

~HUNGRY (520)

[English, starving, famished, ravenous, Opposite of, full, well-fed]

- Yehowah God humbled his people by letting them go **hungry** to show their dependence upon him for everything in life.
- So he humbled you and let you go **hungry** and fed you with the manna, which neither you had known nor your fathers had known, in order to make you know that not by bread alone does man live but by every expression of Yehowah's mouth does man live. (**Deuteronomy 8:3**)
- Hannah in her prayer showed the inequities of life, where the **hungry** actually cease to **hunger**, and those satisfied must go to work for bread to eat.
- The satisfied must hire themselves out for bread, but the **hungry** actually cease to hunger. Even the barren has given birth to seven, but she that was abundant in sons has faded away. (**1 Samuel 2:5**)
- Shobi and Machir brought food for David's men when they were **hungry**.
- And honey and butter and sheep and curds of cattle they brought forward for David and the people that were with him to eat, for they said; The people are **hungry** and tired and thirsty in the wilderness. (**2 Samuel 17:29**)
- The king feared that the Syrians leaving of their camp was to entice the **hungry** people out from their city into an ambush.
- Immediately the king rose up by night and said to his servants; Let me tell you, please, what the Syrians have done to us. They well know that we are **hungry**, and so they went out from the camp to hide themselves in the field, saying; They will come out from the city, and we shall catch them alive, and into the city we shall enter. (**2 Kings 7:12**)
- What the foolish one harvests the **hungry** one eats.
- What he harvests the **hungry** one eats, and even from butcher

hooks one takes it, and a snare actually snaps at their means of maintenance. (**Job 5:5**)

- Eliphaz wrongly accused Job of not giving to the tired one water, nor to the **hungry** one bread.
- You do not give the tired one a drink of water, and from the **hungry** one you hold back bread. (**Job 22:7**)
- Job showed how wicked rich ones take away the garment of a lowly one, and make **hungry** men harvest ears of grain, when not allowed to eat them.
- Naked, they have to go about without a garment, and, **hungry**, they have to carry the reaped ears. (**Job 24:10**)
- The Psalmist showed that powerful men like maned young lions sometimes had gone **hungry**, but those seeking Yehowah God, will not lack anything good.
- The maned young lions themselves have had little on hand and gone **hungry**, but as for those seeking Yehowah, they will not lack anything good. (**Psalms 34:10**)
- Yehowah states through his Psalmist that if he were **hungry**, he would not ask something from man to satisfy his **hunger**, for all the land belongs to him.
- If I were **hungry**, I would not say it to you, for to me the productive land and its fullness belong. (**Psalms 50:12**)
- The Psalmist shows how Israel felt while **hungry** and wandering through the great wilderness. Yet Yehowah God later satisfied their **hunger** and gave them cities of habitation.
- They were **hungry**, also thirsty, their very soul within them began to faint away. (**Psalms 107:5**)
- For he has satisfied the dried-out soul, and the **hungry** soul he has filled with good things. (**Psalms 107:9**)
- And there he causes the **hungry** ones to dwell, so that they firmly establish a city of habitation. (**Psalms 107:36**)

- Yehowah God is the one giving bread to the **hungry** ones, and executing judgment for those being defrauded.
- The One executing judgment for the defrauded ones, the One giving bread to the **hungry** ones. Yehowah is releasing those who are bound. (**Psalms 146:7**)
- People do not despise a man who steals only to feed himself when he is **hungry**.
- People do not despise a thief just because he commits thievery to fill his soul when he is **hungry**. (**Proverbs 6:30**)
- Yehowah God will not cause the soul of the righteous ones to go **hungry**.
- Yehowah will not cause the soul of the righteous one to go **hungry**, but the craving of the wicked ones he will push away. (**Proverbs 10:3**)
- Laziness causes a deep sleep, and a slack soul goes **hungry**.
- Laziness causes a deep sleep to fall, and a slack soul goes **hungry**. (**Proverbs 19:15**)
- If a man is an enemy and is **hungry**, then give him bread to eat and water to drink.
- If the one hating you is **hungry**, give him bread to eat, and if he is thirsty, give him water to drink. (**Proverbs 25:21**)
- To a **hungry** soul even every bitter thing is sweet or desired.
- A soul that is satisfied will tread down comb honey, but to a **hungry** soul every bitter thing is sweet. (**Proverbs 27:7**)
- God's people being led away into exile, would bring a great deal of tribulation upon them. They would not understand why such hardships had come upon them, because of following their wicked leaders. They would become indignant at God and their leaders, and call down evil upon them. They would **peer upward** to heaven, but there would be no help coming from God, for they had refused to listen to him.

