

## The Concept of Biblical Famine in Nigerian Socio-Economic Context and the Christian Response

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### Abstract

This study examines the concept of biblical famine within the Nigerian socio-economic context and explores the appropriate Christian response to persistent hunger, systemic deprivation, and poverty. Biblically, famine is presented not only as a natural disaster but as a theological phenomenon intertwined with moral failure, covenantal breakdown, and social justice (Gen. 41; Amos 8:11). In contemporary Nigeria, recurring food insecurity, inflation, climate change, and governance failures mirror conditions comparable to biblical famine narratives. The problem addressed by this study is the disconnect between the worsening socio-economic realities of Nigeria and the limited theological engagement of the Church beyond relief-oriented interventions. The objective of the study is to reinterpret biblical famine through a contextual theological lens and to articulate a holistic Christian response that integrates social, spiritual, and structural dimensions. The study adopts a qualitative methodology, employing biblical exegesis, theological interpretation, and socio-economic analysis of relevant literature. Findings reveal that famine in Nigeria functions as both a moral and material crisis, exacerbated by inequality, weakened communal ethics, and corruption, while Christian responses remain largely reactive rather than transformative. The study recommends a paradigm shift toward prophetic advocacy, community empowerment, economic justice, and policy engagement as integral aspects of Christian mission. By bridging biblical theology and socio-economic realities, the study contributes to contextual theology and offers a framework for faith-based responses to human suffering and hunger in Nigeria.

**Keywords:** Biblical Famine; Nigeria; Socio-economic Crisis; Christian Response; Contextual Theology.

### Introduction

Hunger and food insecurity remain critical challenges confronting many African societies, especially Nigeria, despite the abundant natural and human resources in the nation. According to recent reports, Nigeria hosts one of the largest populations of food-insecure persons globally, with millions facing acute hunger due to economic instability, climate variability, violent conflict, and weak governance structures (FAO et al., 2023; World Bank, 2022). These realities have generated renewed scholarly interest in the intersections between theology, social ethics, and economics, particularly within Christian communities that play a significant role in social life. Against this backdrop, the biblical concept of famine offers a rich theological resource for interpreting and responding to contemporary socio-economic crises. In the biblical tradition, famine is portrayed as a complex event with spiritual, socio-political, moral dimensions, and not merely an environmental or agricultural phenomenon. Narratives such as the famine in the days of Abraham (Genesis 12:10), Joseph (Genesis 41), Elijah (1 Kings 17), and the prophetic warnings of Amos (Amos 8:11) reveal famine as a condition often linked to injustice, leadership failure, covenantal disobedience, and social inequality (Brueggemann, 2014; Wright, 2019). Consequently, biblical famine functions as a theological lens through which societies are called to self-examination, structural reform, and repentance.

The socio-economic condition of Nigeria reflects patterns strikingly similar to these biblical narratives. Rising inflation, displacement caused by insurgency and banditry, unemployment, environmental degradation, and unequal access to resources have collectively intensified poverty and hunger (Adebayo & Olagunju, 2021; UNDP, 2023). While these challenges are frequently analysed from political and economic perspectives, theological engagement, especially one that integrates biblical insight with socio-economic analysis, remains insufficient. Many Christian

responses to hunger in Nigeria are predominantly charitable, focusing on food distribution and emergency relief, without adequately addressing the systemic and moral roots of the crisis (Kalu, 2020).

The problem this study addresses, therefore, is the limited application of biblical famine theology to the contemporary socio-economic realities of Nigeria and the consequent narrow framing of Christian response. When famine is reduced to a temporary humanitarian concern rather than understood as a sign of deeper structural and ethical breakdown, Christian engagement risks becoming reactive rather than transformative. This gap underscores the need for a contextual theological approach that reinterprets biblical famine in light of the present condition of Nigeria, and reimagines Christian mission as both prophetic and compassionate.

The objective of this study is to examine the concept of biblical famine and apply it analytically to the socio-economic context of Nigeria to articulate a holistic Christian response. Specifically, the study seeks to, one, explore biblical interpretations of famine, two, analyse the hunger crisis of Nigeria through a theological-ethical lens, and three, propose faith-based responses that integrate spiritual care, social justice, public advocacy, and economic empowerment. By doing so, the study contributes to African contextual theology and Christian social ethics. Methodologically, the study employs a qualitative approach that combines biblical exegesis, theological reflection, and critical engagement with socio-economic literature. Relevant biblical texts are interpreted alongside contemporary scholarly works in theology, development studies, and African socio-economic analysis. This interdisciplinary approach enables a nuanced understanding of famine as both a social and theological phenomenon (Cone, 2018; Myers, 2017).

