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Overcoming SPIRITUAL FAMINE in the grace



CEFMORSI GLOBAL WORKSPACE TEAM

WELCOME TO OCTOBER

EDITOR'S NOTE



— When Spiritual Scarcity Meets the Abundance of God's Grace

"Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD." — Amos 8:11

Famine is a word that naturally speaks of scarcity — a season when what ought to be available becomes difficult to find, obtain or sustain. It can affect food, resources, economies, families and entire communities. Yet Scripture reveals another dimension of famine that goes beyond the physical: spiritual famine.

Amos speaks of a famine that is not of bread and a thirst that is not for water, but "of hearing the words of the LORD." This presents a sobering picture of spiritual deprivation — a condition in which the soul is surrounded by voices, yet lacks the nourishment that comes from God.

Spiritual famine is therefore not simply the absence of religious activity. One can be busy with spiritual-looking activities and yet be inwardly depleted. There can be information without revelation, religious appearance without spiritual substance, activity without intimacy, and voices without truth.

Throughout Scripture, famine appears in the experiences of individuals, families and nations. Abraham encountered famine. Isaac experienced famine. Joseph's generation faced a severe famine that affected an entire nation and surrounding people. Yet these accounts also reveal something important: famine does not automatically mean abandonment by God.

There can be famine around a person without famine within that person.

> *"The LORD knoweth the days of the upright: and their inheritance shall be for ever. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied." Psalm 37:18–19.*

What a gracious assurance! The presence of famine does not mean the absence of God.

But spiritual famine presents another concern. What happens when the soul becomes hungry?

Hunger creates an appetite, and appetite seeks something to satisfy it. This is one of the dangers Amos presents. In Amos 8:12, people would wander from sea to sea and run from north even to east, seeking the word of the LORD, "**and shall not find it.**"

There is something deeply sobering about searching for spiritual nourishment and discovering that what one has been relying upon cannot truly satisfy.

A spiritually hungry soul may begin reaching for substitutes — human philosophies, empty religious traditions, sensational experiences, personality-driven spirituality, cultural assumptions or teachings that appeal to the flesh rather than establish the believer in truth.

The issue, therefore, is not merely whether we are spiritually hungry, but what we are feeding upon.

This is where the good news of this edition begins. Our theme is not merely "Spiritual Famine." It is: OVERCOMING SPIRITUAL FAMINE IN THE GRACE. There is a difference.

> *"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." — 1 John 5:4.*

The believer's victory is not founded upon the absence of difficult seasons. It is founded upon faith in Christ. I therefore welcome you to October.

It is my earnest prayer that this edition becomes a spiritual examination, awakens discernment, strengthens your faith, and renews your appetite for God.

From The Publisher



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WHAT IS FAMINE?

Famine is a condition of scarcity—a season when what is needed for sustenance and survival becomes insufficient or difficult to obtain. It speaks of a serious lack of provision, whether of food, resources or other necessities required for life.

Throughout Scripture, famine appears at different times and in different circumstances. Abraham experienced famine in the land and went down to Egypt (Genesis 12:10). Isaac encountered famine in the land, and the LORD instructed him concerning where to dwell (Genesis 26:1–6). In Joseph's generation, famine extended beyond an individual or family and affected nations (Genesis 41:53–57).

These accounts show us that famine can have different dimensions and can affect individuals, families, communities, and nations. But there is another dimension of famine that Scripture brings into focus—a famine that cannot be measured by empty fields, empty storehouses or empty tables.

Famine as a Season of Scarcity

Physical famine is readily understood because its effects can be seen. There is a shortage of food; resources become scarce; people experience deprivation; and what was once readily available becomes difficult to obtain. Yet the principle of scarcity can also be understood spiritually.

A person can be surrounded by many things and still experience an inward deficiency. There can be plenty of activity but little spiritual vitality; plenty of voices but little truth; plenty of information but little transformation. This is why Scripture's description of famine in Amos 8 is particularly striking.

> “Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD.” — Amos 8:11.

Here, the LORD identifies a famine that is not of bread and a thirst that is not for water, but one that’s spiritual.

The biblical accounts of famine also teach us that the presence of famine does not automatically mean the absence of God. Abraham's famine did not cancel God's promise. Isaac's famine did not mean that God's covenant had failed. Joseph's famine became a setting in which God's wisdom, preparation, and purpose were manifested, ultimately preserving many lives (Genesis 41:25–36, 53–57). This distinction is important.

Famine may describe a season, but it does not have to define God's relationship with His people. Psalm 37:18–19 gives the believer a powerful assurance: “The LORD knoweth the days of the upright: and their inheritance shall be for ever. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.”

Therefore, when we speak about famine, we must not approach the subject from the standpoint of fear or lack. Scripture also reveals that God knows, keeps, and sustains His own even in difficult seasons.

Spiritual famine is different from simply going through a difficult season. It speaks to a condition of spiritual deprivation—a lack of the nourishment, truth, and spiritual substance necessary for healthy spiritual living. Amos 8:11–14 gives us a sobering picture. The people would wander from sea to sea and from north to east, seeking the word of the LORD, but would not find it. The tragedy was not simply that they were hungry. It was that they were searching for spiritual nourishment and could not find it. This raises an important question for every believer: What is feeding your spirit?

The soul has an appetite. What we repeatedly expose ourselves to, listen to, meditate upon and embrace can influence the direction of our spiritual lives. When genuine spiritual nourishment becomes scarce, there is a danger of seeking substitutes, and this is where spiritual famine becomes particularly dangerous.

Jesus reminds us in Matthew 4:4: “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

There is therefore a hunger that bread alone cannot satisfy. Physical food sustains the body, but spiritual life requires spiritual nourishment. This does not mean that every difficult emotional or physical season should be labelled “spiritual famine”. Neither should every experience of hardship be interpreted as evidence of spiritual failure.

Rather, Scripture invites us to recognise that human beings have a spiritual need for God and His truth. And when that need is neglected, the consequences can reach far beyond what we initially recognise. Hence, the subject of spiritual famine matters, because it is not just about what we lack. It is about what we are being nourished by, what we are becoming accustomed to, and where we turn when our souls hunger.

The good news is that the story does not end with famine. The God who warns us about famine is also the God who promises satisfaction in the days of famine. And for the believer in Christ Jesus, the journey is not towards fear of scarcity, but towards learning how to overcome spiritual famine in the grace.

PHYSICAL FAMINE *AND* SPIRITUAL FAMINE



Two needs. One source.
True life.

PHYSICAL FAMINE AND SPIRITUAL FAMINE

Similar Language, Different Realities

Famine is not a new experience in Scripture. From the days of Abraham to the generation of Joseph, the Bible records seasons when food and material resources became scarce. Yet it also reveals another kind of famine—one that cannot be measured by empty fields or empty storehouses. It is spiritual famine.

While physical and spiritual famine may share the language of scarcity, they are not the same reality. Understanding the difference is important as believers in Christ Jesus, because we must not interpret every season of physical hardship as evidence of spiritual failure, nor mistake material abundance for spiritual health.

