

Matthew 5:6

- Blessed are those who hunger and thirst for righteousness -

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Introduction

- ❖ “Blessed are those who hunger and thirst for righteousness, for they will be filled.” These words are firmly rooted in the ministry of the Lord Jesus Christ and the Old Testament tradition:
 - He came into this world “to fulfill all righteousness” (Mt 3:15; see also Mt 5:17). Jesus hungered and thirsted for righteousness himself (Mat 4:1-4).
 - “The LORD loves righteousness and justice; the earth is full of his unfailing love” (Ps 33:5)
 - “For the LORD is righteous, he loves justice; upright men will see his face” (Ps 11:7; see also Mt 5:8).
 - “This is what the LORD says: ‘Let not the wise man boast of his wisdom or the strong man boast of his strength or the rich man boast of his riches, but let him who boasts boast about this: that he understands and knows me, that I am the LORD, who exercises kindness, justice and righteousness on earth, for in these I delight,’ declares the LORD” (Jer 9:23, 24).
 - “But let justice roll on like a river, righteousness like a never-failing stream!” (Amos 5:24)
 - “Come near me and listen to this: ‘From the first announcement I have not spoken in secret; at the time it happens, I am there.’ And now the Sovereign LORD has sent me, with his Spirit. This is what the LORD says— your Redeemer, the Holy One of Israel: ‘I am the LORD your God, who teaches you what is best for you, who directs you in the way you should go. If only you had paid attention to my commands, your peace would have been like a river, your righteousness like the waves of the sea’” (Isa 48:16-18).

- ❖ The church of Jesus Christ should invest time and effort in the search, proclamation and realisation of the righteousness of the Kingdom of Heavens (Mt 28:18-20).
- ❖ The context, form and structure as well as the theological, technical and hermeneutical notes given in this sermon outline overlap somewhat with other sermon outlines taken from the Sermon on the Mount (Mt 5-7). This makes it possible to use this outline as a "stand-alone" or as part of a series.

Context

- ❖ To understand the teachings of Jesus, a brief summary of the background is necessary.
- ❖ The baptism of Jesus (Mt 3:13-17):
 - Before Jesus was baptised by John, he said: "Let it be so now; it is proper for us to do this **to fulfill all righteousness.**"
 - And afterwards: "As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw **the Spirit of God** descending like a dove and lighting on him. And a voice from heaven said, 'This is my Son, whom I love; with him I am well pleased.'"
 - The Sermon on the Mount teaches this **fulfilment of all righteousness**. <> "For I tell you that unless **your righteousness surpasses** that of the Pharisees and the teachers of the law..." (Mt 5:20).
- ❖ The preaching of Jesus:
 - Jesus had already been preaching in the synagogues in Galilee for some time before he delivered his sermon on the mount. Matthew summarized these sermons as follows:
 - "From that time on Jesus began to preach, '**Repent, for the kingdom of heaven is near**'" (Mt 4:17).
 - Jesus continued and took over the ministry of John the Baptist:
 - "In those days John the Baptist came, preaching in the Desert of Judea and saying, '**Repent, for the kingdom of heaven is near**'" (Mt 3:1-2).
 - And later on, when Jesus sent out His twelve disciples:
 - "As you go, preach this message: '**The kingdom of heaven is near**'" (Mt 10:7).
 - These two aspects, repentance and the kingdom, are prominent in the Sermon on the Mount.
- ❖ The life of Jesus:

- Jesus taught the Law and the Prophets, and he lived according to the Law and the Prophets. The Sermon on the Mount reflects his life. He lived according to his own teachings and by doing so, he set an example for his followers, the disciples (Mt 28:18-20). A clear example is found in Matthew 5:39: “Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also.” When Jesus was arrested, he didn’t strike back.
- ❖ The future of the kingdom:
 - After his resurrection, Jesus summoned his eleven disciples to go back to the mount: “**All authority in heaven and on earth** has been given to me. Therefore go and make disciples of all nations (...) and **teaching them to obey everything I have commanded you**” (Mt 28:18-20).
 - This authority is reflected in expressions like: “**But I tell you** that anyone who is angry with his brother will be subject to judgment” (Mt 5:22).
 - And in: “Not everyone who says to me, ‘**Lord, Lord,**’ will enter the kingdom of heaven, but...” (Mt 7:20).