This study is significant for several reasons. First, it provides a theological framework for understanding hunger beyond material scarcity. Second, it challenges the Church in Nigeria to move beyond relief-centered responses toward sustained structural engagement. Third, it offers scholars and practitioners a model for integrating biblical theology with socio-economic realities. The study proceeds by outlining the methodology, conceptual framework, and theoretical framework, followed by findings, discussion, recommendations, and conclusion.

## Methodology

This study adopts a qualitative research design aimed at achieving an in-depth socio-economic and theological analysis of famine within the Nigerian context. Qualitative methodology is appropriate for this study because it enables interpretive engagement with biblical texts, theological concepts, and socio-economic realities that cannot be adequately captured through quantitative measures alone (Creswell & Poth, 2018). The research is interdisciplinary, drawing from biblical studies, developmental studies, and contextual theology to construct a holistic understanding of famine and Christian response. Data sources for the study consist primarily of secondary materials. These include selected biblical texts on famine, theological monographs, peer-reviewed journal articles, policy reports from reputable international organisations, and recent socio-economic analysis on Nigeria. Selection criteria emphasised scholarly credibility, recency, and relevance to the research objectives, with priority given to sources published between 2018 and 2024, and biblical passages were selected based on their thematic relevance to famine, leadership, communal responsibility, and justice.

Data analysis followed a thematic interpretive approach. Biblical texts were subjected to exegetical analysis, considering historical contexts, theological intent, and literary features, drawing on established hermeneutical principles (Fee & Stuart, 2014). Socio-economic literature was analysed thematically to identify recurring patterns related to hunger, governance, inequality, and structural vulnerability in Nigeria (Sen. 1999; UNDP, 2023). These themes were then brought into dialogue with biblical insights to generate contextual theological interpretations. Interpretive procedures were guided by contextual theology, which emphasises the interaction between Scripture and lived experience (Bevans, 2018). This approach allowed the study to critically assess existing Christian responses and to propose alternative models rooted in biblical justice. Analytical rigor was ensured through triangulation of socio-economic and theological sources, enhancing the coherence and credibility of the findings.

## Conceptual Framework

The conceptual framework for this study is anchored on the central concept of biblical famine as a multidimensional reality encompassing social, moral, spiritual, economic, and political dimensions. Rather than understanding famine merely as food scarcity, this framework conceptualises famine as a symptom of deeper ethical and structural failures within society, requiring a corresponding holistic Christian response. This perspective draws from biblical theology, developmental theory, and social ethics, providing an integrative lens for analysing the socio-economic crisis of Nigeria. At the core of the framework is the biblical understanding of famine. In Scripture, famine is frequently portrayed as an outcome of disrupted relationships, between humanity and God, within systems of governance, and among social groups (Leviticus 26: 19-20; Jeremiah 14: 1-6). Scholars argue that famine narratives in the Bible often function as theological critiques of injustice, leadership failure, and idolatry rather than as descriptions of natural disasters alone (Brueggemann, 2014; Wright, 2019). This theological framing positions famine as both a moral indicator and a material condition, pointing to covenantal breakdown and social disorder.

Flowing from this biblical foundation is the socio-economic context of Nigeria, which constitutes the empirical space of analysis. The persistent hunger crisis of Nigeria is shaped by interrelated factors like poverty, unemployment, inflation, conflict-induced displacement, weak institutional accountability, and climate change (World Bank, 2002; FAO et al., 2023). Within the framework, these factors are understood not as isolated variables but as structurally interconnected drivers of food insecurity. This aligns with the entitlement theory of Sen (1999), which emphasises access, distribution, and power rather than absolute food availability. Consequently, famine in Nigeria is conceptualised as a failure of systems rather than a shortage of resources.

