Heart-Hunger
(Matthew 5:6)

According to Sigmund Freud,¹ the dominant human desire is the desire for pleasure—but Freud was wrong. People have more basic and more powerful needs. Among these is the need for food.

The Bible has a number of examples of how strong the motivation of hunger can be. Esau became so hungry that he “sold his own birthright for a single meal” (Hebrews 12:16; see Genesis 25:27–34). The Israelites in the wilderness angered the Lord by crying for “the fish . . . , the cucumbers and the melons and the leeks and the onions and the garlic” they had eaten in Egypt (Numbers 11:5; see v. 10).² Agur prayed that the Lord would not give him poverty lest he be in want and steal, and cast a reflection on the name of his God (Proverbs 30:8, 9). One temptation of poverty would be for one who was hungry to steal food.³ Jesus understood both hunger and thirst. In the wilderness, “after He had fasted forty days and forty nights, He then became hungry” (Matthew 4:2). Later, on the cross, He said, “I am thirsty” (John 19:28).

We are studying the Beatitudes in Matthew 5. We have looked at the first three:

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.

“Blessed are those who mourn, for they shall be comforted.

“Blessed are the gentle, for they shall inherit the earth” (vv. 3–5).

We are ready to examine the fourth, which speaks of hunger and thirst: “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied” (v. 6). This lesson will emphasize the need for “Heart-Hunger.”

“BLESSED ARE THOSE WHO HUNGER AND THIRST FOR RIGHTEOUSNESS. . . .”

The Meaning of “Righteousness”

Before we discuss the words “hunger and thirst,” we need to establish what “righteousness” is, for that is what we are to crave.⁴ “Righteousness” is from the Greek word δικαιοσύνη (dikaiosyne). In both the Greek and the English, the heart of this word is “right.”⁵ Dikaiosyne has a variety of meanings.⁶ When applied to God, the word means “right-being.” This is absolute rightness. God is the only One who is right in every respect. When applied to people, dikaiosyne can have two meanings. The first is “right-living” (see 1 John 2:29; 3:7, 10). None of us can live perfectly, so this is a relative rightness. When applied to people, the second meaning of dikaiosyne is “right-standing”—right-standing with the Lord.

¹Sigmund Freud (1856–1939) is called “the father of psychoanalysis.” He was one of the more influential thinkers/writers of the twentieth century, but he lacked Christian values.

²While slaves in Egypt, the Israelites probably did not have as much of those foods as they remembered. When we long for “the good old days,” we often forget what was bad about those days.

³See Proverbs 6:30, 31.


⁵In the Greek, the concept of “right” is from dikaios.

⁶See the notes at the end of this lesson for ideas on how to emphasize these meanings.
This is an *imputed righteousness.* We are not actually righteous (see Romans 3:10), but God counts us as righteous (see Romans 4:3, 5; KJV) when we believe in Jesus and do His will.\(^7\) We can have right-standing with God—not on the basis of personal merit, but by His grace and mercy.

Writers disagree on which definition of *dikaiosune* Jesus had in mind in our text. If I had to choose between the three, I would select “right-standing.” We should have a deep craving for right-standing with our Maker. I do not know, however, that we need to make a choice.\(^8\) The Christian who strives for right-being and right-living will be in good standing with God.

We need heart-hunger and thirst for God Himself—the desire to have a vital relationship with the One who loves us and cares for us. David wrote, “As the deer pants for the water brooks, so my soul pants for You, O God. My soul thirsts for God, for the living God” (Psalm 42:1, 2; see 63:1; 143:6). Our heart-hunger for God will include hungering for Jesus, “the bread of life” (see John 6:48–51). If we long for God and Jesus, will we not also crave right-standing with them? If we have these hungers, will we not yearn to do right, to live as God and Jesus desire that we should?