- And each one will certainly pass through the land hard pressed and **hungry**, and it must occur that because he is hungry and has made himself feel indignant, he will actually call down evil upon his king and upon his God and will certainly peer upward. (**Isaiah 8:21**)
- Yehowah is angered when brother nations cut down one another in warfare, and then they show an attitude for territorial conquest, that cannot be satisfied. By warring against their brother nation, it is like eating the flesh of their own arm, for who will help them or come to their rescue, if they go and harm their brother nation?
- And one will cut down on the right and will certainly be **hungry**, and one will eat on the left, and they will certainly not be satisfied. They will each one eat the flesh of his own arm. (**Isaiah 9:20**)
- These nations have gathered together to bring modern day Jerusalem to ruins. They have gathered together around her to make things tight for her. Yet her destruction will come so suddenly, that it will be like awakening from a dream, and finding, that the things that they **hunger** and **thirst** for, are no longer there. So suddenly will her destruction come, that it will be like a dream.
- Yes, it must occur just as when someone **hungry** dreams and here he is eating, and he actually awakes and his soul is empty, and just as when someone thirsty dreams and here he is drinking, and he actually awakes and here he is tired and his soul is dried out, thus it will occur with the crowd of all the nations that are waging war against Mount Zion. (**Isaiah 29:8**)
- Even then though, people lacking in spirituality will continue in their senselessness, fabricating hurtful schemes and apostasy against Yehowah. They will try to cause the spiritually **hungry** and thirsty souls, to go without good spiritual food and drink.
- Because the senseless one himself will speak mere senselessness, and his very heart will work at what is hurtful, to work at apostasy and to speak against Yehowah what is wayward, to cause the soul of the **hungry** one to go empty, and he causes even the thirsty one to go without drink itself. (**Isaiah 32:6**)

- Can a mere man himself, who gets tired and **hungry**, ever be considered a god? Clearly he is just a man, and men can only reproduce from their own kind. Anything that he builds is the work of his own hands. Therefore only a true God can reproduce a God, each one according to its kind.
- As for the carver of iron with the billhook, he has been busy at it with the coals, and with the hammers he proceeds to form it, and he keeps busy at it with his powerful arm. Also, he has become **hungry**, and so without power. He has not drunk water, so he gets tired. (**Isaiah 44:12**)
- Jesus said to them; I am the bread of life. He that comes to me will not get **hungry** at all, and he that exercises faith in me will never get thirsty at all.
- They will not go **hungry**, neither will they go thirsty, nor will parching heat or sun strike them. For the One who is having pity upon them will lead them, and by the springs of water he will conduct them. (**Isaiah 49:10**)
- Should all of our **fast** as Christians, go just to preaching, the spreading of knowledge? Certainly not! Neither can we find any scriptural grounds, for leaving our responsibility to others in need. In this land most people possess more than they will ever really need, and **yet sick, needy, hungry and homeless and poor people abound. No one cares, nor does anything about it, because most people are greedy and inwardly focused.**
- Is it not the dividing of your bread out to the **hungry** one, and that you should bring the afflicted, homeless people into your house? That, in case you should see someone naked, you must cover him, and that you should not hide yourself from your own flesh? (**Isaiah 58:7**)
- Men need to care for all of the **hungry** ones both materially and spiritually.
- And you will grant to the **hungry** one your own soulful desire, and you will satisfy the soul that is being afflicted, your light also will certainly flash up even in the darkness, and your gloom will be like midday. (**Isaiah 58:10**)

