until you recognize that the Most High is ruler over the realm of mankind, and bestows it on whomever He wishes' "* (vv. 31–32).

Jesus told a parable about a rich farmer whose crops were so abundant that he did not have enough space to store them. After planning to tear down his old barns and build bigger ones, he said, " 'I will say to my soul, "Soul, you have many goods laid up for many years to come; take your ease, eat, drink and be merry." ' But God said to him, 'You fool! This very night your soul is required of you; and now who will own what you have prepared?' So is the man who lays up treasure for himself, and is not rich toward God" (Luke 12:16–21).

Lucifer hungered for power;
Nebuchadnezzar hungered for praise; and
the rich fool hungered for pleasure.
Because they hungered for wrong things
and rejected God's good things, they
forfeited both.

*Jesus declares that the deepest desire of every person ought to be to **hunger and thirst for righteousness**. That is the Spirit-prompted desire that will lead a person to salvation and keep him strong and faithful once he is in the kingdom. It is*

also the only ambition that, when fulfilled, brings enduring happiness.

The American Declaration of Independence asserts that citizens have the right to the pursuit of happiness. The founding fathers did not presume to guarantee that all who pursue it would find it, because that is beyond the power of any government to provide. Each person is free to seek whatever kind of happiness he wants in the way he wants within the law. Sadly, most US citizens, like most people throughout all of history, have chosen to pursue the wrong kind of happiness in ways that provide *no* kind of happiness.

Jesus says that the way to happiness, the way to being truly **blessed**, is the way of spiritual hunger and thirst.

THE NECESSITY FOR SPIRITUAL HUNGER

Hunger and thirst represent the necessities of physical life. Jesus' analogy demonstrates that **righteousness** is required for spiritual life just as food and water are required for physical life.

Righteousness is not an optional spiritual supplement but a spiritual necessity. **We can no more live spiritually without righteousness than we can live physically without food and water.**

Since the great famine in Egypt during the time of Joseph, and probably long before then, the world has been periodically plagued by famines. Rome experienced a famine in 436 B.C., which was so severe that thousands of people threw themselves into the Tiber River to drown rather than starve to death. Famine struck England in A.D. 1005, and all of Europe suffered great famines in 879, 1016, and 1162. In our own century, despite the advances in agriculture, many parts of the world still experience periodic famines. In recent years Africa has seen some of the most devastating famines in the world's history. In the last 100 years tens of millions throughout the world have died from starvation or from the many diseases that accompany severe malnutrition.

A starving person has a single, all-consuming passion for food and water. Nothing else has the slightest attraction or appeal; nothing else can even get his attention.

Those who are without God's righteousness are starved for spiritual life. But tragically they do not have the natural desire for spiritual life that they do for physical. The tendency of fallen mankind is to turn to itself and to the world for meaning and life, just as " 'a dog returns to its own vomit,' and 'a sow, after washing, returns to wallowing in the mire' " (2 Pet. 2:22; cf. Prov. 26:11).

The heart of every person in the world was created with a sense of inner emptiness and need. Yet apart from God's revelation men do not recognize what the need is or know what will satisfy it. Like the prodigal son, they will eat pigs' food, because they have nothing else. "Why," God asks, "do you spend money for what is not bread, and your wages for what does not satisfy?" (Isa. 55:2). The reason is that men have forsaken God, "the fountain of living waters, to hew for themselves cisterns, broken cisterns, that can hold no water" (Jer. 2:13). Though God has created men with a need for Himself, they try to satisfy that need through lifeless gods of their own making.

Again like the prodigal son, men are prone to take good things God has given—such as possessions, health, freedom, opportunities, and knowledge—and spend them on pleasure, power, popularity, fame, and every other form of self-satisfaction. But **unlike the prodigal, they are often content to stay in the far country, away from God and away from His blessings.**

PEOPLE ARE WARNED NOT TO "LOVE THE WORLD, NOR THE THINGS IN THE WORLD.