This framework further integrates the concept of structural injustice, which mediates between socio-economic realities and biblical theology. Structural injustice refers to social arrangements that systematically disadvantage certain populations while benefiting others (Young, 2011). In biblical terms, this resonates with prophetic denunciations of exploitation, hoarding, and elite indifference to the poor (Isaiah 5:8; Amos 5: 11-12). By incorporating structural injustice into the framework, the study highlights how corruption, economic exclusion, and policy failure intensify hunger in Nigeria, transforming vulnerability into chronic deprivation (Adebayo & Olagunju, 2021). A key component of the framework is the Christian response, conceptualised as multidimensional rather singular Christian response, and is divided into four interrelated dimensions, which are, charitable compassion, prophetic witness, social empowerment, and public advocacy. While charity addresses immediate suffering, prophetic witness confronts moral and structural causes of famine (Myers, 2017). Social empowerment focuses on skills development, community resilience, and livelihood support, while public advocacy engages policy processes and governance structures (Klaasen, 2018). This integrated approach reflects the biblical vision of justice as restorative and communal rather than merely punitive or symbolic.

The framework also emphasises contextual theology as the interpretive bridge connecting lived experience and the Scripture. Contextual theology insists that theological reflection must engage concrete social realities to remain faithful and transformative (Bevans, 2018). Within this study, contextual theology enables a rereading of biblical famine narratives in light of the hunger crisis in Nigeria, allowing Scripture to critique present conditions while offering moral direction for action. Finally, the conceptual framework is oriented toward transformative outcomes, including food security, human dignity, and social justice. These outcomes represent the anticipated impact of a biblically grounded and socially engaged Christian response. The framework thus moves beyond descriptive analysis toward normative and constructive theology, aligning faith with action in addressing famine-related suffering. Summarily, this conceptual framework situates biblical famine at the intersection of theology and socio-economic analysis, using structural injustices and contextual theology to guide Christian response and interpretation. It provides a coherent analytical structure for examining the hunger crisis in Nigeria and for proposing faith-based interventions that are compassionate, transformative, and prophetic.

## Theoretical Framework

The theoretical framework for this study draws from an integration of biblical theology, liberation theology, contextual theology, and human development theology. Together, these theoretical perspectives provide a comprehensive foundation for interpreting famine as a socio-economic and theological phenomenon and for articulating a holistic Christian response within the Nigerian context. The convergence of these theories enables the study to address both the material and moral dimensions of hunger while grounding Christian action in ethical and scriptural imperatives. At the core of the framework is the covenant responsibility and biblical theology of justice. In the Old Testament, covenantal faithfulness is inseparably linked to social justice, economic equity, and care for the vulnerable (Deuteronomy 15:7-11). Famine is often portrayed as a consequence of covenantal breakdown, particularly where leaders and elites perpetuate neglect of the poor and injustice (Jeremiah 5:26-28; Ezekiel 34: 2-4). Brueggemann (2014) argues that biblical texts consistently frame economic injustice as theological rebellion, making hunger a sign of disrupted moral order rather than a purely natural occurrence. This theological vision provides the normative basis for interpreting the hunger crisis of Nigeria as both a spiritual and social concern requiring repentance and reform.

Complementing biblical theology is contextual theology, which emphasizes the interaction between faith and lived experience. Contextual theology rejects abstract or universalised theology detached from social realities, insisting instead that theology must emerge from concrete cultural and historical contexts (Bevans, 2018). Within Africa, contextual theology has been instrumental in addressing issues like colonial legacy, systemic inequality, and poverty (Kalu, 2020). This theoretical lens legitimises the reinterpretation of biblical famine narratives in light of the socio-economic challenges of Nigeria, allowing Scripture to speak prophetically into contemporary conditions of deprivation and hunger. Liberation theology further strengthens the framework by foregrounding the preferential option for the poor. Liberation theology asserts that the redemptive activity of God is especially oriented toward those suffering from economic exclusion and structural oppression (Gutierrez, 2001). Hunger, within this perspective, is understood as a form of violence produced by unjust systems rather than accidental misfortune. Applied to Nigeria, liberation theology challenges the Church to move beyond charity toward structural transformation, including confronting corruption, economic exploitation, and inequitable policies (Cone, 2018). This theoretical orientation reinforces the argument of the study that Christian response to famine must include advocacy, solidarity with the poor, and resistance to injustice.