William Barclay made the following observation on the Greek text of the fourth beatitude:

> It is a rule of Greek grammar that verbs of hungering and thirsting are followed by the genitive case [such as “of the bread” or “of the water,” meaning part of a loaf or one drink from the tank]. . . But in this beatitude most unusually *righteousness* is in the direct accusative, and not in the normal genitive. Now, when verbs of hungering and thirsting in Greek take the accusative instead of the genitive, the meaning is that the hunger and the thirst is *for the whole thing.* . . . Therefore the correct translation of this is:

> Blessed are those who hunger and thirst for the whole of righteousness, for total righteousness, for complete righteousness.\(^9\)

\(^7\)See my discussion on Romans 4:3–8 in “God’s Amazing ‘Accounting Arrangement’” and “Two Systems of Justification,” in “Romans, 3,” *Truth for Today* (November 2005): 24–36. While chapter 4 mentions only faith, the Book of Romans emphasizes that this is faith in Jesus (see 3:22) and that it is an obedient faith (see 1:5; 16:26).

\(^8\)When there are several possible meanings to a word, the context often lets us know which meaning is preferred. In this case, the context does not seem to favor one definition over another.


It is not crucial for us to know anything about the Greek language or to understand what the “genitive” and “accusative” cases are. Just underline this thought in your mind: Jesus was talking about hungering and thirsting “for the whole thing”—the *whole* of righteousness.

One more idea needs to be considered regarding the desire for righteousness. Each of the three definitions discussed is closely linked with the Word of God. Our righteous God has revealed Himself fully in His Word.\(^10\) We discover how we can have right-standing with God through a study of His Word. We learn the right way to live from the Word. Therefore, we should not be surprised that the psalmist said to God, “Let my tongue sing of Your word, for all Your commandments are righteousness” (Psalm 119:172; emphasis mine). Regardless of which definition of “righteousness” we use in our study of Matthew 5:6, if we “hunger and thirst for righteousness,” this will include hungering and thirsting for a deeper knowledge and understanding of the Scriptures.\(^11\)

Many passages teach that God’s Word provides food for the soul. Jesus said, “Man shall not live on bread alone, but on every word that proceeds out of the mouth of God” (Matthew 4:4). When Paul referred to what he had taught the Corinthians, he said, “I gave you milk to drink” (1 Corinthians 3:2a). Peter told his readers, “Like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation” (1 Peter 2:2). The author of Hebrews said that God’s Word contains both “milk” for immature Christians and “solid food” for the mature:

> For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of


\(^10\)We can know some things about God from nature (see Romans 1:20), but the complete revelation of God is in His Word. See the comments on Romans 1:20 in my lesson “Guilty As Charged,” in “Romans, 1,” *Truth for Today* (August 2005): 34–42.

\(^11\)This lesson will emphasize the spiritual nourishment to be found in the Word. Our souls are also nourished by spending time with God in prayer and by drawing closer to Jesus (see John 6:35); and they are nourished as we worship and associate with our brothers and sisters in Christ. When you present this lesson, put the emphasis where it is most needed by your listeners.
God, and you have come to need milk and not solid food. For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. But solid food is for the mature, who because of practice have their senses trained to discern good and evil (Hebrews 5:12–14).

For the soul to be nourished, however, it is not enough merely to read and study the Word; we must also do what it says. Jesus said, “My food is to do the will of Him who sent Me” (John 4:34; emphasis mine).

The Significance of “Hunger” and “Thirst”

Now that we have an idea about the scope of the righteousness we are to crave, let us turn our attention to the words “hunger” and “thirst.” “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied” (emphasis mine).

When Jesus spoke of hungering and thirsting, His words meant more to first-century listeners than they do to some of us. Many of us have to admit that we have not experienced extreme hunger and thirst. When I was a boy and came home from school, my first words often were “I’m starved!”—but I really wasn’t. When I worked in cotton fields or wheat fields, I was ravenous at mealtime; but I wasn’t starving. When I played sports, I got extremely thirsty, but I was far from really thirsty. We twist a knob, and water comes out. This was not true in Bible lands. Their water came from wells and streams, but wells and streams can dry up. Further, when people traveled across the arid lands of the Middle East (see Psalm 63:1), they often had to go long distances without water. They understood thirst far better than I ever will.

The intensity of desire indicated by the Greek words in our text is illustrated by two tragic events in history. One was the siege of Jerusalem by Titus in A.D. 70. Josephus reported that the siege brought a famine which was “too hard for all other passions. . . . Children pulled the very morsels that their fathers were eating out of their very mouths, and, what was still more to be pitied, so did the mothers do as to their infants.”