Famine Has More Than One Dimension

Physical famine concerns the scarcity of material provisions, particularly food and the resources necessary for sustaining physical life. In Genesis 12:10, “there was a famine in the land” during Abraham's journey. Genesis 26:1 records another famine in the days of Isaac. Later, through Joseph's interpretation of Pharaoh's dreams, Egypt was prepared for seven years of severe famine that would affect the land and surrounding nations (Genesis 41:25–36, 53–57).

These accounts remind us that famine can affect individuals, families and entire nations.

But Amos 8:11 introduces a different dimension: “Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD.”

This was not a shortage of physical food. It was a shortage of something spiritual.

Physical famine affects the conditions in which people live. Food becomes scarce, economic pressure increases, normal means of provision become strained, and communities can become vulnerable. Yet the biblical accounts of famine also show that God remains present in the midst of such circumstances.

Abraham experienced famine, but God's promise concerning him remained. Isaac experienced famine, but God's covenant with him remained. Joseph lived through famine, but God's purpose was being worked out through his life. Therefore, famine should not automatically be interpreted as divine abandonment.

A difficult season may require wisdom, preparation, stewardship, patience and dependence upon God. Joseph's experience particularly demonstrates the importance of preparing during a season of abundance for what may come during a season of scarcity.

His preparation ultimately became a means through which many lives were preserved.
Spiritual famine on the other hand, concerns something deeper than the availability of physical resources. Amos describes it as a famine "of hearing the words of the LORD." A person may have physical food while the soul is spiritually undernourished. There may be constant activity but little spiritual vitality. There may be many voices but little truth. There may be religious expression but little spiritual substance. There may be access to information without genuine transformation.

Spiritual famine therefore raises a different question from physical famine. Physical famine asks: "Where will my next meal come from?" Spiritual famine asks: "What is feeding my soul?" And that question deserves serious attention.

One of the dangers in discussing famine is making assumptions that Scripture itself does not make. A person experiencing financial difficulty, physical hardship or material scarcity should not automatically conclude that they are spiritually deficient or that God has abandoned them. Likewise, someone enjoying material abundance should not assume that everything is spiritually well.

The Bible gives us examples of people who encountered physical scarcity while remaining within God's purpose, and it also warns of people who possessed outward religious appearance without corresponding spiritual substance. This gives us an important principle: Physical abundance does not guarantee spiritual fullness, and physical scarcity does not necessarily mean spiritual famine. What matters is that we learn to discern the condition of both our circumstances and our spiritual lives according to God's Word.

A season of physical scarcity can expose our approach to provision, preparation and dependence. Joseph's story demonstrates the value of wisdom and preparation. The coming famine was recognised before it arrived, and provision was stored during the years of abundance.

Famine can therefore teach us the importance of:

- Preparation rather than presumption [Proverbs 6:6-15];
- Stewardship rather than wastefulness [1 Corinthians 4:1-2];
- Wisdom rather than panic [Ecclesiastes 7:12 NKJV; 8:5 (Amplified); 10:10(Amplified)]
- Dependence upon God rather than self-sufficiency [Philippians 4:19; 2 Corinthians 9:8 (Amplified); 3:5 (Amplified)];
- Sharing provision rather than living only for ourselves [Acts 11:27-30].

Physical famine may test what is in our hands, but it can also reveal what is in our hearts.
Spiritual famine carries its own dangers.
This is what makes spiritual famine so dangerous: it rarely announces itself the way physical hunger does.

A man does not need to be told he is starving when his stomach aches; but a soul can starve quietly, for months or years, convinced that all is well, simply because the ache is not where it expects to feel it.

The Symptoms Amos Describes

Look closely at what this famine produces, according to the text itself:

1. Wandering without direction — "they shall wander from sea to sea, and from the north even to the east" (Amos 8:12). This is not purposeful travel; it is aimless movement, the restlessness of people who sense something is missing but cannot locate it. Spiritual famine often looks, on the outside, like busyness — constant activity, constant searching — but it is a busyness without a settled centre.

2. Running to and fro, without finding — "they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:12). This is perhaps the most painful detail in the whole passage. The famine is not for lack of trying. These are not people who have given up the search; they are actively seeking — yet the seeking itself bears no fruit, because the season of finding has, for a time, passed them by.

2. Running to and fro, without finding — "they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:12). This is perhaps the most painful detail in the whole passage. The famine is not for lack of trying. These are not people who have given up the search; they are actively seeking — yet the seeking itself bears no fruit, because the season of finding has, for a time, passed them by.

3. Fainting — even among the strong and the young — "the fair virgins and young men faint for thirst" (Amos 8:13). Significantly, Amos does not describe only the weak, the old, or the already-struggling as the ones who faint. He names the fair virgins and the young men — those typically at the height of strength and vitality. Spiritual famine does not discriminate by age, energy, or apparent spiritual promise. It can take hold of the very ones who seemed, by every natural measure, most equipped to stand.

4. Falling to false gods, without recovery

> "They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again"
> (Amos 8:14).

This is the famine's final, most tragic symptom. What begins as wandering and fruitless searching does not remain neutral — left unresolved, it eventually drives the famished toward counterfeit sources of help, swearing allegiance to gods that cannot speak, cannot save, and cannot satisfy.

And unlike the earlier symptoms, which describe a painful but recoverable condition, this one carries a severe warning: those who fall to these false gods "shall fall, and never rise up again." Spiritual famine, left unaddressed long enough, does not only frustrate — it can ultimately redirect worship itself toward that which was never able to help at all.

What Spiritual Famine Looks Like Today

Though Amos prophesied to Israel many centuries ago, the pattern he describes is not confined to his own time. Spiritual famine today can be seen in:

- Prayerlessness that goes unnoticed — a prayer life that has quietly thinned, with no deliberate decision ever having been made to let it go
- A Bible that is owned, but not opened — access to Scripture has never been greater, and yet for many, genuine engagement with the Word has never been thinner
- Restlessness disguised as searching — moving from one teaching, one conference, one voice to another, without ever settling into genuine depth with God Himself
- Spiritual fatigue in the midst of outward religious activity — attending, serving, even leading, while privately running on empty
- A hunger for the things of God that nothing else seems able to satisfy — the ache Amos describes, even when a person cannot name what, exactly, is missing.

From Scarcity to God's Provision

Whether we are considering physical famine or spiritual famine, Scripture continually directs our attention back to God. Psalm 33:18–20 reminds us that the LORD watches over those who hope in His mercy.

Psalm 37:18–19 gives us the assurance that His people “shall not be ashamed in the evil time” and that “in the days of famine they shall be satisfied.” This is where our understanding of famine must ultimately lead.

To name spiritual famine honestly is not an act of despair — it is the necessary first step toward its remedy. A people who do not recognise their own hunger will never reach for the bread that is set before them; a soul that does not acknowledge its thirst will never come to the water of life being freely offered.

> "If any man thirst, let him come unto me, and drink." — John 7:37

We can acknowledge scarcity without allowing scarcity to become our identity. We can recognise difficult seasons without assuming that God has withdrawn, and we examine our spiritual condition without living in fear, because the God who sustains His people in physical famine is also the God who calls us to remain spiritually nourished in Christ Jesus.