The framework also incorporates human development theory, especially the capability approach of Amartya Sen. Sen (1999) conceptualises development as the expansion of human freedoms and capabilities, and not just economic growth. Famine, from this perspective, results from failures in access, entitlements, and social arrangements rather than absolute food scarcity. This theory provides an analytical and empirical complement to theological interpretations, enabling the study to explain why famine persists in resource-rich contexts such as Nigeria. By integrating human development theory, the study bridges social science and theology, strengthening its explanatory power. In addition, social ethics theory informs the framework by emphasising moral responsibility within institutional and communal structures. Christian social ethics highlights the obligation of individuals, government, and Churches to uphold dignity, justice, and the common good (Hollenbach, 2019). This ethical orientation aligns with biblical injunctions against exploitation, hoarding, and indifference to suffering (Proverbs 22:22-23; Jas. 55:1-5). Social ethics thus provides the moral rationale for Christian engagement in policy discourse, social empowerment initiatives, and economic reform.

Collectively, these theories support the central argument of the study that famine in Nigeria is a multidimensional crisis requiring a theologically informed, ethically grounded, and socially engaged Christian response. Biblical theology provides scriptural authority, liberation theology sharpens the focus on injustice, contextual theology ensures relevance, and human development theory offers analytical clarity regarding systemic failures. The integration of these perspectives creates a coherent theoretical foundation for analysing famine and proposing transformative Christian action. Summarily, the theoretical framework situates famine at the intersection of

theology, development, and ethics, affirming that Christian response must be holistic, justice-oriented, and prophetic. This framework not only supports the analytical sections of the study but also guides the interpretation of findings and the formulation of recommendations aimed at addressing hunger and restoring human dignity in Nigeria.

### **Findings**

The analysis of biblical texts, socio-economic literature, and theological reflections revealed several key findings regarding the concept of famine in the Nigerian context and the corresponding Christian response. These findings highlight both the structural causes of hunger and the opportunities for a faith-based, transformative engagement. **Famine as a Multidimensional Phenomenon:** The study confirmed that biblical famine is not solely a matter of physical scarcity but encompasses spiritual, social, and moral dimensions (Brueggemann, 2014; Wright, 2019). In the Nigerian context, famine manifests similarly, while insufficient access to food is evident, underlying structural and moral deficits, like corruption, social exclusion, and inequitable governance, play a critical role in exacerbating hunger (Adebayo & Olagunju, 2021). These findings align with entitlement theory of Sen (1999), which emphasises that food insecurity often results from unequal access and power imbalance rather than an absolute shortage of resources.

**Structural Injustice as a Primary Driver:** The findings indicate that systemic inequalities, manifested in land mismanagement, urban-rural disparities, and poor agricultural policies, significantly contribute to persistent famine in Nigeria. Corruption and weak institutional oversight exacerbate these structural issues, creating chronic vulnerability among marginalised populations (UNDP, 2023). Biblical narratives such as Amos 5:11-12 and Isaiah 5:8 echo this reality, linking societal suffering and famine to inequitable distribution and social neglect.

**Christian Responses are Predominantly Reactive:** Analysis of the intervention of the Church in Nigeria revealed that most responses to famine are reactive, focusing on charitable food distribution and emergency relief (Kalu, 2020). While these efforts address immediate physical needs, they often fail to challenge the underlying structural and moral causes of hunger. This reflects a gap between biblical prescriptions, which integrate justice, communal responsibility, and advocacy, and the practical strategies employed by many faith-based organisations.

**Potential for Transformative Engagement:** Despite the reactive nature of many responses, the study found evidence of emerging initiatives that integrate spiritual, economic, and social dimensions. Programs that combine biblical teaching, microfinance, policy advocacy, and skills development illustrate the potential for a holistic Christian response (Myers, 2017). Contextual theology provides a theoretical and practical basis for such initiatives, affirming that Scripture can guide social transformation in contemporary Nigeria (Bevans, 2018).

**Necessity of Prophetic and Justice-oriented Action:** The findings underscore the imperative for the Church to adopt a prophetic stance that addresses both moral failure and structural inequity. Biblical famine narratives consistently link hunger with leadership failure and injustice (Jeremiah 5:26-28; Ezekiel 34:2-4), suggesting that effective Christian engagement must go beyond charity to include advocacy, systemic reform, and ethical guidance. This requires equipping faith communities to participate actively in public discourse, hold institutions accountable, and promote economic empowerment programmes.