Form and structure

- ❖ The Sermon on the Mount consists of five main parts **ABCB’A’**. This is a so-called palindrome:
 - **A. General call** to repentance and the promise of the kingdom: Matthew 5:3-10, characterized by: “Blessed are...”
 - **B.** Then Jesus turns to his disciples and all who want to learn from him: “Blessed are **you...**” The main theme is “**the prophets**” (Mt 5:11-16).
 - **C.** An exposition of the Law and the Prophets (Mt 5:17-7:12):
 - “Do not think that I have come to abolish **the Law or the Prophets**; I have not come to abolish them but to **fulfil** them” (Mt 5:17)...
 - At the centre, the Lord’s Prayer is found.
 - “So in everything, do to others what you would have them do to you, for this sums up the **Law and the Prophets**” (Mt 7:12).
 - **B’.** After his exposition of the Law and the Prophets, he returns to the theme of the Prophets and warns against “**the false prophets**” (Mt 7:13-23). This contrasts with the second part **B** of the sermon.
 - **A’.** He concludes his sermon again with a **general call** to listen and act accordingly: “**Therefore everyone who hears these words of mine...**”(Mt 7:24-27).
- ❖ The structure of Matthew 5:3-10:

- These are the so-called blessings. They reflect the preaching of Jesus. Each blessing consists of two parts:
 - The first part is the result of repentance.
 - The second part describes God's gift, "blessing".

repentance ¹	promise
5:3 Blessed are the poor in spirit,	for theirs is the kingdom of heaven.
5:4 Blessed are those who mourn,	for they will be comforted.
5:5 Blessed are the meek,	for they will inherit the earth.
5:6 Blessed are those who hunger and thirst for righteousness,	for they will be filled.
5:7 Blessed are the merciful,	for they will be shown mercy.
5:8 Blessed are the pure in heart,	for they will see God.
5:9 Blessed are the peacemakers,	for they will be called sons of God.
5:10 Blessed are those who are persecuted because of righteousness,	for theirs is the kingdom of heaven.

- Remarks:
 - Jesus didn't call/bless different people with different character traits. He showed us the character of the one who repents.² All promises are part of the same all-encompassing promise: the kingdom of heaven, the reign of God.
 - The blessings are paired:
 - The first (5:3) and the last (5:10) and:

5:4 Blessed are those who mourn,	for they will be comforted.
5:5 Blessed are the meek,	for they will inherit the earth.

- Those who mourn become meek, because they know about a real loss:
 - The loss of a beloved one;
 - The loss of innocence;

¹ For more information on repentance: Lunde, L. (1992, p.669-673)

² Garland, D. (1992, p.77-81)

- The loss of righteousness.
- This experience will make them meek towards others.
- This experience will make them hunger and thirst for righteousness and mercy.

5:6 Blessed are those who hunger and thirst for righteousness,	for they will be filled.
5:7 Blessed are the merciful,	for they will be shown mercy.

- Righteousness and mercy are two sides of the same coin. A righteous person is merciful, and a merciful person is righteous. Jesus rebuked the Pharisees, who were striving after righteousness, that they forgot the most important aspect of the Law: “If you had known what these words mean, ‘I desire mercy, not sacrifice,’ you would not have condemned the innocent” (Mt 12:7; Hos 6:6).

5:8 Blessed are the pure in heart,	for they will see God.
5:9 Blessed are the peacemakers,	for they will be called sons of God.

- Only the pure in heart can become peacemakers. They don't have a hidden agenda.
- Only the pure in heart can see God, for they will be called sons of God (by God himself).
- The blessings are in ascending order:
 - The mourning and the meek hunger and thirst for righteousness and mercy, and because they long for God's righteousness and mercy, they are pure in heart and will make peace.

