

## Chapter 1 : Sermons and Outlines

*By Rick Becker 30 August Discernment is not optional, it is vital to the spiritual health of individuals and the church. Discernment preserves sound doctrine, and sound doctrine enables us to have the correct view of God, self, the church, the world, and Satan.*

The prophet Amos prophesied during the final days of the Northern Kingdom of Israel. It was a time of great military power. It was a time of great economic prosperity. It was a time of peace, joy and happiness for most of the people. Amos comes to them with a message of condemnation. His message to them is one of judgment and condemnation. His message exposes the true spiritual condition of the nation. They are wealthy and they are powerful, but they are spiritually destitute. They are enjoying peace, safety and prosperity, but they are in the midst of a spiritual drought and do not even recognize it. Amos preaches to them a message that lifts the lid off their hypocrisy. This message lets the people of Israel know that a time of terrible judgment is coming upon their land. He wants them to know that a destructive famine is about to fall on their land. When I read the book of Amos, I can see a lot of parallels between the conditions in Israel then and the condition of our world today. Yet, in the midst of our peace, our prosperity and our endless pursuit of personal happiness, we are in the midst of a spiritual drought and we do not even recognize it. Whether we know it or not, we are in trouble and this passage has some much needed warnings for us today. Famines throughout history have taken the lives of untold millions of people. It was a famine that caused Abraham to leave Canaan and go into Egypt in search of food. It was famine that caused Isaac to do the same. According to the book of Revelation, the last days will also be marked by times of famine and starvation, Rev. When a famine comes, bodies dry up. Body fat is depleted. Limbs shrivel and people become walking skeletons. Faces take on that familiar hollow expression. Disease runs rampant as immune systems are compromised and sanitation systems are overwhelmed. When there is no food, there is no life. When the food fails, life is not far behind. Famines are terrible times of death, deprivation and destruction. There will be no reprieve. There will be no second chances. A famine is coming and it cannot be avoided. We have never been in a famine. Most of us have food enough and to spare. We are totally strangers to physical famine. Thank God for that. But, the Lord has more to say about this famine. They will not, however, enjoy the great blessing of hearing the Lord speaking to them any longer. Amos is not talking about a physical famine where there is a lack of material things. He is talking about a spiritual famine in which the Word of God cannot be found. As I read this verse, I see that it can be understood two ways. These people are going to be unable to hear from God. Israel might not have thought this was too much of a curse when they heard it. After all, they cared little for the ways of the Lord anyway. Verses tell us about the true spiritual condition of the people. They were involved in the feast days and in the sacrifices, but they were bored with the things of God and they could not wait until they were free to pursue their true love: They could not wait until the feast days ended so they could open their stores and sell. They could not wait until the Sabbaths were over so they could exploit the poor and make themselves rich. They endured with impatience the demands of God wanting only to be free from the yoke of His bondage so they could do as they pleased. They are sick of the Law, so He withholds it from them. They are fed up with His Word, so He feeds them silence. They no longer desire to hear His truth, so He obliges them by taking it away from them. This is a terrifying thought! If any people are going to survive and thrive, they must be able to get a word from the Lord. That is a judgment greater than any other. Of course, there are times when people have the truth, but refuse to hear it. Paul wanted Timothy that such days were coming to the church, 2 Tim. The Word of God is being preached, but people would rather listen to fables. Some men of God are entering the pulpits of the land and they are preaching the Word of God in power and glory, but people are turning a deaf ear to the truth they are preaching. When that happens, God will allow them to go their own way. He will allow them to reject His Word He will allow them to starve to death spiritually. If they reject His truth, there will be no more Words from God, and they will shrivel up and die spiritually. When there is a famine in the land, pulpits dry up. Churches close their doors. Congregations wither up and perish on the vine. Hope, blessing and joy vanish away. Preaching becomes empty and devoid of life. Choirs sing without joy in their

voices. The Bible becomes a dead book. When there is a famine in the land, the people are left without direction, hope, peace or joy. It is a time of absolute desperation!