- Through the Son of Man Yehowah God will give to his true servants abundant spiritual food and they will not go **hungry** spiritually not suffer any shame.
- Therefore this is what the Sovereign Lord Yehowah has said; Look! My own servants will eat, but you yourselves will go **hungry**. Look! My own servants will drink, but you yourselves will go thirsty. Look! My own servants will rejoice, but you yourselves will suffer shame. ([Isaiah 65:13](#))
- If they decided, against his counsel, to take up residence in the land of Egypt, a land where they expected to find peace and plenty and to live there in defiance of him they would not prosper, but would meet up with the sword.
- Saying; No, but into the land of Egypt we shall enter, where we shall see no war and the sound of the horn we shall not hear and for bread we shall not go **hungry**, and there is where we shall dwell. ([Jeremiah 42:14](#))
- He does not abuse others verbally, physically or otherwise. If people borrow money from him and then they cannot pay it back he forgets the debt. He does not rob or steal from others. When he sees someone **hungry** and in need he doesn't worry about his own **net worth**, but freely gives food and clothing to those in need of it. Would you throw a lifeline to a drowning man, or would you worry about how much the life-preserver would cost you? People without life's necessities will likewise die without your help.
- And no man would he maltreat. The pledge that he took for indebtedness, he would return. Nothing would he wrest away in robbery. To the **hungry** one he would give his own bread and the naked one he would cover with a garment. ([Ezekiel 18:7](#))
- He has respect for other men and so he has not maltreated any. If a loan turns out bad then he returns the pledge. He respects that by hard work we earn the things that we want and need and so he has not committed robbery. He realizes that his own blessing is contingent upon helping the **hungry**, lowly and needy ones he encounters. He has compassion for life.
- And no man has he maltreated. No pledge has he seized, and nothing has he taken in robbery. To the **hungry** one he has given his own bread, and the naked one he has covered with a

garment. (**Ezekiel 18:16**)

- This time of testing involved fasting and prayer. It lasted for forty days and nights, during which time nothing was eaten, much like what had happened to Moses when upon in the holy mountain receiving the Ten Commandments. Jesus Christ as the mediator of a New Covenant would experience similar things, but the Laws of this New Covenant were written on the heart through Holy Spirit, Gods own finger.

- After he had fasted forty days and forty nights, then he felt **hungry**. (**Matthew 4:2**)

- Jesus and his disciples were always busy on the Sabbath, for they were doing Yehowah God's will daily, and others took time to contemplate spiritual matters primarily on the Sabbath, when they stopped work and rested as the Law Covenant commanded.

- Now on a certain day Jesus and his disciples were passing through a field of standing grain, and as they walked through the field they plucked some of the grains of wheat and ate them out of hand, for they were **hungry**.

- At that season Jesus went through the grainfields on the Sabbath. His disciples got **hungry** and started to pluck heads of grain and to eat. (**Matthew 12:1**)

- Jesus countered with the fine example of David and his men who got **hungry** on a Sabbath, and went and asked the priest for something to eat, and were given the loaves of presentation, something it was lawful for priests alone to eat from.

- He said to them; Have you not read what David did when he and the men with him got **hungry**? (**Matthew 12:3**)

- Then the following morning upon returning to the city of Jerusalem he was **hungry**.

- While returning to the city early in the morning, he got **hungry**. (**Matthew 21:18**)

- Jesus now explains what the basis for judgment of these two groups is, and why some are acceptable to God for entrance into the

Kingdom of God, and why the second group will perish in eternal destruction.

- He then explains that the favored ones, the sheeplike ones, gave him something to eat and drink when he got thirsty and tired and **hungry**. When he came to them as a stranger they received him hospitably. They were thus good people, willing to share, and to extend a helping hand out to others, even strangers to them.

- For I became **hungry** and you gave me something to eat. I got thirsty and you gave me something to drink. I was a stranger and you received me hospitably. ([Matthew 25:35](#))

- Now the righteous ones, on hearing of their favorable judgment and the conditions of it, are surprised for they do not even realize that he was ever before them. They ask incredulously; When did we see you **hungry** and feed you, or thirsty, and give you something to drink? They did these things, not because they knew it was the Lord, but because they do such things as a manner or way of life, for they are good at heart.

- Then the righteous ones will answer him with the words; Lord, when did we see you **hungry** and feed you, or thirsty, and give you something to drink? ([Matthew 25:37](#))

- To this second group also, Jesus reviews the reasons for their condemnatory judgment. When he became **hungry** and thirsty, they did nothing to assist him.

- For I became **hungry**, but you gave me nothing to eat, and I got thirsty, but you gave me nothing to drink. ([Matthew 25:42](#))

- Then this second group will also relate how they do not remember ever seeing him, so that they could help him. They ask him when he was ever before them with these pressing needs.

- Then they also will answer with the words; Lord, when did we see you **hungry** or thirsty or a stranger or naked or sick or in prison and did not minister to you? ([Matthew 25:44](#))

- In response Jesus referred them to the example of King David when he and his men got **hungry** while in God's service.