Famine may reveal what is scarce—but grace reveals the inexhaustible provision we have in God.

THE CAUSES OF SPIRITUAL FAMINE



Understanding what starves your spiritual life.

THE CAUSES OF SPIRITUAL FAMINE

A famine does not fall from a clear sky without reason. When Amos prophesied that the Lord Himself would send a famine — not of bread, but of hearing His Word — he was not describing an arbitrary act of divine cruelty. He was describing a consequence, the natural and righteous outcome of a people who had, over time, drifted from the very source that once sustained them. To understand how to overcome spiritual famine, we must first understand how it comes to be.

A Famine with a History Behind It

Amos did not deliver his prophecy of famine in a vacuum. The chapters leading up to Amos 8 catalogue, in painstaking detail, exactly what had brought Israel to this point — and it is worth tracing that history, because the same patterns are no less present today.

> "Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink." — Amos 4:1

> "Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat... Hate the evil, and love the good, and establish judgment in the gate." — Amos 5:11, 15

> "Woe to them that are at ease in Zion... that lie upon beds of ivory, and stretch themselves upon their couches... but they are not grieved for the affliction of Joseph." — Amos 6:1, 4, 6

By the time we arrive at Amos 8, the prophet has already named injustice toward the poor, dishonest trade, exploitation of the vulnerable, and a comfortable, self-satisfied complacency among those who ought to have known better. The famine of Amos 8:11-14 does not appear out of nowhere — it is the final word in a long, patient indictment.

Cause One: Idolatry — Worshipping What Cannot Satisfy

> "They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again." — Amos 8:14

Even as the famine for the true Word of the Lord took hold, the people of Israel continued swearing by false gods — Dan and Beersheba had become centres of idolatrous worship, rivalling Jerusalem itself.

This is a sobering pattern: spiritual famine often coexists, quite comfortably, with religious activity. The people were not without worship — they were without the worship of the one true God, substituting it instead for gods of their own making, that could neither speak nor save.

> "Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee? ... for my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." — Jeremiah 2:31, 13

Idolatry, in its modern form, rarely looks like bowing before a carved image. It looks like replacing dependence on God with dependence on career, comfort, status, relationships, or even religious performance itself — broken cisterns, every one of them, incapable of holding the living water they were never designed to contain.

Cause Two: Injustice and Oppression

Scripture consistently ties spiritual famine to a people's treatment of the vulnerable among them. Amos's repeated indictments against those who "oppress the poor" and "crush the needy" were not incidental to the famine that followed — they were its direct cause. A people who harden their hearts toward the suffering of others should not be surprised when they find their own hearts growing hard toward the voice of God.

> "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." — Proverbs 21:13

This principle has not changed. A church, a community, or an individual that grows indifferent to injustice around them cannot expect to remain spiritually sensitive to the voice of God in other areas of life. The ear that refuses to hear the cry of the needy will, in time, find itself unable to hear much else.

Cause Three: Complacency — Being "At Ease" in the Grace Already Received

> "Woe to them that are at ease in Zion... that lie upon beds of ivory, and stretch themselves upon their couches... but they are not grieved for the affliction of Joseph." — Amos 6:1, 4, 6

This may be the subtlest cause of all, because it wears the appearance of blessing rather than sin. Israel's comfort was not, in itself, the problem — it was the ease that comfort produced, a grieflessness, a dulling of spiritual sensitivity that came from having too much for too long without gratitude or vigilance.

Spiritual famine often takes root not in seasons of hardship, but in seasons of plenty — when the very grace that ought to produce deeper dependence instead produces drift.

> "Lest when thou hast eaten and art full... then thine heart be lifted up, and thou forget the Lord thy God." — Deuteronomy 8:12-14

Cause Four: Rejection of the Word, When It Was Freely Available

Perhaps the most tragic element of Amos's prophecy is this: the famine came only after the Word had first been offered, and refused. God does not withhold His Word from those who have never heard it and are earnestly seeking Him — the famine Amos describes is a withdrawal, a consequence visited upon a people who had access to the Word, and did not value it while they had it.

> "Hear this word, ye kine of Bashan... The Lord God hath sworn by his holiness, that, lo, the days shall come upon you..." — Amos 4:1-2

Hosea, a contemporary of Amos, names this same pattern with piercing clarity:

> "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." — Hosea 4:1, 6 NKJV

Note the order carefully — rejection precedes famine. The Word was not simply absent; it was first rejected, ignored, or treated carelessly, and the famine followed as its consequence.

Cause Five: Prayerlessness and the Failure to Seek God's Face

The remedy God prescribes in 2 Chronicles 7:14 — "if my people... shall humble themselves, and pray, and seek my face" — implies, by its very shape, what had been absent beforehand: humility, prayer, and seeking. A people do not need to be told to return to something they never left. The prescription itself reveals the diagnosis — prayerlessness, pride, and a seeking of everything except the face of God, had become the ordinary condition of His people.

What This Means for Us, in the Grace

None of these causes are unique to ancient Israel. Idolatry still takes new forms. Injustice still hardens hearts. Comfort still breeds complacency. The Word, however freely available through our Bibles, the Church, and various media outlets today, can still be rejected through sheer neglect. And prayerlessness remains, perhaps, the quietest and most common famine-cause of all.

The purpose of naming these causes so plainly is not condemnation, but clarity.

A physician cannot treat a patient who refuses to name the symptoms, and a people cannot be healed of a famine they will not honestly trace to its root. Before we move to the overcoming — and we will, in the articles ahead — we must first be willing to ask, honestly, in the grace, in Christ Jesus stead: which of these causes, if any, has taken root in me?

FAITH — THE VICTORY THAT OVERCOMES

Having named the famine honestly, and traced its causes without flinching, we arrive now at a turning point. The story does not end in the wilderness, with fainting virgins and young men, wandering from sea to sea in search of a word they cannot find. There is an answer — and Scripture places it, deliberately, in a single declaration:

> "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" — 1 John 5:4-5

Spiritual famine is real. Its causes are real, and often self-inflicted. But spiritual famine is not final — and the means by which it is overcome is not found in new strategies, new systems, or renewed human effort, but in a single word that Scripture repeats, almost insistently, across these two verses: **faith.**

Overcoming Is Not Optional — It Is the Birthright of Those Born of God

Notice first what the text does not say. It does not say that 'some believers may, if sufficiently disciplined, eventually overcome the world'. It states, as a simple fact of spiritual birth, that whatsoever is born of God overcometh the world. Overcoming is not an advanced stage of the Christian life, reserved for the exceptionally mature — it is bound up in the very nature of the new birth itself.

> "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." — 1 John 4:4

This matters enormously when set against the famine described in Amos. Spiritual famine can feel, from the inside, like evidence of defeat — as though the believer has been left permanently wandering, permanently thirsty, with no promise of relief. But 1 John 5:4 insists otherwise: the overcoming is not something the believer must achieve from a position of defeat; it is a present reality already true of everyone born of God, whether or not it has yet been walked out in experience.

The World, and What It Means to Overcome It

"The world," as John uses it, is not primarily a reference to the physical earth, but to the entire system of values, pressures, and spiritual atmosphere that stands opposed to God and His Word — the very system capable of producing the conditions for spiritual famine in the first place.