### Chapter 2 : Irish Potato Famine - HISTORY

*New International Version "The days are coming," declares the Sovereign LORD, "when I will send a famine through the land-- not a famine of food or a thirst for water, but a famine of hearing the words of the LORD.*

There is a spiritual famine going on and it will only get worse. They would rather find false teachers to twist, add, and take away from Scripture to justify sin. The things that are going on now in Christianity just 50 years ago would have caused heart attacks. Most people who call themselves believers are not even true believers. Rather than people standing up for God and defending the truths of the Bible they stand up for Satan and condone evil. We were told this was going to happen and it has. Hell is real and if a person calls themselves a Christian, but has an unregenerate heart and lives a continuous lifestyle of sin that person is not a believer and hell will be waiting for that person. Look at how worldly professors of Christ have become. The famine is not only real it is here. See that you are not alarmed, for this must take place, but the end is not yet. For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. There will be great earthquakes, and in various places famines and pestilences. And there will be terrors and great signs from heaven. They shall wander from sea to sea, and from north to east; they shall run to and fro, to seek the word of the Lord, but they shall not find it. There are many false teachers. Live by the Word of God 7. The Lord will never forsake His children 9. But the wicked will perish; the enemies of the Lord are like the glory of the pastures; they vanish like smoke they vanish away. Our soul waits for the Lord; he is our help and our shield. Most people who profess Jesus as Lord will burn in hell Get away from me, you evil people. Or will you flee three months before your foes while they pursue you? Now consider, and decide what answer I shall return to him who sent me. Now there was a famine in the land. So Abram went down to Egypt to sojourn there, for the famine was severe in the land. And one of them named Agabus stood up and foretold by the Spirit that there would be a great famine over all the world this took place in the days of Claudius. So the disciples determined , every one according to his ability, to send relief to the brothers living in Judea. And they did so, sending it to the elders by the hand of Barnabas and Saul. Signup today and receive encouragement, updates, help, and more straight in your inbox.

### Chapter 3 : Famine In The Land | Famine In the Land

*famine in the land. text. amos introduction \*a proper study of scripture will reveal a famine not only in america, but also in the world. \*and proper understanding and discernment of the current events will show just how severe.*

Jewish literature gives an interesting insight into Genesis I often encourage my Hebrew students to be on alert for the many word plays found in the Hebrew. This is one of them. Sure there was a literally famine, a lack of physical food in the land, but suppose we also rendered this and He was becoming a famine in the land. This little play on words gives you a double meaning. The Jewish rabbis did not overlook this play on words and came right out and said that not only were people suffering a famine for physical food but for God as well. I, like most Americans, have never really experienced a famine. So the words in the Bible that speak of famine, have little significance for me, unless I give a verse like Genesis There is much teaching in our land on how to live successfully, prosperously, etc. It sort of makes the words of Samuel Taylor Coleridge ring true. As you can see the very word for famine has its own built in commentary. This brings not only famine to a nation, but an individual. Maybe not a famine of food but of God. But let me not point a finger at the nation or the church, but at ourselves. As I read the renderings found in Jewish literature of Genesis You may find yourself wandering through a desert land in your hopes and dreams. Everything seems to be coming unglued. Everywhere there is advice, words of wisdom, knowledge, but little Scriptural advice or there seems to be not a drop to drink. We find that in Habakkuk 2: Actually, in the Hebrew there is a little different rendering: Twenty four hours could change your whole life. You could lose your job, your relationships could fall apart, and your health could fail. I heard of someone who was doing just fine one day and suddenly he had a stroke and his whole life and world changed in an instant. You are then left with a feeling of hopelessness. I remembered an old hymn I used to sing as a child in church: My hope is built on nothing less, Than Jesus blood and righteousness. On Christ the solid rock I stand; All other ground is sinking sand, Oh, by the way, the word translated as faith in Habakkuk 2: That has the idea of being constant or to completely rely upon. But in its Semitic root its meaning is even more direct. Aleph represents God and the Word of God, the Mem expresses the revealed knowledge of God and the Nun whispers to us the word of faith.

**Chapter 4 : Famine in the Land: A Passionate Call for Expository Preaching - DTS Voice**

*There is a terrible famine raging in the land today. It's not a food famine. In fact, the United States has been producing such an overabundance of food the government is currently devising a number of incentives for farmers to take some of their land out of production.*