Technical and hermeneutical notes

- ❖ It is important to realise that Jesus preached this sermon around 30 AD in Galilee:
 - to Jews living in a country
 - which was part of the Roman Empire;

- who had contact with the Hellenistic (Greek) and Roman culture; this culture was prominent in a city like Tiberias (Lake of Tiberias = Sea of Galilee) and the Decapolis, nowadays Jordan;
 - to Jews
 - who frequented the synagogues and were used to listening to the teaching of the Pharisees and scribes, their spiritual leaders at that time;
 - who were expecting the promised One (according to Dt 18:15-18; Mal 4:4-5; Mt 11:3);
 - who were longing for the restoration of the kingdom of God (Mt 11:12), the main theme of the teaching of Jesus.
- ❖ This background is needed to understand some passages of the sermon, especially those that speak of persecution (Mt 5:10-12), pagans (Mt 6:7, 32) and hypocrites.
 - The selection of topics found in the Sermon on the Mount reflects some debated issues among first-century Jews such as divorce (Mt 5:31-32; Mt 19:3-9). Jesus didn't cover all aspects of the Law, for instance, the fourth commandment (Sabbath Day) is not found here, although it was hotly debated between the Pharisees and Jesus (Mt 12:1-8). Neither did he refer to the greatest commandment (Mt 22:37-40).
 - He especially confronted the teaching of the Pharisees and Scribes. Some of the topics found in the sermon are also found in Matthew 23, where he condemned them for their hypocritical stance.
 - Jesus didn't give a new set of rules or applications but showed a different mindset. This mindset is governed by (see application):
 - the blessings of the kingdom (Mt 5:3-10);
 - the Lord's prayer (Mt 6:9-13), the central part of the sermon.
- ❖ The Old Testament background is especially important: Jesus taught the Law and the Prophets.
 - The blessings are found in the Book of Psalms. Especially Psalm 1 is important: "Blessed is the man his delight is in the law of the LORD, and on his law he meditates day and night" (Ps 1:1,2; Ps 32:1-2; Ps 106:3; Ps 119:1-2).
 - The parallels between Isaiah 61:1-4 and the first blessings are striking:
 - "The Spirit of the Sovereign LORD is on me, because the LORD has anointed me (*The baptism of the Lord*)
to preach good news to the poor. (Mt 5:3)
He has sent me to bind up the brokenhearted, (Mt 5:4)
to proclaim freedom for the captives and release from darkness for the prisoners, (Mt 5:6)
to proclaim the year of the LORD's favour and the day of vengeance of our God,

to comfort all who mourn, and provide for those who grieve in Zion— to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair. (Mt 5:4)
They will be called oaks of righteousness, a planting of the LORD for the display of his splendour" (Mt 5:6).

❖ **Righteousness** (summary):³

- Righteousness is “conformity to a certain set of expectations, which vary from role to role. Righteousness is the fulfilment of the expectations in any relationship, whether with God or other people. It is applicable at all levels of society and is relevant in every area of life. Therefore, righteousness denotes the fulfilled expectations in relationships between man and wife, parents and children, fellow citizens, employer and employee, merchant and customers, ruler and citizens, and God and man.” Depending on the fulfilment of one's expectations, an individual could be called righteous and his or her acts and speech could be designated as righteous.”
 - “The opposite of righteous is ‘evil,’ ‘wicked,’ or ‘wrong’ (See: Ps 1:6; Zeph 3:5).”
- “Righteousness holds society, religion, and family together. Righteousness enhances the welfare of the community.” This is true for any civil society. “A godly person was called ‘righteous’. He was a person of wisdom, whose ‘righteousness’ brought joy to his family (Prv 23:22–25), to his city (Prv 11:10), and to the people of God (Prv 29:2).”
 - The apostle Paul wrote: “For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit because anyone who serves Christ in this way is pleasing to God and approved by men” (Rom 14:17, 18).”
- Righteousness transforms all of life, both religious and secular. “The quality of a person’s relationship with God is directly linked to his relationship with his fellowman. God is righteous (2 Chr 12:6; Ps 7; 9; 103:17; Zep 3:5; Zec 8:8).”
 - This righteousness, fulfilling the Law and the Prophets (Mt 5:17-20), hangs on the two commandments: “‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself’” (Mt 22:37-40).
- God is the source of righteousness. All his acts are righteous (Dt 32:4; Jgs 5:11; Ps 103:6) in creation, salvation, his kingly rule over the nations, and his judgments. The new creation will be the home of righteousness, as Peter wrote in his second letter:

³ Elwell, W. A., & Beitzel, B. J. (1988, (Vol. 2, pp. 1860–1862). Righteousness. In *Baker encyclopedia of the Bible*.

- “But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness. So then, dear friends, since you are looking forward to this, make every effort to be found spotless, blameless and at peace with him” (2 Pet 3:13, 14).
 - “God righteous, revealing his righteousness in his mighty acts. “ “He also expects righteousness of others, who are to reflect the nature of their Creator. **The expected response to God’s rule is in the form of righteousness, that is, conformity to his rule and will,” living by faith.**
 - “For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: ‘The righteous will live by faith.’ (Rom 1:17; Hab 2:4). Noah and Abraham were called ‘righteous’ because they walked with God (Gn 6:9; Gen 15:6; Rom 4:7-12).
 - The messianic rule and God’s kingdom will be characterized by righteousness (Isa 11:1–9; Isa 9:6-7).
 - Isaiah 9:6, 7: “For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there will be no end. **He will reign on David’s throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever.** The zeal of the LORD Almighty will accomplish this.”
 - “**I, the LORD, have called you** (his servant, the Messiah) **in righteousness**; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles, to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness” (Is 42:6, 7). (See also Isa 45:8, 23; 46:13; 48:18; 51:5, 8, 16; 56:1; 59:14, 17; 60:17; 61:10, 11.)
 - Isaiah 56:1: “This is what the LORD says: ‘Maintain justice and do what is right, for my salvation is close at hand and my righteousness will soon be revealed.’”
 - In this new era: “then will all your people be righteous and they will possess the land forever” (Isa 60:21).
 - Finally, God has revealed his righteousness in the sending of his beloved Son, Jesus Christ (Mt 3:15).
- ❖ John Stott distinguishes three aspects of Biblical righteousness:
 - “**Legal righteousness** is justification, a right relationship with God.”
 - “**Moral righteousness** is that righteousness of character and conduct which pleases God.” Jesus goes on after the beatitudes to contrast this Christian righteousness with

pharisaic righteousness (20). The latter was external conformity to rules; the former is inner righteousness of heart, mind and motive. For this we should hunger and thirst.

- “Biblical righteousness is more than a private and personal affair; it includes social righteousness as well. And **social righteousness**, as we learn from the law and the prophets, is concerned with seeking man’s liberation from oppression, together with the promotion of civil rights, justice in the law courts, integrity in business dealings and honour in home and family affairs. Thus Christians are committed to hunger for righteousness in the whole human community as something pleasing to a righteous God.”⁴

Exposition

Verse 6

❖ “Blessed”

- “Blessed” = “μακάριος”: **2.** pertaining to being especially favoured, blessed, fortunate, happy, privileged, from a transcendent perspective, a. **of humans privileged recipient of divine favour.**⁵
 - “Blessed is”, or “happy is”, is a common declaration in the Book of Psalms (26 times). **These beatitudes are pronounced upon the person who is righteous, having faith and hope in God:**
 - Psalm 1:1, 2: “Blessed is the man who.... But his delight is in the law of the LORD, and on his law he meditates day and night.”
 - Psalm 32:1, 2: “Happy are those whose transgression is forgiven, whose sin is covered. Happy are those to whom the LORD imputes no iniquity, and in whose spirit there is no deceit.”
 - Psalm 119: 1, 2: “Blessed are they whose ways are blameless, who walk according to the law of the LORD. **Blessed are they who keep his statutes and seek him with all their heart.**”
 - Blessings are "signs of a life lived in proximity to the LORD, in the experience of forgiveness, and the love and favour of God." A blessed person lives “a fulfilled

⁴ Stott, J. R. W. (1985), p. 45.