- But he said to them; Have you never once read what David did

when he fell in need and got **hungry**, he and the men with him?
([Mark 2:25](#))

- Then the next morning he again traveled the short distance from Bethany this time on foot, and on the way to Jerusalem he became **hungry**.
- The next day, when they had come out from Bethany, he became **hungry**. ([Mark 11:12](#))
- Also Mary showed, that he had satisfied **hungry** men with good things, and he had sent away empty, those who had wealth.
- He has fully satisfied **hungry** ones with good things and he has sent away empty those who had wealth. ([Luke 1:53](#))
- There Jesus fasted for forty days while being tempted by Satan the Devil. So he ate nothing in those days and so when the forty days were concluded he was intensely **hungry**.
- For forty days, while being tempted by the Devil. Furthermore, he ate nothing in those days, and so, when they were concluded, he felt **hungry**. ([Luke 4:2](#))
- Yet Jesus answered them, by showing what David and his men had earlier done, when he and his men with him had gotten **hungry** in an earlier time.
- But Jesus said in reply to them; Have you never read the very thing David did when he and the men with him got **hungry**? ([Luke 6:3](#))
- Also contrasting his earlier statements to the poor and mistreated ones, he showed that only woe would come to those who had plenty now, for they would then go **hungry**. Also he showed that only woe would come to those who went through life laughing now, because they would mourn and weep then.
- Woe to you who are filled up now, because you will go **hungry**. Woe, you who are laughing now, because you will mourn and weep. ([Luke 6:25](#))
- Jesus then made his previous words plain to them, stating, that he himself was the bread from heaven, the bread of life. Then he

showed, that the one who would come to him, would never get **hungry** at all, and that the one that exercised his faith in him, would never get thirsty at all. Now Jesus was speaking symbolically in a spiritual sense, that those putting faith in him, and following after his example, would also be spiritually well fed, and never go thirsting for understanding or knowledge of God, and of his grand purpose.

- Jesus said to them; I am the bread of life. He that comes to me will not get **hungry** at all, and he that exercises faith in me will never get thirsty at all. ([John 6:35](#))
- Yet while there praying, he became very **hungry** and wanted to have something to eat. So while others were preparing something for him to eat, he then fell into a trance.
- But he became very **hungry** and wanted to eat. While they were preparing, he fell into a trance ([Acts of Apostles 10:10](#))
- Rather than taking vengeance upon those who might oppose and persecute us, Paul encourages us to feed our enemy, when he is **hungry**, and to give him something to drink, when he is thirsty, thus showing them, that even though we disagree, that we care about this best interests, and want only good for them, in imitation of how our heavenly father always acts.
- This action will heap fiery coals upon their heads, for their wrong treatment of us will not be returned in kind, but we will show, that we have Yehowah's mind on matters, and we act like he acts, for the best interests of others. Then whatever we say about the truth, will have a greater impact upon them.
- But, if your enemy is **hungry**, feed him, if he is thirsty, give him something to drink, for by doing this you will heap fiery coals upon his head. ([Romans 12:20](#))
- They are not all thinking alike, and not realizing in a similar manner, the spiritual significance of the Memorial celebration. It is not about eating and drinking, any more than communion offerings under the Law Covenant were about eating and drinking.
- It is a peace that exists through shared values, and the exercise of common principles in life. It is also a coming before Yehowah God for his inspection of one, and one must be at peace with Yehowah God, clean, and practicing his ways fully, to observe it properly.

- Yet some are treating it, like it was a real meal, by coming to the celebration hungry, as if they were going to eat some food. This is not its purpose, for the emblems are just symbols. Others have eaten before coming to the celebration, and so they may be full, or intoxicated. It though, is a symbolic meal in the pattern of the Passover down in Egypt. They are not unified in the purpose or practice, and so they cannot celebrate it properly.
- For, when you eat it, each one takes his own evening meal beforehand, so that one is **hungry** but another is intoxicated. (**1 Corinthians 11:21**)
- If anyone among them is **hungry**, then he should eat at home, that all may know, that it is a symbolic supper to Memorialize the death of the Lord, and it is a time of unity and peace together, in the oneness and the uniting bond of the Holy Spirit.
- If anyone is **hungry**, let him eat at home, that you may not come together for judgment. But the remaining matters I will set in order when I get there. (**1 Corinthians 11:34**)