An earlier famine is described in 2 Kings 6. During that terrible famine, a donkey’s head sold for eighty pieces of silver. Other such items, which under different circumstances would be unthinkable as food, were sold for human consumption (v. 25). The most tragic result of the famine, however, is found in verse 29, where a mother said, “So we boiled my son and ate him.”

“Hunger” is from πεινάω (peinao), which means “to hunger, be hungry . . . to suffer want . . . to be needy.” Used figuratively, it means “to crave ardently, to seek with eager desire.” “Thirst” is from διψάω (dipsao), which means “to suffer thirst; suffer from thirst.” When used in a figurative sense, it refers to those “who painfully feel their want of, and eagerly long for, those things by which the soul is refreshed, supported, strengthened.”

I have noted that some of us do not appreciate what it means to be extremely hungry. Many of us do not understand what it means to be really, really thirsty. We twist a knob, and water comes out. This was not true in Bible lands. Their water came from wells and streams, but wells and streams can dry up. Further, when people traveled across the arid lands of the Middle East (see Psalm 63:1), they often had to go long distances without water. They understood thirst far better than I ever will.

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—Ibid., 153.

This paragraph and the one that follows are adapted from Hugo McCord, Happiness Guaranteed (Murfreesboro, Tenn.: Dehoff Publications, 1956), 30–31; Josephus Wars of the Jews 5.10.

This was about two pounds of silver. If you know the current price of silver, you might change the phrase “eighty pieces of silver” to its value in familiar currency.

When I quoted this verse, I said, “I can hardly repeat her words.” Possibly, the child had already died of malnutrition; but even in that case, it is still a tragic tale.
As strong as a mother’s love is, in that mother, the hunger drive was stronger.

As tragic and abhorrent as these illustrations are, perhaps they convey the significance the terms “hunger” and “thirst” had for Jesus’ first-century audience. When Jesus spoke of hungering and thirsting, He was referring to the powerful motivation of a starving person who would give anything for a scrap of food, or someone who was dying of thirst and would give anything for one swallow of water. The question each of us should ask is “Do I have that intensity of hunger and thirst for God, His way, and His will?” Following are some tests that might help you determine whether or not you really hunger and thirst for righteousness.

Are you more concerned about physical things or spiritual things? Is being close to God more important to you than acquiring possessions? Is being right with God of greater concern than being popular with people? Are you more desirous of living a godly life than you are of being successful? What are your priorities? Some find it difficult to sit still for a sermon, while they have little trouble sitting for hours of entertainment.

Do you take advantage of every opportunity to be “fed” spiritually, to learn about God and His way? An old farmer told a preacher, “You seem to spend a lot of time urging people to come to Bible classes and worship. I never have to urge my cows to come to the feeding trough.” A starving person does not have to be begged to go where food is available.

Are you on time for spiritual “meals,” or do you show up late? A really hungry person is waiting at the table when mealtime is near.

Is your spiritual appetite growing and maturing? Are you starting to enjoy “solid food,” or are you still on a “milk” diet (see Hebrews 5:12–14; 1 Corinthians 3:2)?

What if an honest examination convinces us that we do not hunger and thirst after righteousness as we should? What can be done to help us have hungry hearts? One useful plan is to work our way through the first three beatitudes. If we recognize our deep spiritual need (the first beatitude), we will be filled with profound sorrow (the second beatitude), and we will be ready and anxious to yield ourselves to God and His will (the third beatitude). Surely, this will make us cry out, “God, I want You in my life. Please bless my life. Tell me what to do, and I’ll do it!” This is hungering and thirsting after righteousness (the fourth beatitude).

To make this lesson as practical as possible, however, let me add a few suggestions on what might be done to improve spiritual appetites, especially an appetite to learn God’s Word. First, let me say a few words to those who teach and preach God’s Word. We need to make our “meals” as appetizing as possible. My wife told me about a visual aid that Mary Oler used when she spoke to women Bible class teachers. Sister Oler put a piece of bread on a plate and talked about the nutrition in the bread. She asked, “How many would be willing to eat this bread?” The hands of most women there went up. She then wadded the bread up in her hands, dropped it on the floor, and stepped on it. She backed up and said, “That piece of bread still has all the nutrition in it. How many of you would like to eat it?” No hands were raised. Her point was simple: It is not enough to teach God’s Word; we need to present our lessons in an appealing way—so they will capture the attention and hold the interest of our students. Many of us can recall teachers, religious or secular, whose lessons were dry and “tasteless,” while we remember others who made it a pleasure to learn. Those of us who teach and preach will not always reach this goal, but let us try to make our “meals” as appetizing as possible.

