

BLESSED ARE THE HUNGRY

Every intelligent person has one very practical immediate question, how should I live; how should I choose in order to have the greatest possible amount of happiness here and happiness hereafter?

The famous ancient Greeks, Plato, Socrates, Aristotle, it didn't matter what they were talking about, science, rhetoric, politics, it all came down to this one question...how should we live? Their answer was, "Nothing over much." They said that happiness in this life (and that was all they knew about) depends on controlling the desires and the passions that motivate us all in behavior. So they said, temperance, nothing in excess. Aristotle spoke about the golden mean. The trouble is that they didn't tell us how to do this. You have seen photographs or even been present in the ship's furnace room; the old ships that had these great furnaces going and they were so hungry, the fires for the coal, only as the coal was poured into those furnaces was there power to turn the turbines to make the ships go. Without passions our drives, our desires, are the furnaces of the human heart and mind. We wouldn't do anything but for those. Everything we do is in answer to a need, a desire...everything. The trouble is that we sometimes destroy ourselves. We don't know how to handle these drives. Anger has a right place in rebutting evil but how many of us can be angry moderately? You have to own some things to live. Not much good living under a tree like the Australian aborigine, not in the 20th century. You have to own something. A too big a passion for things and, ultimately, we don't own them--they own us. In modern civilization we need dollars. We have to work to survive--money. It's the same story there. If our passion for money is too extensive, ultimately we won't own money; money will own us.

So the Greeks were right, nothing over much, temperance, the mean... but how? One of the most well know psychiatrists in the world, Karl Meninger, you see the title of his book? THE VITAL BALANCE. He is saying that what is wrong with all of us is, we do things too little or too much. We never do it just right. We work too hard;

we don't work hard enough. We don't get enough sleep; we sleep too much. We don't eat enough; we eat too much...THE VITAL BALANCE. Let me read a quote from it: (Page 405) "We must discover better methods of controlling dangerous impulses, our innate aggressiveness and destructiveness/^{have been} so infinitely multiplied in power and potential consequence by recent physical and chemical discoveries. Their control has become the most important problem in the world. All of us now living are threatened constantly and imminently." You know the biggest miracle of the 20th century? Despite the fact that there are thousands upon thousands of floating nuclear war heads and despite the fact that Russia is in tremendous need of money....you know, when I went to Russia a couple of years ago it was great news when they said it was 150 rubles to the dollar. Now it is 4000 rubles to the dollar...the greatest miracle of the 20th century is that this nuclear power has not gotten into the wrong hands and blown cities like New York, London, and Tokio to smithereens. There are fanatical third world groups and some that aren't third world that would do anything to get nuclear power. It is not the atom, it is the person who presses the button.

It's dangerous to want a lot but we all do. It is human to want prestige, reputation, power, things--that's human. We all want to be kings and queens. We were born to be kings and queens. Adam and Eve were king and queen. It's natural to want it and we are trying to accumulate or to achieve in order to become kings and queens. We all want to be something significant. We want it to be worthwhile to have lived. But, you know, to want a crown is sometimes to forget that every crown has its thorn. When you and I look at someone else's crown...oh, if only we could be like them! We don't see the thorns but they know them.

Marian lent me this week a book of virtues by William Bennett, a great book for families, THE BOOK OF VIRTUES. I read, for the first time that I remember, the story of the sword of Damocles in the book that Marian lent me which illustrates the fact that every crown, and we are all after the crown of power, authority, money, things, love--but every crown has its thorns and this story of

Damocles illustrates it. It is the story of a rich king in Syracuse, Sicily. And he has a poor friend called Damocles. King Dionysus says to Damocles, "I don't think you understand." "Oh yes," said Damocles, "if only I could be a king! It must be wonderful to be a king!" King Dionysus says, "I'll tell you what, you can be king for one day." And so, Damocles goes to the royal court and soon he is lounging on a kingly divan and he is quaffing the royal nectar; he is eating the luxurious food, the dancing girls are amusing him. There was wonderful music playing and he leans back on the divan and says, "This the life!" Suddenly, he sees, you know--he sees a sword suspended over his head by a single horse hair. And it is pointing right at his head and it is only a few inches above his head. As he leans back and luxuriates, he sees the sword. He is frozen. Dionysus is down at the end of the table and Dionysus says, "What's wrong? Why are you not eating and drinking?" He said, "The sword, the sword..." "Of course," said Dionysus, "I see it every day. This is what it means to be a king. If you want to be a ruler, if you want to have power, if you want to achieve, if you want to get things done, there is always risk." He said, "Anyone or anything could cut that sword any time and destroy me." Damocles said, "I'm getting out of here; you can have your crown back again."