Executive power lay in the hands of the Lord Lieutenant of Ireland and Chief Secretary for Ireland, who were appointed by the British government. Ireland sent members of parliament to the House of Commons of the United Kingdom, and Irish representative peers elected 28 of their own number to sit for life in the House of Lords. Local food prices promptly dropped. There was no such export ban in the s. The laws had largely been reformed by, and the Roman Catholic Relief Act allowed Irish Catholics to again sit in parliament. Landlords and tenants[ edit ] During the 18th century, the "middleman system" for managing landed property was introduced. This assured the landlord of a regular income, and relieved them of direct responsibility, while leaving tenants open to exploitation by the middlemen. At the top of the "social pyramid" was the "ascendancy class", the English and Anglo-Irish families who owned most of the land, and held more or less unchecked power over their tenants. Many of these landlords lived in England and were known as absentee landlords. The rent revenue"collected from "impoverished tenants" who were paid minimal wages to raise crops and livestock for export [34] "was mostly sent to England. They established a Royal Commission, chaired by the Earl of Devon, to enquire into the laws regarding the occupation of land. It would be impossible adequately to describe the privations which they [the Irish labourer and his family] habitually and silently endure There was no hereditary loyalty, feudal tie, or mitigating tradition of paternalism as existed in England Ireland was a conquered country. The Earl of Clare observed of landlords that "confiscation is their common title". With the Irish "brooding over their discontent in sullen indignation" in the words of the Earl of Clare, the countryside was largely viewed by landlords as a hostile place in which to live, and absentee ownership was common; some landlords visited their property only once or twice in a lifetime, if ever. They would split a holding into smaller and smaller parcels so as to increase the amount of rent they could obtain. A cottier paid his rent by working for the landlord. Most tenants had no security of tenure on the land; as tenants "at will", they could be turned out whenever the landlord chose. The only exception to this arrangement was in Ulster where, under a practice known as "tenant right", a tenant was compensated for any improvement they made to their holding. According to Woodham-Smith, the commission stated that "the superior prosperity and tranquility of Ulster, compared with the rest of Ireland, were due to tenant right". Woodham-Smith writes that, in these circumstances, "industry and enterprise were extinguished and a peasantry created which was one of the most destitute in Europe". Holdings were so small that no crop other than potatoes would suffice to feed a family. Shortly before the famine the British government reported that poverty was so widespread that one-third of all Irish small holdings could not support their families after paying their rent, except by earnings of seasonal migrant labour in England and Scotland. Two-thirds of those depended on agriculture for their survival, but they rarely received a working wage. They had to work for their landlords in return for the patch of land they needed to grow enough food for their own families. This was the system which forced Ireland and its peasantry into monoculture, since only the potato could be grown in sufficient quantity. The rights to a plot of land in Ireland could mean the difference between life and death in the early 19th century. For economic reasons, the Irish peasantry had become dependent on potato crop. The potato was introduced to Ireland as a garden crop of the gentry. By the late 17th century, it had become widespread as a supplementary rather than a principal food because the main diet still revolved around butter, milk, and grain products. However, in the first two decades of the 18th century, it became a base food of the poor, especially in winter. For the labourer, it was essentially a potato wage that shaped the expanding agrarian economy. By, there were over half a million peasant farmers, with 1. The principal beneficiary of this system was the English consumer. Ireland had been used to pasture cows for centuries. The British taste for beef had a devastating impact on the impoverished and disenfranchised people of Eventually, cows took over much of Ireland, leaving the native population virtually dependent on the potato for survival. General crop failures, through disease or frost, were