Having said that, let me emphasize that, where hunger for God’s Word is lacking, the primary fault is not with the speaker, but with the hearer. Through the years, I have occasionally heard criticism of sermons and lessons—sermons and lessons which plainly taught God’s Word. The criticism made me wonder whether or not the listeners were spiritually hungry and thirsty. I have listened to a wide range of teachers and preachers—a few great, many good, some not—

17Regarding thirst, you could use the illustration of the rich man in Hades who begged for a few drops of water to cool his tongue (Luke 16:24).

18Adapt this as needed to fit the situation where you work for the Lord.
so-good, and a handful really bad—but I cannot remember a lesson or sermon from which I did not gain something.

If we do not have healthy spiritual appetites, what can we do? Again, an important goal for Christians is to develop—with the help of God—the attributes described in the first three beatitudes. To do this, we can use techniques similar to those used to improve physical appetites.

1) **Recognize the need for spiritual nourishment.** In the Sermon on the Plain, Jesus said, “Blessed are you who hunger now, for you shall be satisfied” (Luke 6:21a). Then He added, “Woe to you who are well-fed now, for you shall be hungry” (v. 25a). In other words, “Woe to you who feel no spiritual hunger, for you shall stand before God spiritually starved!” Take care that you do not become like the Laodiceans who said they had “need of nothing” (Revelation 3:17).

2) **Develop an appreciation for spiritual nourishment.** Is there some physical food you enjoy now that you did not enjoy the first time you ate it? Perhaps you had parents who insisted you eat it, so you gradually learned to like it. Perhaps, as an adult, you discovered you needed certain foods for good health and have persisted in eating them until you now enjoy them. Even as we can develop an appreciation for physical food, so we can develop an appreciation for spiritual food.

3) **Improve your spiritual appetite by spiritual exercise.** Nothing makes food taste better than a hard day of physical labor. Even so, spiritual exercise will make us long for and enjoy spiritual food. According to the KJV, Paul told Timothy, “Exercise thyself . . . unto godliness” (1 Timothy 4:7b; see v. 8). In the NASB we read, “Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly” (Romans 12:6a). As an illustration of how spiritual exercise can help stimulate a spiritual appetite, think about teaching the Bible—whether in a class or to a friend. If you are conscientious about teaching, you will want to do a God-pleasing and God-glorifying job. You will be motivated, therefore, to study diligently for each lesson and then study some more to be able to answer questions that might be asked.

4) **Improve your spiritual appetite by “eating” regularly.** A person who does not have regular mealtimes may lose his appetite or fill himself with “junk food” which destroys his appetite for healthy food. Spiritually, we need to have regular “mealtimes.” The Bereans were complimented by Luke because “they received the word with great eagerness” and examined the Scriptures “daily” (Acts 17:11). We need to be present for congregational “mealtimes,” and we also need daily times for personal study and prayer. Regular study will enable us to handle the Word accurately (2 Timothy 2:15).

5) **Beware of appetite killers.** Even as physical junk food can destroy one’s appetite for healthy food, mental junk food can diminish our interest in God’s Word. We can so fill our minds with worldly matters and worldly entertainment that spiritual food loses its appeal for us. Some people long for things of this world which cannot satisfy the soul (see Isaiah 55:2).

6) Here is one more suggestion: **It may help to share your “meals.”** Widows and widowers tell me that, after their mates die, they lose the incentive to prepare proper meals. They lose their appetites when they have to eat alone. If you are having trouble stimulating your spiritual appetite, sharing your spiritual meals may help. Husbands and wives can study together. A family can have family devotionals. Sit down with a friend and talk about the Bible. Perhaps a group of friends could get together for times of study and prayer.

“... FOR THEY SHALL BE SATISFIED.”