Life is like walking a tight rope even if you are not a king or a queen. We all admire the idea of Blondin (?) getting on a tight rope over Niagara Falls but we are all walking a tight rope. We were born on a tight rope. If your thyroxin oversecretates, you can't stop moving, if it is too little, you can't start moving. And most of us have some problem in one area or another from our inheritance and if it is too much we are in trouble; if it is too little we are in trouble--whether it is pituitary, adrenal, thyroid, whether it is testosterone, whatever.

How do we manage this tight rope? Only Scripture tells us how. And Scripture gives us a clue by trying to make us spiritually minded. Scripture tells us that everything in nature and every thing in experience is a parable of spiritual truth; the sun in the heavens is a figure of the sun of righteousness; the light

is a symbol of the light of the world. Every road tells us of him who is the way. The seeds that we see planted remind us that the word of God is the incorruptible seed by which we are born again. The Bible teaches us that all our natural passions and drives which the Greeks said we must learn to control and moderate, "nothing over much," the Bible says all of those should remind you of God. We live and move and have our being in atmosphere. That is a symbol of God. We live and move and have our being in Him. As the air fills our lungs the Spirit is meant to fill our life. God is meant to be our spiritual drink; "As the deer pants after the waterbrook, so I pant after thee, oh God." He is our food. Job says, "I have esteemed the word of thy lips more than my necessary food." He is our chief possession; if you have God, you have everything. If you have everything and you do not have God, you have nothing. When it is burned up, you will burn up with it.

So the Bible teaches us that all our natural drives and passions are meant to be parables to us. That helps us that we must never take the sign for the thing. For example, the biggest gift next to the fruit of the Gospel, next to good health, is human love but the story of human love in the milleniums of history is that man has never been able handle it. It has been like electricity, capable of great good, capable of great danger.

I read this beautiful comment from the CLARION (?) recently that I thought fitted in with our theme today because here is a passion that goes wrong so often: "Our hearts crave however imperfect their love may be, a perfect love and a perfect love means one untinged by any dash of selfishness, incapable of any variation or eclipse--all knowing, all pitying, all powerful. We have made experience of precious loves that die. We know of loves that change, that grow cold and misconstrue, that may have tears that have no hands. We know of loves that are only a fine name for animal passions and are twice cursed, cursing them that give and them that take. The happiest will admit and the lonely will achingly feel how we all want satisfaction of a love that cannot fail, that can help, that beareth all things, that can do all things. We have it in Jesus Christ and the cross is the pledge thereof." We must never take the sign for the thing. Possessions we must have, yes. But they point us to God, our chief possession.

Wealth, we need to survive, yes, but God is our chief wealth. Breathe we must. The death I fear most is death by drowning. I have been close to it several times and as I thought about it often, I thought how terrible it would be not to be able to breathe! But it is God we are meant to breathe spiritually. He is the one who sustains our life. The food we eat is to point to Him and human love is a mirror of God's love for us and our response. That is the only perfect love. The only human love that can endure is the love that is contracted in Christ and most human infatuations are not in Christ and they do nothing for us.

Today I want to take a passion that we don't talk about a lot and, yet, in some cases we do but we don't talk about it in the right way. The one passion that the Bible uses most, next to the one I've talked about that human love is an emblem of divine love, is the natural drive or passion of hunger, hunger and thirst. Sin began with the wrong use of this appetite. Satan said, "Take, eat." This is why milleniums later when the Lord came to undo it all, he took bread and said, "Take, eat." When the Lord began his ministry he began it with a fast of 40 days. When he ended his ministry he fasted on the cross and they offered him a drug that would have stupified his passion. He refused it. The Bible uses this symbol in a variety of pictures all the way through Scripture. Lot of human beings have seen the point; some of you may know of the poet, Hilaire Belloc, he wanted to tell children that it is even necessary to be careful how you use your mouth. Doctors could do it. You know, most of the people who die in this country (2 million die every year in this country) and most of it as a result of the wrong use of the appetite. Between 400 and 500 thousand people die every year because of the use of nicotine. If you don't smoke you have cut down the chances of cancer by a third. One in every ten people who die, die because of alcohol. Half of the people that die, die because of the excessive consumption of animal products. The Bible does not teach that you must be a vegetarian. It does teach that the nearer you get to it, the better your health will be. And one million people a year in this country die because of the excessive use of animal products.