> "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." — 1 John 2:15-16

It is this same world-system — its idolatry, its injustice, its complacency, its noise competing against the voice of God — that we traced as the causes of famine in the previous article. To overcome the world, then, is not a vague spiritual victory detached from real life; it is, quite specifically, victory over the very pressures and patterns that produce spiritual famine in the first place.

Why Faith, and Not Effort, Is Named as the Victory

It would have been reasonable, humanly speaking, for Scripture to prescribe discipline, willpower, or renewed religious effort as the answer to spiritual famine. Instead, John names something else entirely: "this is the victory that overcometh the world, even our faith" (1 John 5:4). Faith — not performance, not striving, not self-improvement — is identified as the overcoming power itself.

This does not mean effort has no place; the articles ahead, particularly on the conditions laid out in 2 Chronicles 7:14, will show that humbling oneself, praying, and seeking God's face are all active, deliberate steps. But even these are the fruit of faith, not substitutes for it. Effort without faith is merely the fleshly striving Scripture elsewhere calls "works of the law" — exhausting, and ultimately unable to produce the overcoming life. Faith, by contrast, lays hold of what God has already provided, rather than labouring to produce it from scratch.

> "This is the work of God, that ye believe on him whom he hath sent." — John 6:29

> "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." — Ephesians 2:8-9

Faith Defined Precisely: Believing That Jesus Is the Son of God

John does not leave "faith" as an abstract or undefined term. He states exactly what this overcoming faith believes: "Who is he that overcometh the world, but he that believeth that

Jesus is the Son of God?" (1 John 5:5).

This is worth pausing over, because it reorients the entire question of overcoming spiritual famine away from technique, and toward a person. The overcoming is not found in mastering a formula for spiritual breakthrough — it is found in who the Lord Jesus actually is, and in the believer's genuine conviction of that truth. A famine of hearing the Word of the Lord is, at its root, addressed not primarily by consuming more information, but by a deepened, settled faith in the Son of God Himself, through whom the Word is ultimately made known.

> "In the beginning was the Word, and the Word was with God, and the Word was God... And the Word was made flesh, and dwelt among us." — John 1:1, 14

If the famine is a famine of the Word, and the Word was made flesh in the person of Jesus Christ, then faith in Him is not a separate remedy alongside the Word — it is the very means by which the Word, once again, becomes accessible, nourishing, and alive to the famished soul (1 John 5:7).

Faith as an Ongoing Victory, not a One-Time Event

The Greek verb νικᾷ (niká), translated as "overcometh" in verse four, is in the present tense and portrays overcoming as an ongoing or characteristic reality. This is not a victory won once and then forgotten, but an ongoing overcoming: faith actively and repeatedly laying hold of the victory already secured through our redemption in Christ Jesus. This matters for anyone who has experienced spiritual famine, repented of its causes, and still finds the pull of the world's pressures returning. Overcoming by faith is not a single decisive battle after which the war is over; it is a continual stance, a faith exercised again and again whenever the world's famine-producing pressures reassert themselves.

> "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." — 1 Timothy 6:12

From Spiritual Famine to Faith: The Bridge to What Follows

We have named the famine, and traced its causes, this article establishes the turning point: faith — specifically, faith in Jesus as the Son of God — is the overcoming power that breaks the grip of spiritual famine. But faith, Scripture is equally clear, is never passive. It expresses itself; it moves; it does something. And it is precisely here that 2 Chronicles 7:14 becomes so vital, because it names exactly what genuine faith does in response to spiritual famine: it humbles itself, it prays, it seeks God's face, and it turns. That is where we turn our attention next.

For now, let this settle: whatever famine has been named or traced in your own life, in the grace, in Christ Jesus stead, you are not left without an answer. You were born of God. And whatsoever is born of God overcomes the world — not by strength, not by striving, but by faith.

For a deeper study on faith in God, we invite you to read our June magazine edition on the Cefmorsi App.



THE FOUR CONDITIONS FOR HEALING

We have named the famine. We have traced its causes. We have established that faith — not striving — is the victory that overcomes it. But faith, as the previous article made clear, is never passive; it moves, it acts, it does something. Scripture now gives us, in remarkable precision, exactly what that movement looks like. God Himself, appearing to Solomon by night, lays out not a vague invitation to "try harder," but four specific, sequential conditions — each one deliberate, each one within reach of any believer willing to walk them out.

> "If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." — 2 Chronicles 7:13-14

It is worth noting the context in which God speaks these words. This promise comes not in a season of ease, but directly after God names the very mechanisms of famine — shut heavens, devouring locusts, pestilence among the people. In other words, this is God's own prescribed remedy for the precise condition this edition has been addressing from its first article. The famine Amos describes, and the promise Solomon receives, are speaking into the very same territory.

Condition One: Humble Themselves

"If my people, which are called by my name, shall humble themselves..."

The remedy does not begin with activity, but with an admonition to reorient ourselves. Before a single prayer is prayed or a single wrong turned from, God names humility as the first and necessary condition. This is significant, because pride — not just personal arrogance, but the quieter pride of self-sufficiency, of assuming one's own resources are adequate — is often the very soil in which spiritual famine first takes root. Recall from Article 2 the "ease in Zion" that Amos condemned: a people comfortable, self-satisfied, in no felt need of God. Humility is the direct reversal of that posture.

> "Humble yourselves in the sight of the Lord, and he shall lift you up." — James 4:10

> "God resisteth the proud, but giveth grace unto the humble." — James 4:6

To humble oneself is to acknowledge, honestly and without excuse, both the reality of the famine and one's own part in it.

It is the same honest naming this edition began with in Article 1 — refusing to call spiritual dryness mere busyness, refusing to call prayerlessness mere scheduling difficulty. Humility sees spiritual famine for what it is, and does not protect its own pride by minimising it.

Condition Two: Pray

"...and pray..."

Prayerlessness, as Article 2 noted, is perhaps the quietest and most common cause of spiritual famine — a famine that often sets in not through dramatic rebellion, but through simple neglect. It is fitting, then, that prayer stands as the second condition: the direct reversal of the very drift that allowed the famine to take hold.

> "Pray without ceasing." — 1 Thessalonians 5:17
> "Ye have not, because ye ask not." — James 4:2

Prayer, in this context, is not a formality or a box to check before moving on to the "real" solution. It is itself an act of faith — the very faith named in 1 John 5:4-5 as the overcoming victory, now finding expression through the believer's voice, lifted toward heaven, in acknowledgement that the answer lies with God and not with human effort alone.

Condition Three: Seek My Face

"...and seek my face..."

This condition goes further still than prayer alone. It is possible to pray — even consistently — while still primarily seeking God's hand, His provision, His intervention in circumstances, rather than God Himself. To seek His face is to pursue relationship and nearness as the goal, not merely the resolution of the famine as an end in itself.

> "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." — Psalm 27:8

> "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." — Psalm 27:4

This is, in many ways, the precise opposite of the famine condition Amos describes — a people "running to and fro," searching everywhere except toward God Himself, unable to find what they seek precisely because they are not seeking His face directly. Seeking His face reorients the whole search: the famine is not ultimately solved by finding a solution, a strategy, or even a renewed devotional routine — it is solved by finding Him.