recorded in , , , and In and , the potato crop failed in Munster and Connaught. In and , Mayo , Donegal , and Galway suffered likewise. In , , , and , dry rot and curl caused serious losses, and in the potato failed in Ulster. Widespread failures throughout Ireland occurred in , , , and According to Woodham-Smith, "the unreliability of the potato was an accepted fact in Ireland". In , Irish newspapers carried reports concerning a disease which for two years had attacked the potato crops in America. By mid-August , it had reached much of northern and central Europe; Belgium, The Netherlands, northern France, and southern England had all been stricken. A week later, on 23 August, it reported that "A fearful malady has broken out among the potato crop In Belgium the fields are said to be completely desolated. There is hardly a sound sample in Covent Garden market As for cure for this distemper, there is none. Only when the crop was lifted in October did the scale of destruction become apparent. Little had been sown, so, despite average yields, hunger continued. Since over three million Irish people were totally dependent on potatoes for food, hunger and famine were inevitable. The Town Council of Belfast met and made similar suggestions, but neither body asked for charity, according to John Mitchel , one of the leading Repealers. One of the first things he suggested was the introduction of " Tenant-Right " as practised in Ulster, giving the landlord a fair rent for his land, but giving the tenant compensation for any money he might have laid out on the land in permanent improvements. He suggested that, if Ireland had a domestic Parliament, the ports would be thrown open and the abundant crops raised in Ireland would be kept for the people of Ireland. On 28 February, writing on the Coercion Bill which was then going through the House of Lords , he noted that this was the only kind of legislation that was sure to meet with no obstruction in the British House of Commons. In an article on "English Rule" on 7 March, Mitchel wrote that the Irish People were "expecting famine day by day", and that they attributed it collectively not to "the rule of heaven as to the greedy and cruel policy of England". He wrote that the people watched as their "food melting in rottenness off the face of the earth", all the while watching "heavy-laden ships, freighted with the yellow corn their own hands have sown and reaped, spreading all sail for England". It established the widespread view that the treatment of the famine by the British was a deliberate murder of the Irish, and it contained the famous phrase: An Drochshaol, though with the earlier spelling standard of the era , which was Gaelic script , it is found written as in Irish: Commenting on this at the time, Mitchel wrote: Lyons characterised the initial response of the British government to the early, less severe phase of the famine as "prompt and relatively successful". The government hoped that they would not "stifle private enterprise" and that their actions would not act as a disincentive to local relief efforts. Due to poor weather conditions, the first shipment did not arrive in Ireland until the beginning of February He resigned the premiership in December, but the opposition was unable to form a government and he was re-appointed. Peel was forced to resign as prime minister on 29 June, and the Whig leader, Lord John Russell , assumed the seals of office. To continue receiving relief, hundreds were instructed to travel many miles in bad weather. A large number died on the journey. The Public Works were "strictly ordered" to be unproductiveâ€”that is, they would create no fund to repay their own expenses. Many hundreds of thousands of "feeble and starving men", according to Mitchel, were kept digging holes and breaking up roads, which was doing no service. The costs of the Poor Law fell primarily on the local landlords, some of whom in turn attempted to reduce their liability by evicting their tenants, [] a practice that was facilitated by the "Cheap Ejectment Acts". The landed proprietors in Ireland were held in Britain to have created the conditions that led to the famine. It allowed proprietors to suck the very life-blood of that wretched race". Of this Law, Mitchel wrote that "it is the able-bodied idler only who is to be fedâ€”if he attempted to till but one rood of ground, he dies". This simple method of ejectment was called "passing paupers through the workhouse"â€”a man went in, a pauper came out. Estates with debts were then auctioned off at low prices. Wealthy British speculators purchased the lands and "took a harsh view" to the tenant farmers who continued renting. The rents were raised and tenants evicted to create large cattle grazing pastures. Between and , some 50, families were evicted. The Pictorial Times, Records show that Irish lands exported food even during the worst years of the Famine. When Ireland had experienced a famine in â€”83, ports were closed to keep Irish-grown food in Ireland to feed the Irish. Merchants lobbied against the export ban, but government in the s overrode their protests. In the magazine History Ireland , issue 5, pp. Almost 4, vessels carried food from Ireland to the ports of Bristol, Glasgow, Liverpool, and London during ,

when , Irish men, women, and children died of starvation and related diseases. She also writes that Irish exports of calves, livestock except pigs , bacon, and ham actually increased during the Famine. This food was shipped from the most famine-stricken parts of Ireland: A wide variety of commodities left Ireland during , including peas, beans, onions, rabbits, salmon, oysters, herring, lard, honey, tongues, animal skins, rags, shoes, soap, glue, and seed. One of the most shocking export figures concern butter. Butter was shipped in firkins, each one holding 9 imperial gallons; 41 litres. In the first nine months of , 56, firkins , imperial gallons; 2,, litres were exported from Ireland to Bristol, and 34, firkins , imperial gallons; 1,, litres were shipped to Liverpool, which correlates with , imperial gallons 3,, litres of butter exported to England from Ireland during nine months of the worst year of the Famine. Ireland "that no issue has provoked so much anger and embittered relations between England and Ireland "as the indisputable fact that huge quantities of food were exported from Ireland to England throughout the period when the people of Ireland were dying of starvation". Souperism Scene at the gate of the workhouse , c. He expressed the view that the resources of Ireland were still abundantly adequate to maintain the population, and that, until those resources had been utterly exhausted, he hoped that there was no one in "Ireland who will so degrade himself as to ask the aid of a subscription from England". He affirmed that in Ireland no one ever asked alms or favours of any kind from England or any other nation, but that it was England herself that begged for Ireland. The money was raised by Irish soldiers serving there and Irish people employed by the East India Company. The British Relief Association was one such group. It was an amazing gesture. The United States helped out the Irish during the famine immensely.