⁵ Arndt, W., Danker, F. W., & Bauer, W. (2000, p. 611)

life, life as God intended it to be lived before him. Only God can bless, for he alone is holy.”⁶

❖ **“are those who hunger and thirst for righteousness”**

- When does someone hunger and thirst? Because of lack of food and water. These words point to a lack of righteousness. “Specifically, those who long deeply for justice (*righteousness*) because it has been denied them will receive it.”⁷
- Within the context of Matthew, five passages require our attention:
 - Matthew 3:13, 14: “Jesus came from Galilee to the Jordan to be baptized by John. But John tried to deter him, saying, ‘I need to be baptized by you, and do you come to me?’ Jesus replied, ‘Let it be so now; **it is proper for us to do this to fulfil all righteousness.**’ Then John consented.”⁸
 - “who hunger and thirst for righteousness” want to follow Christ, to listen to his words and put them into practice (Mt 7:24; the wise man).
 - Matthew 4:1-4: “Then Jesus was led by the Spirit into the desert to be tempted by the devil. After fasting forty days and forty nights, he was hungry. The tempter came to him and said, ‘If you are the Son of God, tell these stones to become bread.’ Jesus answered, ‘It is written: **‘Man does not live on bread alone, but on every word that comes from the mouth of God.’**”⁹ See also Deuteronomy 8:1-5.
 - “who hunger and thirst for righteousness” lives on every word that comes from the mouth of God. He will be called a son of God (Mt 5:9).
 - Matthew 5:20: “For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.” “So you must obey them and do everything they tell you. But do not do what they do, for they do not practice what they preach.” Compare this with the parable of the wise man (Mt 7:24-27).
 - Matthew 6:31-33: “So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For the pagans run after all these things,

⁶ Houston, J. M. (1988). *Beatitudes, The*. In *Baker encyclopedia of the Bible* (Vol. 1, p. 272).

⁷ Brown, J. K. (2013, p. 465). *Justice, Righteousness*. In J. B. Green, J. K. Brown, & N. Perrin (Eds.).

⁸ <https://www.christianstudylibrary.org/files/pub/word/Matthew%203.14-17.pdf>

⁹ <https://www.christianstudylibrary.org/files/pub/word/Matthew%204.1-4.pdf>

and your heavenly Father knows that you need them. **But seek first his kingdom and his righteousness, and all these things will be given to you as well.**¹⁰

- A disciple who seeks first the kingdom of heaven and his righteousness will find wisdom. Wisdom is required to act righteously especially in complex situations. "Righteousness" (**"δικαιοσύνη"**) is found 35 in the Greek translation of the Proverbs:
 - **"For the LORD gives wisdom, and from his mouth come knowledge and understanding.** He holds victory in store for the upright, he is a shield to those whose walk is blameless, for he guards the course of the just and protects the way of his faithful ones. **Then you will understand what is right ("δικαιοσύνη") and just and fair—every good path. For wisdom will enter your heart, and knowledge will be pleasant to your soul.** Discretion will protect you, and understanding will guard you" (Prov 2:6-12).
 - Matthew 5:10-12: **"Blessed are those who are persecuted because of righteousness,** for theirs is the kingdom of heaven. "Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way, they persecuted the prophets who were before you."
 - The search for righteousness can result in persecution.
 - The importance of this search for righteousness is shown by Matthew 7:21: "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only **he who does the will of my Father who is in heaven.**"
- ❖ **"for they will be filled."**
 - Because Jesus was filled with the Holy Spirit, these words are full of Spirit, knowledge and wisdom.
 - The Kingdom of heaven is filled with righteousness.
 - "But seek first his kingdom and his righteousness, and all these things will be given to you as well" (Mt 6:33). "So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the pagans run after all these things, and your heavenly Father knows that you need them."