Condition Four: Turn From Their Wicked Ways

"...and turn from their wicked ways..."

The fourth condition is the one most often resisted, because it requires not merely inward posture or prayerful words, but a genuine, behavioural turning — repentance that changes direction, not merely sentiment that feels regret. Recall the specific causes named: idolatry, injustice, complacency, rejection of the Word. This condition calls for each of these, wherever present, to be named specifically and turned from deliberately.

> "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." — Acts 3:19

> "Cease to do evil; learn to do well; seek judgment, relieve the oppressed." — Isaiah 1:16-17

It is worth noting that this condition is not placed first. God does not demand perfect behaviour as the price of admission before humility, prayer, or seeking His face are permitted. The order itself is instructive — the turning flows out of a heart already humbled, already praying, already seeking His face. Genuine repentance, in other words, is the fruit of relationship renewed, not a hurdle to be cleared before that relationship can begin.

Then Will I Hear: The Three-Fold Promise

Having laid out these four conditions, God attaches to them a promise every bit as specific and three-fold in its own structure:

> "...then will I hear from heaven, and will forgive their sin, and will heal their land." — 2 Chronicles 7:14

I will hear from heaven — the silence, where it existed, ends. The sense of praying into a vacuum gives way to the assurance of a God who hears.
I will forgive their sin — the guilt that so often accompanies and compounds spiritual famine is dealt with directly and fully, not partially or conditionally upon further performance.
I will heal their land — the famine itself, in all its consequences, both inward and outward, personal and corporate, is reversed. What was barren becomes fruitful once more.

Why This Promise Matters, in the Grace

It would be easy to read 2 Chronicles 7:14 as a formula — a transaction in which humility, prayer, seeking, and turning are simply the "price" paid for healing. But read alongside 1 John 5:4-5, a richer picture emerges: these four conditions are not independent human achievements that earn God's response.

They are themselves the shape that faith takes when it moves from belief into action — faith humbling itself, faith praying, faith seeking, faith turning. The overcoming named in the previous article and the conditions named here are not two separate paths, but one and the same faith, expressed concretely.

> "Even so faith, if it hath not works, is dead, being alone." — James 2:17

For any believer who has honestly named a famine in their own life, in the grace, in Christ Jesus stead, these four conditions are not burdensome demands, but a gracious, clearly marked path — one that God Himself has promised to answer, every time it is genuinely walked.

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ELIJAH

FROM FAMINE TO FIRE TO HARVEST



Elijah really stands out in the bible for going through famine and then seeing things get restored all in one story. He announces it, survives it, confronts its cause head-on, and witnesses its end, all within the span of a single dramatic narrative. In many ways, Elijah's life is this edition's entire teaching, lived out in flesh and blood.

The Famine Declared:

> "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." — **1 Kings 17:1**

This famine did not fall without cause. Israel, under King Ahab, had turned fully toward the worship of Baal — exactly the kind of idolatry this edition identified as a root cause of spiritual famine. Ahab "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him" **(1 Kings 16:33),** and the famine that followed was no arbitrary judgement — it was the direct, righteous consequence of a nation that had forsaken the true God for gods that could neither speak nor save.

The Famine Around and the Famine Within

Elijah's story shows that spiritual famine takes two forms, and they are not the same thing.

1. **Famine Around a Person**

In 1 Kings 17 and 18, the famine is national. It falls on the whole land because the whole nation had turned from the Lord **(1 Kings 16:30-33).** Ahab led the way, but the drought touched everyone: the faithful and the faithless, the prophet and the king.

This kind of famine is corporate. It comes when a people, a church, or a community drift together into idolatry, injustice, or complacency. Individuals within it may be faithful, as Elijah was, yet still live under its conditions. They did not cause it, but they feel its weight.

What sets it apart is that the remedy is also corporate. Carmel was a national turning, not a private one. The rain fell only after "all the people" fell on their faces and said, "The Lord, he is the God" **(1 Kings 18:39).** This is where **2 Chronicles 7:14** speaks directly: "If my people, which are called by my name..." The promise is addressed to a people.

2. **Famine Within a Person**

Elijah's own story shows the other kind. Straight after the victory at Carmel, with the rain falling and the nation turned, he is found alone under a juniper tree, asking to die:

> "It is enough; now, O Lord, take away my life; for I am not better than my fathers."
> — 1 Kings 19:4

The famine around him had ended, but a famine within him had begun. He was exhausted, afraid, and cut off from the sense of God's presence he had known at Cherith and Zarephath.
This kind of famine is personal. It can strike when the land is green, when the ministry is fruitful, even straight after a spiritual high/miracle. Its causes are often different: weariness, fear, isolation, disappointment, or the quiet neglect of one's own walk with God while serving others.
Its remedy is personal too. God did not rebuke Elijah. He fed him, let him rest, and then met him in "a still small voice" **(1 Kings 19:5-12 AMP).** Where national famine calls for a corporate turning, personal famine calls for being restored one-on-one.

Why the Difference Matters

Do not mistake the one for the other. A person in a spiritually healthy church can still be famished within. A person in a famished culture can still be sustained, as Elijah was by the brook. And a believer who is thriving personally still has a part in praying for the land around them.
Both are met in the grace, in Christ Jesus stead, by the same God, who hears the nation that turns and feeds the prophet who has nothing left.

Sustained in the Midst of Famine

What happens next is easy to overlook, yet it carries real weight for anyone walking through spiritual famine today. God did not remove Elijah from the famine — He sustained him within it, and did so daily, never in surplus:

> "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith... and I have commanded the ravens to feed thee there... And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook." — **1 Kings 17:3-6**

When the brook itself dried up — even God's provision for Elijah was not exempt from the famine's effects — he was sent further still, to a widow in Zarephath who had, by her own account, only "an handful of meal in a barrel, and a little oil in a cruse" **(1 Kings 17:12)**, prepared to eat it and die. Yet in an act of obedience, she fed Elijah first, and:

> "The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah." — **1 Kings 17:16**

This is what the Scripture explains in **Psalm 37:18-19 and Psalm 33:18-19** — not abundance stockpiled in advance, but sufficiency renewed, day by day, for as long as the famine lasted. Neither Elijah nor the widow were spared the famine's existence; both were sustained faithfully within it.

The Turning Point: Carmel

Years into the famine, God sends Elijah back to confront **its true cause** — not merely the lack of rain, but the divided allegiance that had produced it. On Mount Carmel, before all Israel, Elijah issues a challenge that reads almost as a direct dramatisation of the fourth condition named in **2 Chronicles 7:14** — turning:

> "And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word." — **1 Kings 18:21**

This is the famine's true confrontation — not only its symptoms, addressed by provision, but its root cause, exposed and named publicly. Israel's silence here is telling; a people who had drifted so far from genuine devotion could not even answer the question plainly. It is only after fire falls from heaven, consuming the sacrifice in unmistakable demonstration of God's reality, that the people finally respond:

> "And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God." **— 1 Kings 18:39**

This is turning made visible — the fourth condition of **2 Chronicles 7:14** enacted before the entire nation.