“Blessed [happy] are those who hunger and thirst for righteousness...” What does hungering and thirsting for righteousness have to do with happiness? As noted in our studies of the other

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20“Bad” is used in the sense of presentation, not content. I do not mean they were false teachers.

21“Junk food” is food with high calorie content but low nutritional value. Doughnuts are a good example. Taken in limited quantities, junk food is not harmful; but when such is the primary food source, the body is deprived of needed nourishment.

22Spiritual “mealtimes” for Christians include Bible classes, worship services, and evangelistic assemblies.

23Expand this to fit the society where you live. In the US I would probably talk about movies, television, and secular publications. Not all movies, television programs, and secular publications are bad; but when they become the primary mental “food,” the soul is deprived of needed nourishment.
beatitudes, the attitude itself can contribute to our happiness. Those who hunger and thirst for righteousness have their priorities right, so they are less likely to be disturbed by the little irritations that contribute to the world’s unhappiness. Again, however, the emphasis is on the God-given promise at the end of the beatitude. Those who hunger and thirst for righteousness will have happiness-plus, “for they shall be satisfied.”

“Shall be satisfied” is from χορτάζω (chortazo). The KJV has “shall be filled.” When used in connection with animals, chortazo means “to feed with herbs, grass, hay, to fill or satisfy with food, to fatten.”24 “In regard to men, it describes the filling of a person to the point of full and complete satisfaction.”25 This is the word used to describe the five thousand Jesus fed: “And they all ate and were satisfied” (Matthew 14:20). In my mind I see a man sitting sprawled in his chair after a hearty meal. A sigh of contentment comes from his lips. Then he says to his wife, “Perfect, Dear, perfect.” That is a “filled” and “satisfied” man.

Farmers fill their animals, wives satisfy their husbands’ hunger, and the Lord fills and satisfies His children. In Psalm 107 the writer spoke of God’s satisfying the Israelites in the wilderness. He wrote,

Let them give thanks to the L ord for His loving kindness,  
And for His wonders to the sons of men!  
For He has satisfied the thirsty soul,  
And the hungry soul He has filled with what is good (vv. 8, 9).

Even as God satisfied the physically thirsty and hungry in the wilderness, so He satisfies the spiritually thirsty and hungry today.

Some insist that the promise of Matthew 5:6 can only apply to the life to come because this life is filled with dissatisfaction and discontent. Once more, I believe the promise of Matthew 5:6 is for both now and eternity. Jesus said, “I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst” (John 6:35). The assurance Jesus gave includes the blessings of “the last day” (vv. 39, 40, 54) but does not exclude the blessings of today (see vv. 56, 57).

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24Thayer, 670.  

In This Life

Are you hungering to know God? In Jeremiah 31:34 this promise was given regarding the new covenant (testament): “. . . they will all know Me, from the least of them to the greatest of them,” declares the L ord” (see Hebrews 8:11). You can be “filled up to all the fullness of God” (Ephesians 3:19). Do you desire right-standing with God? This can be yours when you believe (see Romans 4) and do the Lord’s will (Romans 1:5; 16:26). Do you yearn to lead a godly life? You can live that way as you “walk . . . according to the Spirit” and God’s Spirit helps you put “to death the deeds of the body” (Romans 8:4, 13).

Do you long for a clearer understanding of God, His way, and His will? Jesus promised, “And you will know the truth, and the truth will make you free” (John 8:32). If you have “an honest and good heart” (Luke 8:15), you can “be filled with the knowledge of His will in all spiritual wisdom and understanding” (Colossians 1:9). The Bible has many examples of those with honest hearts who desired to know God’s will and whom God helped to find it.26 I have personally known people who longed to know the truth and who, I believe, were providentially helped to come to an understanding of God’s will.27

The world is filled with discontented people who are trying to satisfy their inner hunger with secular husks.28 Our souls can only be content and satisfied in the presence of God.

In the Life to Come

Our hunger and thirst for righteousness will only be partially satisfied in this life. Jesus used the present tense in our text, which could be translated “Blessed are those who continue to hunger and thirst.” James Tolle wrote, “Paradoxically, the righteousness the Christian receives in Christ as the result of his spiritual hunger and thirst is of itself productive of higher hunger and thirst.”29 God will fill and satisfy us spiritually in this life, but there will still be a growing hunger and thirst that can only be fully satisfied when we are with the Lord in heaven.