**Chapter 5 : Famine Definition and Meaning - Bible Dictionary**

*-Joseph M. Stowell, Moody Bible Institute I wholeheartedly concur that there is a famine in the land, as Steven Lawson passionately argues. I also believe with all my heart that the single most important resolution to this precedented contemporary thirst and hunger is to be found in Famine in the Land.*

Corruption, nepotism, and blatant criminality are synonymous with the ANC. Instead of uniting a fragile nation, the ANC have chosen to polarize the races even further in order to hide their incompetence and corruption. At this point in history the nation sits on a powder keg. In their desperation to find hope, many are looking to the church for answers. Unfortunately a false narrative is on offer, and is being propagated by various churches and ministries in South Africa. Bluntly put " South Africa is in a mess. State-owned Enterprises are bankrupt and government departments are barely functioning. Looting, destruction of property, violent protests and other criminal acts are part of daily life in South Africa. Babies and grandmothers are raped, farmers are tortured and murdered, their wives raped in front of their children. Animals are raped and livestock butchered alive as perpetrators hack off chunks of flesh while the animal is writhing in pain. While the apartheid government believed God was on their side, the ANC government looks to their ancestors for guidance. Superstition and witchcraft are still firmly entrenched in South Africa. South Africa may be the next Zimbabwe or Venezuela, or be colonised by China if nothing changes. False hope is not the solution: Naturally, many of us are asking the following question " is there hope for South Africa from a biblical perspective? Yes, say those ministries that are a part of the New Apostolic Reformation, as well as many in charismatic circles. There are so many voices in South Africa selling a false narrative and in doing so a false hope that it is impossible to name them all. Here is a list of seven fallacies or false teachings: Satan and his demons have been bound millions of times by intercessors around the globe, yet wickedness is on the increase. One verse that proponents of the spiritual warfare strategy cite is Matthew Watch out for teachers who bind Satan and various spirits such as violence and racism. They may have godly intentions, but their methodology such as spiritual mapping is unbiblical. The church has no authority over the world and cannot bind Satan. Dominion theology has led some to believe that the church can usher in the kingdom of God. This leads us to the second fallacy. While the gospel is salt and light, and any nation that implements biblical principles will have a better society, we are not called to transform the world but to transform people through the gospel and by making disciples. Those who believe that the church will conquer this world make no distinction between the promises God made Israel and the promises God has given his church. They will usually refer to the old testament, ignore the context, and claim specific covenantal blessings applicable to Israel alone. The second error is that they hope to usher in conditions on earth that will only be realised during the millennial reign of Christ on earth. Watch out for references to the seven mountains or spheres of society. Typically, self appointed apostles and prophets will talk about Heaven invading earth. Dreams, visions and prophecies instead of scripture will confirm their messages. We should repent on behalf of our forefathers and break generational curses over our lives. We cannot repent for the sins of our ancestors, neither can we repent on behalf of our nation. This idea stems from certain old testament scriptures that have nothing to do with any nation except the history of Israel under the old covenant. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son. The old has passed away; behold, the new has come. This will supposedly bring forgiveness from God, and in turn His blessing upon our nation. It may bring goosebumps, but God does not require us to repent on behalf of our nation or ancestors. Revival will change South Africa. The hope is that a massive revival will influence the nation. Gold dust, Kundalini manifestations, glory clouds, stretching legs, or being mesmerized by Bethel or Hillsong worship do not constitute revival. Martyn Lloyd Jones said that revival makes us aware of certain things: First and foremost, the glory and the holiness of God. Have you ever noticed, as you read your Bibles, the effect on these people as they suddenly realized the presence of God? For I am undone; because I am a man of unclean lips. That always happens in a revival. Not so in a revival, but rather awe, reverence, holy fear, the consciousness of God in His majesty, His glory, His holiness, His utter purity. Watch out for claims of revival from ministries that twist the word of God. Take