If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. And the world is passing away, and also its lusts; but the one who does the will of God abides forever" (1 John 2:15–17).

Seeking satisfaction only in God and in His provision is a mark of those who come into His kingdom. Those who belong to the King **hunger and thirst for the King's righteousness**. They...

(Kingdom citizens) desire sin to be replaced with virtue and disobedience to be replaced by obedience. They are eager to serve the Word and will of God.

Jesus' call to spiritual hunger and thirst also follows logically in the progression of the Beatitudes.

The first three are essentially negative, commands to forsake evil things that are barriers to the kingdom.

- 1. In poverty of spirit we turn away from self-seeking;**
- 2. in mourning we turn away from self-satisfaction; and**
- 3. in meekness we turn away from self-serving.**

The first three beatitudes are also costly and painful. Becoming poor in spirit involves death to self. Mourning over sin involves facing up to our sinfulness. Becoming meek involves surrendering our power to God's control.

The fourth beatitude is more positive and is a consequence of the other three. When we put aside self, sins, and power and turn to the Lord, we are given a great desire for righteousness.

The more we put aside what we have,
the more we long for what God has.

Martyn Lloyd-Jones says, **“THIS BEATITUDE AGAIN FOLLOWS LOGICALLY FROM THE PREVIOUS ONES; IT IS A STATEMENT TO WHICH ALL THE OTHERS LEAD. IT IS THE LOGICAL CONCLUSION TO WHICH THEY COME, AND IT IS SOMETHING FOR WHICH WE SHOULD ALL BE PROFOUNDLY THANKFUL AND GRATEFUL TO GOD. I DO NOT KNOW OF A BETTER TEST THAT ANYONE CAN APPLY TO HIMSELF OR HERSELF IN THIS WHOLE MATTER OF THE CHRISTIAN PROFESSION THAN A VERSE LIKE THIS. IF THIS VERSE IS TO YOU ONE OF THE MOST BLESSED STATEMENTS OF THE WHOLE OF SCRIPTURE, YOU CAN BE QUITE CERTAIN YOU ARE A CHRISTIAN. IF IT IS NOT, THEN YOU HAD BETTER EXAMINE THE FOUNDATIONS AGAIN”** (*Studies in the Sermon on the Mount* [Grand Rapids: Eerdmans, 1971], 1:73–74).

The person who has no hunger and thirst for righteousness has no part in God's kingdom.

To *have* God's life within us through the new birth in Jesus Christ is to *desire* more of His likeness within us by growing in righteousness. This is readily clear from David's confession in **Psalm 119:97**, "O how I love Thy law." Paul echoes David's passion for righteousness in **Romans 7:22**, where he testifies, "I joyfully concur with the law of God in the inner man." The true believer desires to obey, even though he struggles with unredeemed flesh (cf. **Rom. 8:23**).

THE MEANING OF SPIRITUAL HUNGER

Most of us have never faced life-threatening hunger and thirst. We think of hunger as missing a meal or two in a row, and of thirst as having to wait an hour on a hot day to get a cold drink. But the **hunger and thirst** of which Jesus speaks here is of a much more intense sort.

During the liberation of Palestine in World War I, a combined force of British, Australian, and New Zealand soldiers was closely pursuing the Turks as they retreated from the desert. As the allied troops moved northward past Beersheba they began to outdistance their water-carrying camel train. When the water ran out, their mouths got dry, their heads ached, and they became dizzy and faint. Eyes became bloodshot, lips swelled and turned purple, and mirages became common. They knew that if they did not make the wells of Sheriah by nightfall, thousands of them would die—as hundreds already had done. Literally fighting for their lives, they managed to drive the Turks from Sheriah.