The Harvest Follows

What happens immediately afterward is one of Scripture's most vivid pictures of famine giving way to harvest:

> "And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain... And it came to pass... that the heaven was black with clouds and wind, and there was a great rain." — **1 Kings 18:41, 45**

Notice the sequence carefully: turning came first, and rain followed. Elijah did not pray for rain before the nation turned — he prayed after, seven times, watching earnestly for even the smallest sign (**1 Kings 18:42-44),** modelling the very posture this edition described as "seeking His face" — persistent, expectant, unwilling to stop short of the full answer. The famine that had gripped the land for three and a half years ended **(James 5:17-20),** decisively, the moment genuine turning took place.

What Elijah Teaches Us, in the Grace

Elijah's story traces, almost point for point, the very journey this edition has walked across: a famine named and declared honestly; sustained provision given daily, even in the midst of ongoing lack; a direct, public confrontation with the famine's idolatrous root cause; genuine turning, made visible before all; and finally, abundance — not trickling in gradually, but breaking forth suddenly and unmistakably, once the conditions for healing had been met.

For the believer walking through spiritual famine today, in the grace, in Christ Jesus stead, Elijah's life stands as proof that famine, however severe or prolonged, is never the final chapter. It is answered — in God's timing, not before — by honest confrontation, genuine turning, and the abundant rain that always follows.

> "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."
> **— 2 Chronicles 7:14**

“Arise and Eat: What Elijah’s Rest Teaches Us”



Note: this column is built to follow the Elijah spotlight, where the “famine within” section ends at the juniper tree. It picks up exactly where that story leaves off.

Straight after Carmel, Elijah is found under a juniper tree, spent and afraid. God's first response was not chiding, or a sermon. It is a nap and a meal.

> "And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again."
> — 1 Kings 19:5-6

He is fed, he sleeps again, and he is fed again, and only then does he travel on "in the strength of that meat" **(1 Kings 19:7-8)**. The still small voice comes after the rest, not instead of it.

When Pressure Outruns Recovery

What Elijah experienced has a modern name. **Burnout** is what happens when pressure runs for months without adequate recovery. It is not simply feeling tired. Long-term studies of workers have linked sustained burnout to heart problems, type 2 diabetes, musculoskeletal pain, anxiety and depression, with the effects compounding the longer it goes unaddressed.

Sleep is usually the first casualty. Burnout is associated with more night-time waking, longer time to fall asleep, and lower sleep efficiency. It becomes a cycle, because poor sleep has been found to predict the next day's exhaustion and disengagement, not merely to follow from it.

This is why a believer can be serving faithfully, even fruitfully, and still be famished within. Spiritual dryness and physical depletion often travel together, and neither is always a sign of sin or unbelief.

Elijah's Order of Recovery

1. Sleep first: Elijah's recovery began with sleep, and the research agrees. Sleep is described as the single most important recovery lever. One small intervention is encouraging: in a two-week study, people who used a sunrise alarm and switched off electronic devices at bedtime improved across every burnout dimension (Science insights).

2. Then eat: Food will not cure burnout, but specific nutritional gaps can make recovery harder. Regular, proper meals are not unspiritual. God sent Elijah a meal before He sent him a message.

3. Move gently: A systematic review found that exercising once or twice a week for as few as four weeks reduced burnout symptoms. The type matters, though: if you are already depleted, high-intensity workouts can deepen exhaustion rather than relieve it. A walk is enough to begin with.

4. Do not walk it alone: Elijah was told he was not the only one left (1 Kings 19:18), and he was given Elisha. Social support tends to reduce the negative effects of burnout and workplace stress.

5. Give it time: Recovery can take a few weeks for mild cases and six months or more for severe ones. It is more like healing a stress fracture than shaking off a cold, so increase your load gradually and treat setbacks as information, not failure. Elijah's journey after his meal lasted forty days.

One honest caution: personal strategies like sleep, exercise and nutrition have limits if the source of the problem is left untouched. If your calendar, workload or role is the cause, rest alone will not fix it. That conversation needs to be had too.

Why This Matters, in the Grace

This edition has taught that famine can be national or personal, and that God meets each differently. For the believer running on empty, He meets us the way He met Elijah: with provision first, and instruction after. Resting is not a failure of faith. Sometimes it is the first act of it.

This column is for general encouragement and is not a substitute for professional medical advice. If exhaustion, low mood or feelings of hopelessness persist or deepen, please speak to a doctor or a trusted counsellor, and do not wait for a better season to do so.

Research drawn from published burnout and recovery literature.

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AFFIRMATIONS

I Will Not Hunger

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

— 1 John 5:4

I declare, today, in Christ Jesus:

1. I am born of God, and whatsoever is born of God overcomes the world. (1 John 5:4)

2. My faith is the victory. I do not strive to overcome; I believe, and I overcome. (1 John 5:4-5)

3. I will not live in a famine of hearing. The word is near me, in my mouth and in my heart. (Amos 8:11; Romans 10:8)

4. I do not run to and fro, searching without finding. I sit at His feet, and I am satisfied. (Amos 8:12; Luke 10:39)

5. I humble myself, I pray, I seek His face, and I turn from every wrong way. (2 Chronicles 7:14)

6. The Lord hears me from heaven, forgives my sin, and heals my land. (2 Chronicles 7:14)

7. I refuse every strange god. I will not trust comfort, status or striving; my trust is in the Lord alone. (Amos 8:14)

8. I receive my daily bread. His provision is fresh every morning, and it does not run out. (Matthew 6:11; 1 Kings 17:16)

9. When I am weary, I will rest, eat and rise again, for the Lord sustains me. (1 Kings 19:5-8)

10. The sound of abundance of rain is in my life. I am moving from famine to harvest. (1 Kings 18:41)

SPIRITUAL FAMINE SELF-ASSESSMENT

An honest reflection on your spiritual nourishment, growth and walk with God.

Anchor Scriptures: Amos 8:11–12; Hebrews 5:12–14; 1 John 5:4–5; Psalm 37:18–19.

BEFORE YOU BEGIN

Spiritual famine is a subject that calls for honest examination, not condemnation. You may be surrounded by Christian messages, activities and resources and yet recognise a need for deeper spiritual nourishment, discernment or fellowship with God.

This reflection is not a diagnostic test, a measure of your salvation, or a scorecard for your standing with God. It is an opportunity to pause, recognise areas that need attention, and respond in faith to the grace available to you in Christ Jesus.

Take your time. Answer honestly. Allow the Scriptures to guide your reflection.

1. MY SPIRITUAL APPETITE

Am I being nourished, or does Christian content simply surround me?

☐ I intentionally make room for fellowship with God rather than engaging with spiritual things only when convenient.

☐ I desire to understand God's truth, not only hear messages that make me feel good.

☐ I can identify ways my spiritual understanding and relationship with Christ are growing.

☐ I have noticed a decline in my desire for spiritual nourishment and need to give it renewed attention.

Reflect: What currently nourishes my spiritual life, and what might be distracting me from deeper fellowship with God?