note of who is promoting revival. You will probably find that they are associated with NAR churches like Bethel, or other churches and ministries that should be marked and avoided. Unity is necessary for revival. Perhaps you have heard this being said, or you have been a part of a large gathering of believers from various churches or denominations. We are told to ignore our doctrinal differences, because if we unite and pray together God will hear our prayers. There can be no true unity when the gospel is not the cause and center. Social justice will bring peace and stability to South Africa. No one can deny that apartheid was evil, and to make matters worse some churches used scripture to justify white supremacy. This abhorrent false teaching could only have served to taint the true gospel. The land issue is the critical debate at this point in time. People who were forcibly removed from their land or homes during apartheid should be compensated, and no sane person would disagree. Some have been compensated, but the ANC has yet again failed in this regard, and is using the land issue as a red herring to cover up their own incompetency and corruption. The ANC are happy to allow the dangerous rhetoric that all land was stolen, and would gladly rewrite history to avoid having the spotlight shine on their own failures and incompetency in redistributing thousands of hectares owned by the state. The oppressor and the oppressed are equal sinners. Sin does not respect pigmentation or social status. Jesus and his disciples lived during the time when their nation was under Roman occupation. One group determined to fight the occupation were known as the Zealots, and it was from this group that Jesus chose what was possibly the first social justice warrior convert of the day – Simon the Zealot. The end result is that an individual may be happier, self sufficient, have a sense of self worth, but still be separated from God for eternity. Staying positive and speaking life into our nation will change things. Those who believe we can speak life into a situation are regurgitating word of faith heresy, and their words have zero effect. These folk tell you to stay away from newspapers or bad reports, and while there is some merit to their argument in that the news will generally depress one, ignoring a problem does not make it go away. We all probably know or are even related to a victim of crime in South Africa. We should be weeping and mourning with those who have experienced the wickedness that permeates our society, not isolating ourselves in an effort to protect our own comfort. A prime example of the type of optimism based on faulty exegesis and the tales of false prophets can be found in the words of a local pastor. In 2 Chronicles The apostles and prophets died a long time ago, and God made sure that their messages still speak. Choose to believe scripture – the only peace coming on the earth will be a false peace under the antichrist. The world is headed for greater turmoil, an increase in lawlessness, and a great falling away in the visible church. Apostasy, not revival is where the visible church is headed. Which prophetic word should we listen to? The first duty of a pastor is to give the context of the verse. The pastor conveniently quotes half of a verse, and ignores the rest: Clearly, this text has nothing to do with South Africa. So I challenge you, let the word of God establish you, and take the word of the prophet and confess it, because death and life is in the power of the tongue. The usual connotation is that word means health, wealth, peace, and comfort – none of which are guaranteed in scripture: God enables believers to prosper spiritually, despite dire circumstances. Is there hope for South Africa? Things may get much worse, but even if the situation in South Africa is hopeless, believers should remain hopeful. Not hopeful that a fallen world or secular governments will become more godly, but hopeful because despite any circumstances we should remain unshaken in our faith. Scripture gives us a clear indication of what we can expect in the last days: There are obviously many practical issues that we can take care of to the best of our abilities. Most South Africans know the day to day risks that we need to navigate, and know that we need to take extra precautions. Ultimately, we should be looking to scripture to find out what our response should be to the situation in our land. Firstly, I think we need to ask this question: Which citizenship really matters? We have become far too comfortable in this world. We are more concerned with our citizenship on earth than our citizenship in Heaven. The cares and pleasures of this world have captivated many believers. We trust in our policies, find security in our assets, and feel at ease when we have covered all our earthly bases. Instead of living as aliens and sojourners in this world many believers have exchanged an eternal perspective for an earthly one.

Chapter 6 : Famine in the Land | Study Your Bible Online

*Excerpt: " I will pray for the Gungors that someone preach the real Gospel of the kingdom to them so they can come to this realization as well.*