As water was distributed from the great stone cisterns, the more able-bodied were required to stand at attention and wait for the wounded and those who would take guard duty to drink first. It was four hours before the last man had his drink. During that time the men stood no more than twenty feet from thousands of gallons of water, to drink of which had been their consuming passion for many agonizing days. It is said that one of the officers who was present reported, "I believe that we all learned our first real Bible lesson on the march from Beersheba to Sheriah Wells. If such were our thirst for God, for righteousness and for His will in our lives, a consuming, all-embracing, preoccupying desire, how rich in the fruit of the Spirit would we be?" (E.M. Blaiklock, "Water," *Eternity* (August 1966), p. 27).

That is the kind of hunger and thirst of which Jesus speaks in this beatitude. **The strongest and deepest impulses in the natural realm are**

used to represent the depth of desire the called of God and redeemed have for righteousness.

The present participle is used in each case and signifies continuous longing, continuous seeking.

THOSE WHO TRULY COME TO JESUS CHRIST COME HUNGERING AND THIRSTING FOR RIGHTEOUSNESS, AND THOSE WHO ARE IN HIM CONTINUE TO KNOW THAT DEEP LONGING FOR HOLINESS.

The parallel passage in Luke says, "Blessed are you who hunger now" (6:21). Desire for righteousness is to characterize our life *now* and in the rest of our earthly existence.

When Moses was in the wilderness, God appeared to him in a burning bush. When he went back to Egypt to deliver his people, he saw God's might and power in the miracles and the ten plagues. He saw God part the Dead Sea and swallow up their Egyptian pursuers. He saw God's glory in the pillar of cloud and the pillar of fire which led Israel in the wilderness. He built a Tabernacle for God and saw the Lord's glory shining over the Holy of Holies. Over and over Moses had sought and had seen God's glory. "Thus, the Lord used to speak to Moses face to face, just as a man speaks to his friend" (Ex. 33:11). But Moses was never satisfied and always wanted to see more. He continued to plead, "I pray Thee, show Thy glory" (v. 18).

Moses never had enough of the Lord. Yet from that dissatisfaction came satisfaction. Because of his continual longing for God, Moses found favor in His sight (v. 17), and God promised him, "I Myself will make all My goodness pass before you, and will proclaim the name of the Lord before you" (v. 19).

David declared, "O God, Thou art my God," but continued, "I shall seek Thee earnestly; my soul thirsts for Thee, my flesh yearns for Thee, in a dry and weary land where there is no water" (Ps. 63:1).

Paul had great visions of God and great revelations from God, yet he was not satisfied. He had given up his own righteousness “derived from the law” and was growing in “the righteousness which comes from God on the basis of faith.” But still he longed to “know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death” (Phil. 3:9–10).

Peter expressed his own great desire and hunger when he counseled those to whom he wrote to “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Pet. 3:18).

John Darby wrote, “To be hungry is not enough; I must be really starving to know what is in God’s heart toward me. When the prodigal son was hungry, he went to feed on the husks, but when he was starving, he turned to his father.”

That is the hunger of which the fourth beatitude speaks, the hunger for righteousness that only the Father can satisfy.

Several years ago someone told me of a friend who had begun coming to a Bible study but soon gave it up, explaining that she wanted to be religious but did not want to make the commitment that Scripture demands. She had little hunger for the things of God. She wanted to pick and choose, to nibble at whatever suited her fancy—because basically she was satisfied with the way she was. In her own eyes she had enough, and thereby became one of the self-adjudged rich whom the Lord sends away empty-handed.

It is only the hungry
that He fills with good things

(Luke 1:53).

THE OBJECT OF SPIRITUAL HUNGER

As with the other beatitudes, the goal of hungering and thirsting for righteousness is twofold. For the unbeliever the goal is salvation; for the believer it is sanctification.

FOR SALVATION

When a person initially hungers and thirsts for righteousness he seeks salvation, the righteousness that comes when one turns from sin to submit to the lordship of Jesus Christ.

In poverty of spirit he sees his sin; in mourning he laments and turns from his sin; in meekness he submits his own sinful way and power to God; and in hunger and thirst he seeks God's righteousness in Christ to replace his sin.