Listen to Hilaire Belloc, he loved children and wanted to teach them

something about controlling appetite so he wrote a funny little verse on the vulture: "The vulture eats between his meals and that's the reason why he very, very rarely feels as well as you or I. His eye is dull, his head is bald, his neck is growing thinner. Aye, what a lesson for us all to only eat at dinner."

The Bible has many pictures about this appetite and this passion because it is a symbol of all the others. You know, we are hungry for things; we are hungry for authority, hungry for power, hungry for promotion, hungry for human love. We all have these hungers and the physical, literal hunger, is a symbol of all of them.

I want to give you a few pictures. The first one is found at the end of Genesis 43. Would you look with me at it. Verse 34: "Portions were taken to them from Joseph's table but Benjamin's portion was five times as much as any of theirs so they drank and were merry with him." Here is a picture in Genesis of the youngest son who was born Benoni, son of my sorrow. Now he is Benjamin, son of the right hand, and we see him dining in Egypt with the prime minister of the greatest empire in the world and suddenly he is given a dessert five times larger than that given to any of the older brothers. Why does the Bible tell us this story?

Come to another story, please, in the book of Ruth. Here is the story of a young girl, a heathen girl, an exile girl, a widow girl, someone who has lost human love and in Ruth, chapter 2 and we will find her, like Benjamin, at lunch. Chapter 2, verse 14: "At meal time Boaz said to her 'Come here and eat some bread. Dip your morsel in the wine.' So she sat beside the reapers and he passed to her parched grain and she ate until she was satisfied and had some left over." If you have a King James version it says, "She ate and left." I used to think that meant she had dinner and then departed. It doesn't. It means when she finished eating and was satisfied, there was plenty left over. That's what it means. So here is a story of an exile, widow, someone who enjoyed human love and lost it, is now in a foreign land and we see her dining with a man who is the lord of the harvest, whose name means, in him strength, who is

courteous and kind and loving to the outcast who invites her to lunch.

Now, I want you to look at another story. Turn to I Samuel, chapter 30, notice all these stories about eating and drinking. I Sam. 30 verse 11: "They found an Egyptian in the open country and brought him to David. They gave him bread and he ate; they gave him water to drink, they gave him a piece of the cake of figs and two clusters of raisins and when he had eaten his spirit revived. He had not eaten bread or drunk water for three days and three nights. David said, 'To whom do you belong? Where are you from?' He said, 'I am a young man of Egypt, servant to Amalekite. My master left me behind because I fell sick three days ago.'" He is an Egyptian, slave of Amalekite and since he got sick his master left him, you are no use to me. And David, the beloved, eventual king, finds him and invites him to lunch.

Now, please come to the next book of Samuel and the 9th chapter-- all on stories, and I want you to work out what they have in common. You know the story in II Samuel 9 about the crippled prince when he was only a few years old he was lamed by a fall and that happened to all of us. We were lamed by the fall in Eden. We were born crippled. Here is a great king/^{who}because of the covenant invites the crippled prince to leave his exile and to come back home and he makes him a king again. I want you to notice, particularly, verse 13: "So Mephibosheth dwelt in Jerusalem for he ate always at the king's table." Look back at verse 11, the last part: "So Mephibosheth ate at David's table like one of the king's sons." When he had the royal robe on, no one saw that he was crippled. Now, come please to the end of II Kings and here is a story of a rebel who, because of his rebellion, was in prison for 37 years. And then another king comes along who is kind to him, gracious to him, lifts him out of prison, gives him new garments according to verse 29 and then says in the last chapter of II Kings: "Every day of his life he dined regularly at the king's table and his allowance was a regular allowance given him by the king every day as long as he lived." So here is a rebel, in prison, delivered

by another king, spoken to kindly and his food is made sure...every day his daily bread is provided.