The Coming of the Famine Amos 8: Throughout the book Amos has repeatedly plead with the Israelites to wake up, to hear the words of the Lord - he is trying to call them out of their spiritual lethargy and get them moving again. Amos is shown a basket of summer fruit, fruit that had grown rich and juicy through hours of sunlight and nourishment. The fruit symbolizes the nation of Israel that is ripe for destruction. Amos uses a play on words here to drive his point home - in Hebrew the word for summer fruit and the word for end sound very similar - Amos is engaging in some word play to drive home his point that their time is at an end. The patience of God - who is long in patience - had run out. No longer would He relent from the judgement that the actions of the Israelites had stored up for them He says that the songs of the palace, or most likely the temple, would turn to wailings. It is the wail of a parent who has just lost a child, or of a husband or wife who just lost a spouse. It is the cry that says the whole world is ending. God declares that these wailings will be for the number of corpses that lie in and around the temple. It is a difficult proposition to try to describe the horrors of war that I have never experienced myself and yet remain sensitive to the fact that some of you may have seen things I would never want to see. I use these illustrations to give us a picture of how bad things would be for the Israelites but if, as I read this, the description becomes too much for anyone simply raise a hand and I will move on without finishing the quote. This is a description of what life was like in the trenches of World War 1 - the closest situation to our day that I could think of to describe what Amos is saying in verse 3: Then, when the gas escaped, the bodies dried up like mummies and were frozen in their death positions These rats were very large and quite fearless, their familiarity with the dead having made them contemptuous of the living. One night one fell on my face in a dugout and bit me. I once fell and put my hand right through the belly of a man. It was days before I got the smell out of my nails. As you lifted a body by the arms and leg, the torso detached. He is either sovereign over all or He is sovereign over nothing And it is He who will bring this famine on the land The 18th century evangelist George Whitefield once said this: AS 1 God can send a nation or people no greater blessing than to give them faithful, sincere, and upright ministers, so the greatest curse that God can possibly send upon a people in this world is to give them over to blind, unregenerate, carnal, lukewarm, and unskilful guides. As it was formerly, so it is now; there are many that corrupt the Word of God and deal deceitfully with it. Men we live in a day where this curse resides on our land Just this last week a great man of God, Dr. Sproul passed away - he may not have been exactly aligned with us theologically but he was a gifted expositor who stood strong for the faith, for the truths of justification and the inerrancy of the Bible when many are not. And men like him, Chuck Smith, Dr. The people will stagger from sea to sea and from the north to the east seeking the Word of the Lord People will search all four compass points to try and hear a word from God and yet will not be able to find Him The phrase sea to sea would generally be used to encompass the whole earth but here mean the Dead Sea to the south of Israel and the Mediterranean Sea to the west - the inclusion of North and East round out the compass The Lord had sent prophet after prophet to His people and they had rejected all of them and now would experience a spiritual famine and silence from the Lord But why? Why did this famine take place - the explanations bookend the event The Cause of the Famine Amos 8: They would make the shekel larger so that it would take more gold to balance the scale. As your god lives O Dan refers to the silent idols that could not teach or help the people at all Beersheba was a sacred location but not the place where God had placed His name and any observances there would be false religion In our day - there are many who are looking to sources other than Christ for their truths As the Israelites were living in a world that can best be explained by Romans 1, so we too live in a day that is demonstrating the truths of that chapter.

**Chapter 7 : Famine in the Land: A Passionate Call for Expository Preaching by Steven J. Lawson**

*The subject is "A FAMINE IN THE LAND" Amos chapter 8 verses 11 & 12 "Behold, the days come, saith the Lord Jehovah, 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 Jehovah.*

More so in less developed areas of our world, than in the USA, but they are still destructive. My father lives in South Dakota, a few years ago a drought hit the western part of the state referred to in South Dakota as simply West River. The effects of the drought, which caused a famine of usable pasture land, were harsh. Many ranchers sold off all their cattle because they could not afford to pay for the feed. It was destructive to that entire economy. In the world of the Ancient Israelite, famines were even more destructive. In an agrarian based society, without the storage features we have today, famine could strike quickly, and was devastating. God used famine as divine judgement against nations. Famine forced entire people-groups to relocate. Famine was a word that you never wanted to hear. Famine of the Word! It is to that background that we need to hear the words of Amos. God said He would punish the people by sending a famine. Not a famine of food or water. But rather a famine of the Word of God. They would search from sea to sea and faint from the unquenchable thirst of seeking a Word from God Amos 8: They would seek a prophet and one would not be found. From the Amos example an important truth can be drawn. The truth is that when the Word of the Lord is not preached, it is a curse upon the people. Whether the people realize it or not, it is never a blessing when the Word of the Lord is not consistently preached. This is why I am worried. I love hearing good preaching. Preaching that points me to the text and derives its authority from God. There are many who do this. However, there are many more who do not. They derive from stories or pop culture, instead of from the text. Some are even warmed over sermons, leftovers from some other preacher. The result is famine! The Consequences of Famine In earthly famine the consequences are severe. We have seen the late night infomercials on TV pleading with us to give money to starving children throughout the world. We know famine has consequences. Malnutrition hits the region. Death becomes an all-too-familiar occurrence. Famine of the Word also has consequences. Sin begins to reign. Individuals throw off the teaching of God. A mixture of true and false religion occurs. People no longer grow. Sadly, spiritual death is often times the result. You might wonder why do we have such sin in our churches? Famine of the Word. Why are people tossed to and fro by every wind of doctrine? Why are churches satisfied with poor preaching by poor I mean preaching that is shallow and not thoroughly rooted in Scripture? Let me define what I mean. I mean preaching that goes through sections of Scripture. In this type of preaching the flow of thought between sections is also maintained. This way the Word of the Lord is heralded forth paragraph- by-paragraph emphasizing the context and the original intent. This type of preaching keeps the preacher in the Word. More importantly, it results in a flourishing of the Word, not a famine. What we need is an oasis. A place where people can come and learn. A place where the Word is in great supply.