Scripture for reflection: Amos 8:11–12; John 6:35.

2. MY DISCERNMENT

Can I recognise what is true and distinguish it from what sounds spiritual?

☐ I examine teachings in the light of Scripture rather than accepting them simply because they sound convincing.

☐ I am willing to reconsider my understanding when Scripture challenges my assumptions.

☐ I recognise the importance of testing spiritual claims rather than following every popular opinion or experience.

☐ I need to grow in my understanding of Scripture so that I can discern more wisely.

Reflect: Is there any teaching, assumption or influence I need to examine more carefully in the light of God's Word?

Scripture for reflection: Hebrews 5:14; 1 John 4:1.

3. MY PRAYER AND FELLOWSHIP WITH GOD

Am I cultivating a living relationship with God?

☐ Prayer is part of my relationship with God, not only an emergency response when difficulties arise.
☐ I make time to seek God, listen attentively to His Word and respond in obedience.
☐ When I experience weariness, fear or discouragement, I turn towards God and seek appropriate support rather than withdrawing completely.
☐ I recognise that my fellowship with God needs renewed attention in this season.

Reflect: What is one practical step I can take to give my fellowship with God greater attention?
Scripture for reflection: 2 Chronicles 7:14; Psalm 33:18–20.

4. MY FAITH, OBEDIENCE AND SPIRITUAL GROWTH

Is what I believe shaping how I live?

☐ My faith in Christ influences my decisions, attitudes, and conduct.
☐ I am willing to act on the truth I have received rather than remain a hearer only.
☐ I can recognise areas where I am growing in spiritual maturity and Christlike character.
☐ I need to address an area of inconsistency between what I believe and how I live.

Reflect: What truth do I already know that God is calling me to put into practice?
Scripture for reflection: 1 John 5:4–5; James 1:22–25.

5. MY CONNECTION WITH OTHER BELIEVERS

Am I receiving and contributing to the nourishment that comes through Christian fellowship?
☐ I maintain meaningful fellowship with other believers who encourage spiritual growth.
☐ I am willing to receive sound counsel, correction and encouragement.
☐ I contribute to the spiritual strengthening of others rather than approaching fellowship only as a recipient.
☐ I have become isolated or disconnected and need to take a step towards healthy Christian fellowship.

Reflect: Who can I connect with for encouragement, accountability, prayer or growth in the faith?
Scripture for reflection: Hebrews 10:24–25.

MY PERSONAL RESPONSE

Having reflected on these areas, complete the following statements honestly.

- **One area of my spiritual life that needs renewed attention is:**

  _____

- **One truth from Scripture I will give greater attention to is:**

  _____

- **One practical step I will take this week is:**

  _____

- **One person I can connect with for encouragement or fellowship is:**

  _____

REMEMBER: SPIRITUAL FAMINE DOES NOT HAVE THE FINAL WORD

Do not use your answers to condemn yourself or compare your spiritual journey with someone else's. Use them as an opportunity for honest reflection, renewed attention, and growth. God's invitation is not to remain in a place of spiritual neglect, but to turn towards Him, receive His truth, grow in discernment, and remain rooted in Christ. The goal is not simply to identify spiritual hunger. It is to respond by returning to the Source of life and nourishment.

> "In the days of famine they shall be satisfied." — Psalm 37:19 (KJV)

MY DECLARATION

In Christ Jesus, I will not ignore the areas of my life that need growth. By the grace of God, I will pursue spiritual nourishment, grow in discernment, walk in obedience and remain steadfast in faith. I will respond to God's truth and continue to grow in Christ, even in challenging seasons. My present circumstances do not have to define my spiritual condition.

A SEASON OF DRAWING NEAR

TESTIMONY CORNER

There was a season when my fellowship with God was no longer as strong as it used to be. I was less sensitive to His Word, and I felt weak, uncertain and discouraged. I knew I needed to be more intentional. I returned to Him in prayer, spent more time studying and meditating on His Word, and let godly counsel help me regain my focus. Gradually, my understanding and my desire for His presence grew again. That season taught me to stay close to God, trust His purpose, and remain obedient even when I do not feel spiritually strong. I am grateful for His grace, and for the strength He gave me to overcome it.

My thanks to Cefmorsi Ministries International, a platform God is using to spread the gospel, strengthen, and rekindle believers' faith through their monthly events and vast library of gracious spiritual content across different media, made available to everyone. May He continue to use it to bless lives and draw souls closer to Him.

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WHEN THE FAMINE BROKE

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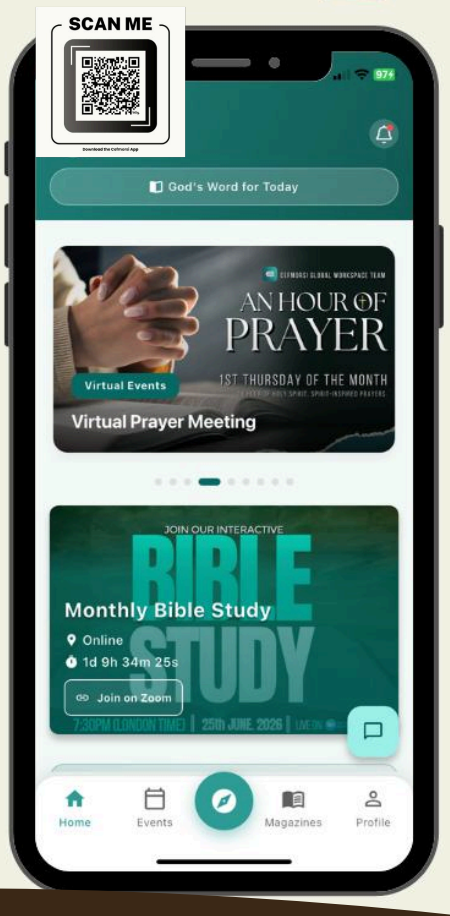
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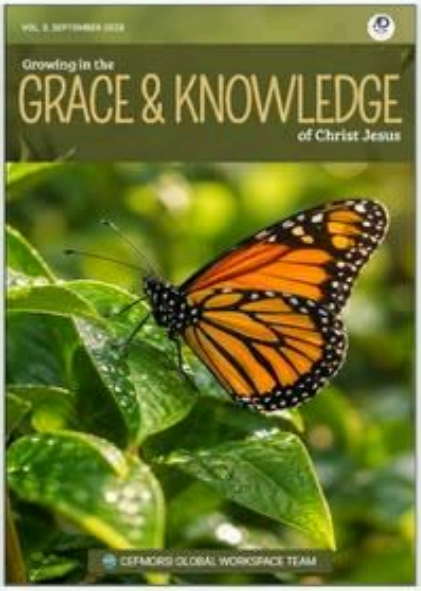
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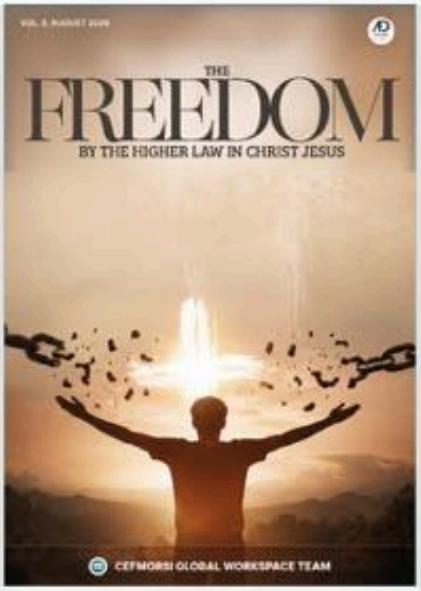