Our heart-hunger for the Lord will at last

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26Examples of this would include the Ethiopian eunuch (Acts 8) and Cornelius (Acts 10; 11).  
27You may want to insert an example or two from your own experience.  
28This terminology is borrowed from Luke 15:16; KJV.  
29Tolle, 48.
be totally satisfied when we are in His glowing presence (Revelation 22:1–5). Our heart-hunger for right-living will be satisfied when, in heaven, we serve Him (v. 3). Our heart-hunger for right-standing will be complete when we are “like Him, because we . . . see Him just as He is” (1 John 3:2). John wrote that, in their heavenly abode, God’s people “will hunger no longer, nor thirst anymore; . . . for the Lamb . . . will be their shepherd, and will guide them to springs of the water of life” (Revelation 7:16, 17).

CONCLUSION

“Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.” Do you “hunger and thirst for righteousness”? Someone has said, “If you are not hungry, you are either asleep, fed, or dead.”30 Most mothers become concerned when their children lose their appetites; a loss of appetite can be a sign of ill health. This is a valid concern in regard to the physical, but it is even more important in regard to the spiritual. A loss of appetite for righteousness inevitably culminates in spiritual death.31

If you do hunger and thirst for righteousness, you have the opportunity to show how intense your desire is. You can confess your faith in Jesus (Romans 10:9, 10) and be baptized into Him (Galatians 3:26, 27). What does being baptized have to do with desiring righteousness? When Jesus asked John to baptize Him, He said, “. . . in this way it is fitting for us to fulfill all righteousness” (Matthew 3:15). Dale Hartman told of a young man he knew who had a good job, a loving wife, and fine children. Nevertheless, when he came home from work at the end of the day, a thought often forced its way into his mind: “There has to be more to life than this.” He found that “more” when he learned about Jesus and His way.32 There can be no real satisfaction apart from the Lord. I pray that you will come to Him today. “The Spirit and the bride say, ‘Come.’ And let the one who hears say, ‘Come.’ And let the one who is thirsty

come; let the one who wishes take the water of life without cost” (Revelation 22:17).

• Notes •

Three meanings of “righteousness” are emphasized in this lesson: (1) When applied to God—“right-being.” This is absolute righteousness. (2) When applied to people—“right-living.” This is a relative righteousness. (3) When applied to people—“right-standing.” This is imparted righteousness. You could write these on a chalkboard or a piece of paper or cardboard and refer to them when they are mentioned in the lesson.

A Message from the Author

Beginning with this issue, we are studying a series of lessons on the Sermon on the Mount (Matthew 5—7). This issue focuses on the Beatitudes (5:3–12), while later issues will cover the sermon as a whole. There is so much material in the eight lessons on the Beatitudes, and there are so many practical applications to be made, that you should have no trouble expanding these lessons to a thirteen-week study if desired.

A few words are in order regarding my lessons on the Beatitudes. In 1958 I came across a copy of Hugo McCord’s little book called Happiness Guaranteed.1 Using that volume and a few other resources, I prepared my first series of sermons on the Beatitudes. Through the years I have preached on the Beatitudes a number of times, each time revising the lessons using additional resources. I apologize for any instance in which I have failed to give credit where credit is due. Many of my resources have been forgotten, but not the original source. Those familiar with Happiness Guaranteed will see it reflected to a greater or lesser extent in each of the lessons in this series. Whenever I used brother McCord’s exact words, I tried to enclose them in quotation marks; but I am sure that I was not totally successful in accomplishing that.

This series is dedicated to the memory of a great servant of the King, Carl Hugo McCord.

David Roper

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30Unknown radio preacher, quoted by Ricky Bugher, auditorium adult class, Eastside church of Christ, Midwest City, Oklahoma, March 26, 2006.

31First Timothy 5:6 speaks of spiritual death.

32Dale Hartman, sermon preached at the Eastside church of Christ, Midwest City, Oklahoma, August 20, 2006.

1Hugo McCord, Happiness Guaranteed (Murfreesboro, Tenn.: Dehoff Publications, 1956).