One more from the Old Testament, the book of Esther. Down a little bit further, Kings, Chronicles, Ezra, Nehemiah, Esther--and look at the 9th chapter, verse 17. Remember the story, the Jews had been condemned to death. The prime minister said he would pay so much money to the treasury if he would be permitted to murder all the Jews. But because of one who lies in the king's bosom, Esther, the Jews are delivered and notice what happens...chapter 9:17. "This was on the 13th day of the month of Adar; on the 14th day they rested and made it a day of feasting and gladness." It says the same thing at the end of the next verse, verse 18. The end of it says, "Making that day a day of feasting and gladness." Now please turn to the New Testament, Luke 15. This is the chapter about the lost sheep, the lost coin, the lost boy. The lost sheep was lost because of its stupidity; the lost coin was lost because of someone else's stupidity and the lost boy is lost because of his willfulness. However, when he is in trouble he thinks of his father. Verse 17 of chapter 15 of Luke, "When he came to himself he said, 'How many of my father's hired servants have bread enough to spare but I perish with hunger,'" Then in verse 22, "The father said to his servant, bring hither the best robe and put it on him. Put a ring on his hand, shoes on his feet and bring...(not a scrawny chicken but)...the fatted calf." This is the most luxurious item within the third world country they could have found. They brought the fatted calf, killed it and ate and made merry.

Now, the last example is in John 12. I want you to think about what these stories have in common. Chapter 12, beginning at the beginning. "Six days before the Passover, Jesus came to Bethany where Lazarus was whom Jesus raised from the dead. Lazarus was one of them that sat at the table with him." Here's a man who has been dead and now he is alive and feasting with Jesus, the best company in the universe! All the apostles are there, the generous Mary is there. Jesus is there and here is a man arisen from the dead who is feasting. Now, my friends, as you think of the story: Benoni becomes Benjamin and his mess is five times more; Ruth, the exile who is by law excluded

from the temple but met graciously by the lord of the harvest, spoken to kindly and invited to lunch. The Egyptian, slave of Amalekite, forsaken, but found by the beloved and fed. The crippled prince made a king again and dines at the king's table; the people who were condemned to death and delivered have a great feast. The son who filled his stomach with carob pods (I like carob myself but I would not like to live on carob) he comes back and has a fatted calf. And then the man raised from the dead. Well, my friends, what do they have in common? What they have in common is they are all your story. The Bible is the word of life. The Bible characters are not dead, they are here. All the Bible characters are pictured as doing, experiencing the things we have done, are doing, or could do. Their story is our story. We are all Benoni, son of my sorrow, and we become sons and daughters of the right hand of God through the Gospel. Isn't it amazing, someone who is born in such tragedy--you remember, his mother died as he was born. That is why he is called 'Son of my Sorrow.' But he becomes son of the right hand. That is every Christian's experience. We were born in sin. There is no sorrow like sin. Sin is the least profitable of trades. Judas found it so; Gehazi found it so; Ananias and Sapphira found it so. Sin is the least profitable of trades for it only brings sorrow. We were all born sinners like Benoni but we come to Joseph, one in whom there is no sin, falsely accused but becomes the saviour of the world with the bread of life. We come to Him and we become sons of the right hand. Benoni's story, Benjamin, is our story. What about Ruth's story? Well, we are all Ruth. We are all born exiled from Heaven, exiled from God. We are all shut out by Law and then we come to Christ, our lord of the harvest. In him, strength, that is the meaning of Boaz. And Christ speaks to us tenderly...he says, "All manner of sin and blasphemy will be forgiven unto men." He talks to us so lovingly. "He that cometh, he will in no wise cast out...I will never leave thee or forsake thee...I give unto you power...nothing shall by any means hurt you, lastingly." Oh yes, Christ is our true Boaz and he invites us to sup with him. "I stand at the door and knock and if anyone opens the door, I will come in and sup with him and he with me." Ruth's story is our story. The law excludes us but the grace of the Lord of the Harvest provides for us.

You read the story of the Egyptian, slave of Amalekite, that's all of us. We are all born in Egypt. Egypt was the land of idolatry. We were all born idolators. Idolatry is when you put too much value on anything and too little value where you should be putting value. We are all born like that. We care too much about things; we care too much about the opinion of people. We care too much about the transitory, about the ephemeral but then life itself is only a transient dream. The only thing we can take with us is our character. I often handle the books in my library and I say to myself, well, these will outlive me. The cars we drive, they may not; but, in general, my dear friends, the stone on the road that cannot think or love or do, is more enduring than you or me. And when we forget that, we are idolators.