**Chapter 8 : THERE IS A FAMINE IN THE LAND | fromthepreacherspc**

*A short book with a serious reminder that there is a famine in the land for the need of expository preaching in the pulpit of churches today. The four chapters are expansion of the author Steve Lawson's four articles in a theological journal.*

Lawson wishes to fortify the commitment of all who proclaim the Word, to rally the faithful as they resist contemporary influences away from biblical authority, and to encourage the church with hope that true preaching, life-changing exposition, will emerge out of the present famine in the land. A crisis always has existed and certainly will exist throughout the church age. Only if all souls in the world were evangelized and all believers fully formed in Christ might one agree that no crisis in preaching exists. In that sense Famine in the Land plays off a constant perception that preaching is not what it used to be. The four chapters of this volume are based on four messages preached in the chapel of Dallas Seminary and subsequent articles published by Bibliotheca Sacra in 1987. Each chapter develops a biblical passage reputedly addressing the subject of expository preaching. Lawson develops five subjects: Ezra is an example worthy of emulation p. Those committed to exposition will rightly applaud this urgent appeal. First, the book is replete with generalizations. Second, more than a dozen footnotes merely refer the reader to secondary quotations without full bibliographic citations. This practice places the book in a popular rather than an academic category. Third, the author uses word studies far too often, repeatedly stretching the meaning of a Hebrew or Greek term to fit the argument. The author does not model the method he promotes. Famine in the Land is worth reading by pastors who want to rekindle their commitment to preaching, though not as a example of expository preaching. Book reviews are published online and in print every quarter in Bibliotheca Sacra. Subscribe Today Review Jul 21, D. Scott Barfoot Teams That Thrive: Five Disciplines of Collaborative Church Leadership. One of the greatest theological insights embodied in the triune God, the biblical institution of marriage, and the local church is the worship-inspiring and transformational Review Jul 21, Joseph D. Ministry Jeremy Kimble Darrell L. Bock and Jeremy Kimble discuss ecclesiology, focusing on church membership and church discipline. Ministry Nov 9, French A. Enjoy the Rivers of Flowing Water Usually, when we think of ministering to others, it is out of the overflow of our lives. What usually motivates us is the abundance of joy in the Lord and a desire to be used by Charles Stanley, president and founder of In Touch Ministries in Atlanta, GA, exhorts believers to trust the Lord and his sovereignty, despite what happens in the vicinity. DTS Voice offers biblically-centered articles, stories, podcasts, and points of view from the DTS family designed to encourage and equip the church for gospel transformation. Sign up for DTS voice updates [Subscribe](#).

### Chapter 9 : 15 Important Bible Verses About Famine

*Famine in the Land, a compilation and adaptation of four powerful journal articles by Steven Lawson, makes a biblically-grounded argument for the desperate importance of expository preaching. Whether you preach to 3, or 30 this book will embolden you to.*

What a terrible situation to be in. Now, listen to these solemn words from the prophet Amos, writing from the Old Testament. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find [it]. In that day shall the fair virgins and young men faint for thirst. Do we see a drought for the living words of God, and of genuine living faith? Do we see young men and women who may seem satisfied with their friends, money, the attractions of the world, but inside they are destitute of the knowledge of God? Inside, they have a great thirsting, a great unmet need. Today, where do we see genuine Christians, those who live by "every word that proceedeth out of the mouth of God"? Where can we see those, who, having been "crucified with Christ" are now living "by the faith of the Son of God"? Is there a lack? Is there a great spiritual famine in this world? If you and I can recognise this, what must we do? The world needs to see people filled with the love of Christ. Jesus, the "desire of all nations" Haggai 2: The call for us is simple. As we follow in the footsteps of our Saviour, we become reflections of Christ. Then as the world sees the life of Christ being lived out in His witnesses, they are drawn to Him. There is a great famine in the land. Are you prepared to be a witness for God? Faith works by love and purifies the soul, and with faith there will be corresponding obedience, a faithful doing of the words of Christ. Christianity is always intensely practical, adapting itself to all the circumstances of actual life. Christ is to abide in your soul, and you are to talk of Him and make manifest the charms of His character. There is no greater privilege - and what an awesome responsibility - to be a witness for Jesus. Oh that my life might reflect Christ aright! The author lives in Australia and is active in mission projects locally and abroad.