In many Old Testament passages righteousness is used as a synonym for salvation. “My righteousness is near, My salvation has gone forth,” the Lord said through Isaiah (51:5). Daniel wrote of the time when “those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever” (Dan. 12:3).

When a person abandons all hope of saving himself, all confidence in self-righteousness, and begins to hunger for the salvation that brings God's righteousness and the obedience that God requires, he will be blessed, be made divinely happy.

THE JEWS' GREATEST OBSTACLE TO RECEIVING THE GOSPEL WAS THEIR SELF-RIGHTEOUSNESS, their confidence in their own purity and holiness, which they imagined was created by good works. Because they were God's chosen race, and as keepers of the law—or, more often, keepers of men's interpretations of the law—they felt heaven was assured.

The Messiah told them, however, that the only way to salvation was by hungering and thirsting for God's righteousness to replace their own self-righteousness, which was really unrighteousness.

FOR SANCTIFICATION

For believers, the object of hungering and thirsting is to grow in the righteousness received from trusting in Christ. That growth is **sanctification**, which **more than anything else is the mark of a Christian.**

No believer "arrives" in his spiritual life until he reaches heaven, and to claim perfection of any sort before then is the ultimate presumption. Children of the kingdom never stop needing or hungering for more of God's righteousness and holiness to be manifest in them through their obedience. *Paul prayed for believers in Philippi that their love might "abound still more and more in real knowledge and all discernment, so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ" (Phil. 1:9–10).*

In the Greek language, verbs such as hunger and thirst normally have objects that are in the partitive genitive, a case that indicates incompleteness, or partialness. A literal English rendering would be: “I hunger for of food” or “I thirst for of water.” The idea is that a person only hungers for *some* food and *some* water, not for all the food and water in the world.

But Jesus does not here use the partitive genitive but the accusative, and righteousness is therefore the unqualified and unlimited object of hunger and thirst. The Lord identifies those who desire all the righteousness there is (cf. Matt. 5:48; 1 Pet. 1:15–16).

Jesus also uses the definite article (*tēn*), indicating that He is not speaking of just any righteousness, but *the* righteousness, the only true righteousness—that which comes from God and, in fact, is God’s very own righteousness which He has in Himself.

It becomes obvious, then, that...

we cannot possibly have our longing for godliness satisfied in this life, so we are left to continually hunger and thirst until the day we are clothed entirely in Christ’s righteousness.

THE RESULT OF SPIRITUAL HUNGER

The result of hungering and thirsting for righteousness is being **satisfied**.

CHORTAZŌ WAS FREQUENTLY USED OF THE FEEDING OF ANIMALS UNTIL THEY WANTED NOTHING MORE. THEY WERE ALLOWED TO EAT UNTIL THEY WERE COMPLETELY SATISFIED.

Jesus' divine pronouncement is that **those who hunger and thirst for righteousness will be given total satisfaction.** The giving of satisfaction is God's work, as the future passive tense indicates: **they shall be satisfied.**

Our part is to seek; His part is to satisfy.

Again, there is a marvelous paradox, because though saints continually seek God's righteousness, always wanting more and never getting all, they nevertheless will be satisfied. We may eat steak or our favorite pie until we can eat no more, yet our taste for those things continues and even increases. It is the very satisfaction that makes us want more. We want to eat more of those things because they are so satisfying.

**THE PERSON WHO GENUINELY HUNGERS AND
THIRSTS FOR GOD'S RIGHTEOUSNESS FINDS
IT SO SATISFYING THAT HE WANTS
MORE AND MORE.**

God's satisfying those who seek and love Him is a repeated theme in the Psalms.

"For He has satisfied the thirsty soul, and the hungry soul He has filled with what is good" (Ps. 107:9).

"The young lions do lack and suffer hunger; but they who seek the Lord shall not be in want of any good thing" (34:10).