Some of you may know the story of Tennessee William's story about the cat on a hot tin roof and there is a picture there where the old father is showing a great room of all the things his wife has bought up as they have traveled around the world and he says something like this, "She thought if she got this she could live forever!" We fool ourselves with things. We are born idolators. So when we read about this man born in Egypt, the land of idolatry, he represents me--slave to an Amalekite. The Amalekites were the enemies of the people of God. Amalek is a symbol of satan. We are born slaves to Satan. We come to David. He refreshes us by forgiving our sins, by accepting us. We dine with our David.

The story of Mephibosheth, of course, we are all lame by the fall in Eden. We are all born on crippled feet like him. "The way of man that walketh is not in himself." We can't walk straight anymore than Mephibosheth could. We are all the time going out of the way but we come back to the beloved King and he makes us kings again. We sit at his table; we dine with him because dining with the king is a symbol of communion and that's a key word because when you get to the New Testament, the Lord's Supper is the sign of the everlasting New Covenant. And the conditions that lost us, taking and eating, become the condition that save us--taking and eating. There is nothing more personal than eating. No one can do it for you. We've all stood by hospital beds where someone can't eat. You can't do it for them...take eat. That's how we are lost. We are lost as individuals

and we are saved as individuals...it has to be personal. We are not saved by the faith of our parents. We are not saved by the faith of our church. We take, we eat, and so the Lord uses the Supper as the sign of the everlasting covenant. It was by eating we were lost; by eating of the merits of Christ, we are saved.

The prodigal son? He represents us all. We have all been in a far country. Until we come to the place where Christ is lord of all, we are prodigals. Until we come to the place where we acknowledge that everything we have is his, we are prodigals and we are living on pig's fare. When we come home, the Father accepts us. You know, the father kissed the boy before he got out his confession. He runs to meet us. For every step we take toward God, he takes 100 toward us.

What about Lazarus? Well, we were dead in trespasses and sin. We are dead as Lazarus was and we have been raised from the dead as surely as Lazarus was. "If ye then be risen with Him, you hath he quickened who were dead in trespasses and sin," Lazarus risen from the dead feasting at the table represents us now in the Gospel era, feeding on the good things of the Gospel and, ultimately, in Heaven.

verse 9

Now look with me please at Revelation 19:/ "The angel said to me, 'Write this, blessed are those who are invited to the marriage supper of the Lamb.'" Here is the last illustration, this and the eating of the tree of life are the last illustrations in the Bible of the use of this passion that God has given us. Remember the word 'passion' in its literal meaning. It does not mean the way we usually apply it to some sexual intanglement. Passion literally means so strong a drive that it makes you suffer. We talk about the passion of Christ, the suffering of Christ. But any intense desire, ambition, longing to achieve, to do, to be, is a passion and it is God given but it must be controlled. While the philosophers could not tell us, the Gospel tells us that when we come into a right relationship with Christ, the passions will come into their right place and there is no other way.

Our last text is Luke 14:16: "He said to him, 'A man once gave a great banquet and invited many and at the time for the banquet, he sent his servant to say to those who had been invited, 'Come for all is now ready.' They all alike began to make excuses. The first said to him, 'I have bought a field and I must go out and see it, I pray you have me excused.' Another said, 'I have bought 5 yoke of oxen; I go to examine them. I pray you have me excused.' And another said, 'I have married a wife, therefore, I cannot come.' So the servant came and reported this to his master and the householder in anger said to his servants, 'Go out quickly and go into the streets and lanes and bring in the poor and the maimed, the blind and the lame.'" Verse 24: "None of those men invited shall take my banquet." Here's another feast. Isn't it wonderful that Christ used the feast as a symbol of the Gospel, not a fast. Even in the Old Testament religion, they had many feasts, but only one fast. I am glad about that. The most miserable person on earth, if they have a modicum of health has a good time three times a day. We take it for granted, don't we? Even on the dullest day, there is something to look forward to, breakfast, lunch and dinner. God uses the feast as a symbol. Christ is always telling stories about parties that we might think of the Gospel as a good glad and merry tidings that makes the heart to sing and the feet to dance. So he has taken this desire of ours for food and the pleasures that the palate gives us and says, look, that's only a finger-board pointing to the real feast in the Gospel, so here is the story, one of many stories that Christ told about parties. The thing that I want you to notice is that the people who didn't come weren't doing wicked things. The important thing in this story is to notice that the people who missed out on the best were not naughty, bad, vicious people. They were just a bit stupid. They didn't put first first. That is so easy a mistake. They put things first and other people first. They put the other passions before the passion for God. Now God gave us these other passions, not the devil. It's not wrong to have ambition. It is only wrong if your ambition is selfish ambition. I have an ambition to be useful. I am so glad about the possibility of Jill's book now going all over the world because it will increase her usefulness. She will see a meaning