¹⁰ <https://www.christianstudylibrary.org/files/pub/word/Matthew%206.19-34.pdf>

Application

Praise

- ❖ Praise God. He is righteous.
 - Christ is the wisdom of God, the Father.
 - He gives the Spirit of wisdom and righteousness
 - “Throughout Matthew’s Gospel Jesus will call his disciples to the same radical trust, obedience to God’s will and ways, and single-hearted devotion and worship. The pure in heart, those with single-minded devotion to God, will see God (Mt 5:8). This righteous and holy God requires that people walk in the way of righteousness (Mt 5:6; 6:33; 21:32), as Jesus himself does (Mt 3:15), a righteousness that “exceeds” that of the scribes and Pharisees (Mt 5:20).”¹¹
 - The kingdom of heaven is the realm where God the Father reigns. It is the realm of the Spirit. It is the kingdom of grace and peace, love and hope, righteousness and mercy, knowledge and wisdom.
 - The “**kingdom of heaven**” can be contrasted with aspects of the kingdoms/nations/rulers of this world:
 - The growing gap between the rich and the poor.
 - Corruption, unrighteousness, mercilessness, broken families and relationships.
 - The violence and the refugee problem in this world.
 - Persecution of Christians (and other people).

Righteousness

- ❖ Righteousness covers all aspects of life, the relationship with God, the self, the neighbour, and the wider society.
 - Examples of the righteousness of the Kingdom of heaven are given in Matthew 5:21-48.
- ❖ Just like wisdom, all righteousness begins with “fear of the LORD” (Prov 1:7; 9:10), worship and prayer (Mt 6:9-13, the Lord’s Prayer).

Hunger and thirst

- ❖ We live in a world of “followers”, “likes”, attention, and consumption:

¹¹ Thompson, M. M. (2013, p. 322). *God*. In J. B. Green, J. K. Brown, & N. Perrin (Eds.).

- Isaiah 55:2: “Why spend money on what is not bread, and your labor on what does not satisfy? Listen, listen to me, and eat what is good, and your soul will delight in the richest of fare.”

To be filled

- ❖ See Matthew 4:1-4 (Dt 8:1-5).
- ❖ The Lord’s Prayer: “your will be done on earth as it is in heaven. Give us today our daily bread.”
- ❖ “So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well.” (Mt 6:31-33).

Quotations

- ❖ **THE PASSIONATE LONGING FOR JUSTICE.** CHROMATIUS: He taught that we must seek after righteousness with earnest desire, not with fainthearted energy. Indeed, he calls those persons blessed who in their search for righteousness virtually burn with passionate longing in their hunger and thirst. For if each one of us really hungers and thirsts for righteousness with eager desire, we can do nothing else but think and seek after righteousness. It is necessary that we eagerly desire that for which we hunger and thirst. TRACTATE ON MATTHEW 17.5.1.¹²
- ❖ **THE PROMISE OF FULFILLMENT.** CHROMATIUS: Rightly then the One who is the heavenly bread and the fountain of living waters promises in return to those who thus hunger and thirst the fullness of perpetual refreshment: “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.” This indeed is that righteousness of faith that comes from God and Christ, of which the apostle says, “The righteousness of God through faith in Jesus Christ in all and upon all who believe in him.” TRACTATE ON MATTHEW 17.5.2.¹³
- ❖ **TRANSFERRING DESIRE TO A NEW OBJECT.** CHRYSOSTOM: Note how drastically he expresses it. For Jesus does not say, “Blessed are those who cling to righteousness,” but “Blessed are those who hunger and thirst after righteousness”—not in a superficial way but pursuing it with their entire desire. By contrast, the most characteristic feature of covetousness is a strong desire with which we are

¹² Simonetti, M. (Ed.). (2001, p. 84).

¹³ Simonetti, M. (Ed.). (2001, p. 85).

not so hungry for food and drink as for more and more things. Jesus urged us to transfer this desire to a new object, freedom from covetousness. THE GOSPEL OF MATTHEW, HOMILY 15.4.¹⁴

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¹⁴ Simonetti, M. (Ed.). (2001, p. 84).