The best-loved of all psalms begins,

*“The Lord is my shepherd, I shall not want...“Thou dost prepare a table before me ... my cup overflows”
(23:1, 5).*

Predicting the great blessings of Christ’s millennial kingdom, Jeremiah assured Israel that in that day, “ ‘My people shall be satisfied with My goodness,’ declares the Lord” (Jer. 31:14).

Jesus told the Samaritan woman at the well in Sychar that

“whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up to eternal life” (John 4:14).

To the crowds near Capernaum, many of whom had been among the five thousand He fed with the five barley loaves and the two fish, Jesus said, *“I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst”* (John 6:35).

THE TESTING OF SPIRITUAL HUNGER

There are several marks of genuine hunger and thirst for God’s righteousness.

First is **dissatisfaction with self**. The person who is pleased with his own righteousness will see no need for God’s. The great Puritan

Thomas Watson wrote,

“He has most need of righteousness that least wants it.”

No matter how rich his spiritual experience or how advanced his spiritual maturity, the hungering Christian will always say, **“Wretched man that I am! Who will set me free from the body of this death?”** (Rom. 7:24).

Second is freedom from dependence on external things for satisfaction. A hungry man cannot be satisfied by an arrangement of lovely flowers, or beautiful music, or pleasant conversation. All of those things are good, but they have no ability to satisfy hunger. Neither can anything but God’s own righteousness satisfy the person who has true spiritual hunger and thirst.

Third is craving for the Word of God, the basic spiritual food He provides His children.

A hungry man does not have to be begged to eat.

Jeremiah rejoiced, **“Thy words were found and I ate them, and Thy words became for me a joy and the delight of my heart”** (Jer. 15:16). The more we seek God’s righteousness, the more we will want to devour Scripture.

Feeding on God’s Word

increases our appetite for it.

Fourth is the pleasantness of the things of God.

“To a famished man any bitter thing is sweet” (Prov. 27:7). The believer who seeks God’s righteousness above all other things will find fulfillment and satisfaction even in those things that humanly are disastrous. [Thomas Watson](#) comments that *“the one who hungers and thirsts after righteousness can feed on the myrrh of the gospel as well as the honey.”*

Even the Lord’s reproofs and discipline bring satisfaction, because they are signs of our Father’s love.

“For those whom the Lord loves He disciplines, and He scourges every son whom He receives”
(Heb. 12:6).

A **fifth** & final mark of true spiritual hunger is **unconditionality**.

When our spiritual hunger and thirst are genuine they will make no conditions; **THEY WILL SEEK AND ACCEPT GOD’S RIGHTEOUSNESS IN WHATEVER WAY HE CHOOSES TO PROVIDE IT AND WILL OBEY HIS COMMANDS NO MATTER HOW DEMANDING THEY MAY BE.**

The least of God’s righteousness is more valuable than the greatest of anything we possess in ourselves or that the world can offer.

The rich young ruler wanted only the part of God's kingdom that fit his own plans and desires, and he was therefore unfit for the kingdom. He thirsted more for other things than for the things of God. His conditions for God's blessings barred him from them.

THE SPIRITUALLY HUNGRY DO NOT ASK FOR CHRIST AND ECONOMIC SUCCESS, CHRIST AND PERSONAL SATISFACTION, CHRIST AND POPULARITY, OR CHRIST AND ANYTHING ELSE. THEY WANT ONLY CHRIST AND WHAT GOD IN HIS WISDOM AND LOVE SOVEREIGNLY PROVIDES THROUGH CHRIST—WHATEVER THAT MAY OR MAY NOT BE.

The spiritually hungry cry, "My soul is crushed with longing after Thine ordinances at all times" (Ps. 119:20), and they confess, "At night my soul longs for Thee, indeed, my spirit within me seeks Thee diligently" (Isa. 26:9).

Our blessing is as rich as we are poor in spirit.
Our blessing mirrors & magnifies
our missional mourning.
Our blessing is as bold as we are meek.
Our blessing is as satisfying as we are
hungering & thirsting after righteousness. - JDP