in the suffering she endured for so many years, hormonal imbalance. It's all right to have an ambition like that but, my friends, when we take any of the drives God has created and make them a substitute for the real thing of which they are only an image.

YOU know, I often look back and laugh when I was at grade school and they used to teach music and I remember a very serious lady who would call us 11 year old children together and teach us to sing BELIEVE ME OF ALL THOSE ENDEARING YOUNG CHARMS. Now I had never seen any endearing young charms. I didn't know what they were. Eleven year old kids--we sang MEN OF IN THE HOLLOW, CHERRY RIPE and BELIEVE ME OF ALL THOSE ENDEARING YOUNG CHARMS.

My friends, all the appetites we have, to own, to rise, to be, are only images of what's in God and despite (I think it was Thomas Ward that wrote that poetry) his contention that human love could endure forever, only if it is in Christ is that possible because most love is selfish. Most people are not in love with a person, they are in love with love and, therefore, it does not work. Unselfish love is the gift of Christ. And we are meant to see in all these lesser gifts an image of the reality. We must breathe, we must have God. In Him we live and move and have our being. We must possess but He must be our chief possession. We want love but unless it is in Christ it will not endure. It is only an image of the love of Christ which is infinite and unchanging. We begin by asking how should we live. We said the philosophers said, "Well, control your passions; don't be too ambitious for the wrong thing; don't be covetous; don't get angry overmuch; don't be jealous; don't be lustful but they didn't tell us how. The Bible tells us how. Who shall lay anything to the charge of God's elect, it's God who justifies. The wonderful good news of the Gospel is that sinner though I be all my days, not a willful sinner but one who continually falls short, no one can bring anything in charge against me. God does not record the failures of his children. The sins of believers are not written in heavenly books, dear friend. No one can bring any charge against God's elect for it is God who declares righteous--DECLARES righteous; the making is a long business but justified means he declares me righteous when I am a long way

from righteous. That's the good news of the Gospel. This is the feast, the feast of love that I am accepted in the beloved and that all of hell cannot bring any charge against me despite my failures and my weaknesses which are legion. If Christ has my heart, if my chief desire is to honor him, if my will is set in his direction despite my stumbling, nothing can be laid against us. No believer is ever punished by God for their mistakes. He chastises us but there is no wrath in that, dear friends. That's the teacher correcting. No punishment--when a Christian dies that is not the second death, that's only a sleep. It is this revelation of the Christ who was condemned so we would not be condemned; who was stripped so we could be clothed; who was given a crown of thorns so we could be given a crown of life. It is this picture of a Christ who was scourged so that by his wounds I might be healed. It is this Gospel picture that says I would rather have Him than anything else; I would rather have Him than to be as rich as John D. Rockefeller. At 53 years of age John D. Rockefeller did not have a hair on his head, was hated, hung in effigy all around the country and was a dying man. Then someone talked to him about giving, he began to give and he lived another 45 years.

When I hear the Gospel, it becomes spontaneous that all the other things will begin to come into line. It is not perfectly done overnight. Sanctification is the work of a lifetime but I have received the magic key about how to live. How to live? Respond to his love, see in everything earthly a mirror of his love and, therefore, subordinate to it. Everything else on earth is subordinate to Him. Let him be the sun of the life.

You know, the earth is only a pebble compared with the sun and everything you desire most in the world is only a pebble compared to what we have in Christ.

I remind you as we close of another Old Testament story about four dying men who were lepers and they could no longer get garbage to eat; they had been living on garbage. This story is in II Kings 6 and 7. A promise had been made by a prophet of God that there would be abundance of food available and the lepers crept out in the twilight and while all the others who disbelieved the promise gradually fell decayed and died, the lepers found the feast. Blessed are those

who hunger and thirst supremely after God. If that is your hunger, you are the richest person in the universe.