135 Hunger (*Fames*)

According to Eccli. 39[:35]: “Fire, hail, famine, and death, all these were created for vengeance.” Wherefore, hunger was made in the land of Egypt in the time of Joseph to vindicate him before his brothers who ate and sold so that thus they might be very afflicted and repent. Thus, the falconer has the falcon go hungry and the hunting dog for flesh so that they may better tend to the prey and more easily return to the hand. So, God when he afflicts by hunger, as it is read in Luke 15[:17], that the prodigal son afflicted by hunger returned to his father who abounded and lived luxuriously. Thus, it is to be noted that there are some animals which die more quickly from hunger than seek a remedy for themselves and those are judged to be imperfect. Thus, those who in the affliction of hunger are not corrected, are imperfect, but the perfect are humiliated and sustain themselves in the hope of the future, of the good, and of a meal, Rom. 8[:35]: “Who then shall separate us from the love of Christ? Shall … famine? or nakedness?” etc. And when hunger is introduced it is so that men may know themselves pilgrims in this live.

¶ The example of Abraham, Gen. 12[:10], and of Isaac, Gen. 26[:1], and of Ruth [1:1], and of the Sunamite woman, 4 Kings 8[:1], and this is all according to the teaching, 1 Pet. [2:11]: “as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul. Seneca, *Epistula* 38,[[1]](#endnote-1) for travelers abroad this is the outcome, so that they will have many acquaintances, but not friends here. Also note that in every affliction of hunger by which the holy patriarchs were afflicted, there was always an abundance in Egypt and in the land of the saints hunger, because to the Egyptians the present life was the fatherland, but to the good people it was a pilgrimage and penance.

1. Seneca, *Epistula* 2.2 (LCL 75:6): Vitam in peregrinatione exigentibus hoc evenit, ut multa hospitia habeant, nullas amicitias. [↑](#endnote-ref-1)