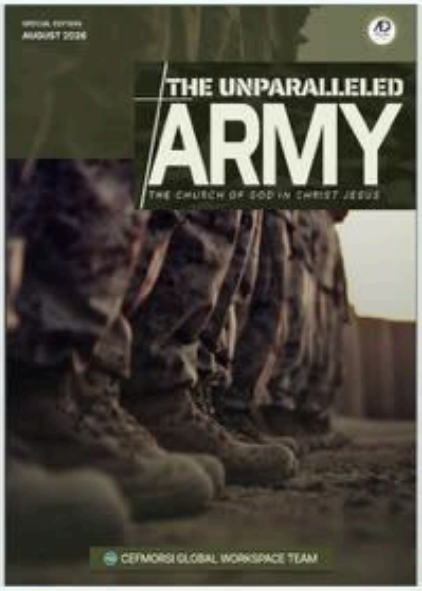
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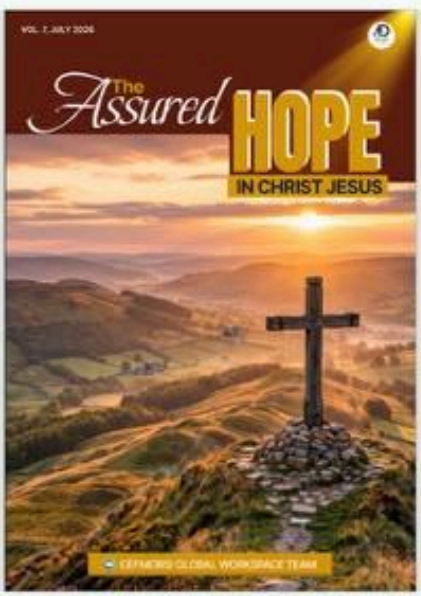
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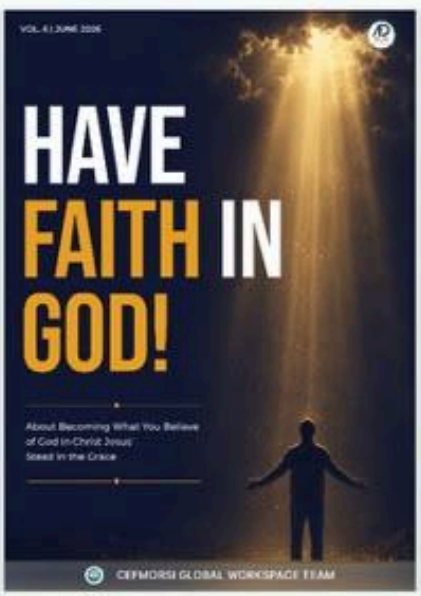
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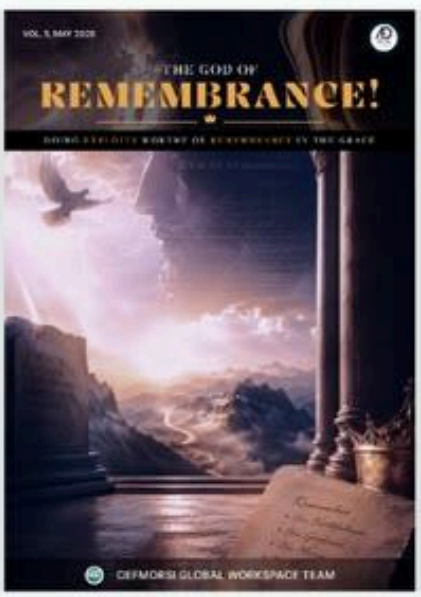

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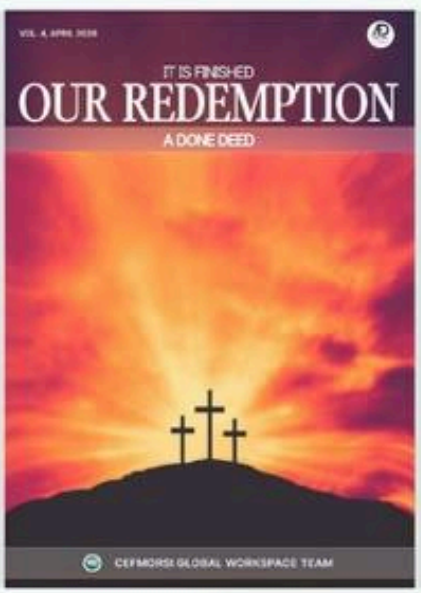

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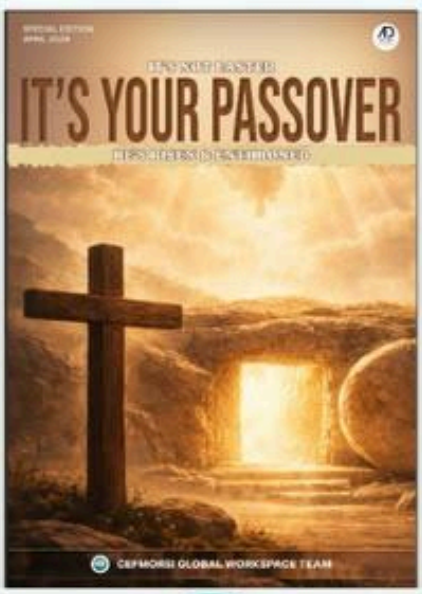

AUGUST 2026
THE UNPARALLELED
ARMY
THE CHURCH OF GOD IN CHRIST JESUS
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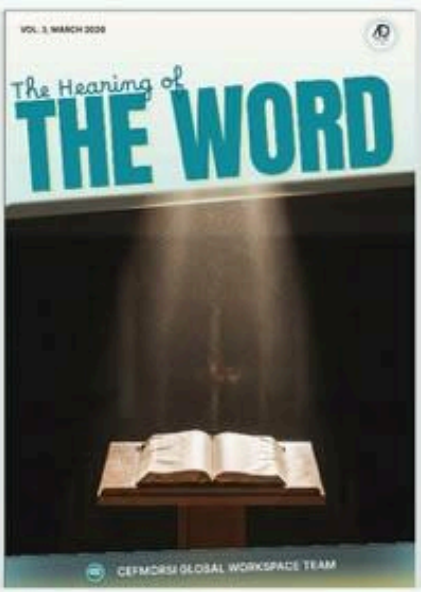

The Assured HOPE
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HAVE
FAITH IN
GOD!
About Becoming What You Believe of God in Christ Jesus Stead in the Grace
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THE GOD OF
REMEMBRANCE!
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IT IS FINISHED
OUR REDEMPTION
A DONE DEED
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