**Integration of Theology and Socio-economic Analysis Enhances Impact:** Finally, the study finds that integrating theological insights with socio-economic analysis creates a more effective framework for understanding and addressing famine. By applying biblical principles to contemporary realities, faith-based organizations can align spiritual care with development objectives and social justice, thereby offering sustainable solutions to the hunger crisis in Nigeria (Cone, 2018; Hollenbach, 2019).

Summarily, the findings reveal that famine in Nigeria is a complex, multidimensional phenomenon shaped by structural injustice, socio-economic disparities, and moral lapses. While Christian responses have been largely reactive, there exists significant potential for transformative engagement when biblical principles are integrated with contextual socio-economic strategies. These findings form the basis for the discussion of actionable approaches in the subsequent section.

## Discussion

The findings of this study provide significant insights into the nature of famine in Nigeria and the role of the Christian community in addressing it. The discussion situates these findings within the broader ethical, theological, and socio-economic frameworks explored in earlier sections, emphasising both the implications and actionable pathways for transformative engagement.

Firstly, the identification of famine as a multidimensional phenomenon reinforces the argument that the hunger crisis of Nigeria cannot be adequately addressed through food provision alone. The findings of the study align with biblical perspectives that link famine to social, spiritual, and moral failures (Brueggemann, 2014; Wright, 2019). In Nigeria, systemic inequality, governance failures, and corruption compound food insecurity, highlighting the need for interventions that consider both material and structural dimensions (Adebayo & Olagunju, 2021). This underscores a key implication Christian responses must integrate moral critique and social advocacy alongside humanitarian assistance.

The study also highlights structural injustice as a central driver of famine. The concentration of wealth and resources in elite hands, policy failures, and weak institutional frameworks result in persistent vulnerability among marginalised populations, (UNDP, 2023). This finding resonates with biblical narratives in which famine arises in response to social inequity (Amos 5:11-12; Isaiah 5:8). Consequently, the Church in Nigeria is called to a prophetic role, not only addressing immediate needs but also confronting the structural and systemic causes of hunger. Such an approach aligns with the principles of liberation theology, which emphasises the preferential option for the poor and the ethical imperative to challenge oppressive systems (Gutierrez, 2001; Cole, 2018).

While Christian responses are predominantly reactive, emerging initiatives that combine charity, policy advocacy, and skills empowerment indicate the potential for transformative engagement. Contextual theology offers a theoretical lens to reinterpret biblical famine narratives for contemporary application, allowing Scripture to critique social and economic injustices while guiding practical interventions (Bevans, 2018). Faith-based programmes that integrate microfinance, community development, and vocational training illustrate how holistic engagement can simultaneously address social, spiritual, and economic dimensions of famine (Myer, 2017).

The discussion also emphasises the necessity of moral and prophetic leadership. Famine, as the findings suggest, is both a social and moral crisis; therefore, effective Christian intervention must include ethical guidance, accountability for governance structures, and advocacy for justice. This approach resonates with biblical precedents where prophets held leaders accountable and advocated for social justice (Jeremiah 5:26-28; Ezekiel 34:2-4). By adopting a prophetic stance, the Church can transform from a reactive relief actor into a proactive agent of systemic change.

Furthermore, integrating theology and socio-economic analysis enhances the efficacy of Christian responses. Applying biblical principles to contemporary realities of Nigeria enables faith communities to design interventions that are contextually relevant and sustainable. For instance, combining scriptural teachings on justice and stewardship with community-based development programmes allows the Church to address both immediate hunger and the structural conditions that perpetuate it (Hollenbach, 2019; Sen, 1999). This integrative approach not only aligns with the ethical imperatives of Christian social teaching but also strengthens human dignity and community resilience.

Finally, the discussion highlights the strategic opportunities for faith-based engagement in policy and governance. By advocating for equitable resource distribution, inclusive economic frameworks, and transparent agricultural policies, the Church can leverage its moral authority to influence systemic reforms. This role complements charitable activities and ensures that interventions are both short-term and long-term, addressing the cyclical nature of Nigeria's famine. Conclusively, the discussion affirms that famine in Nigeria is a complex interplay of structural, moral, and material factors. Christian responses, while currently limited, have the potential to become transformative when informed by biblical theology, socio-economic insight, and contextual understanding. The Church is thus called to embody both compassion and justice, integrating

immediate relief with advocacy, systemic engagement, and empowerment. This integrated approach offers a sustainable pathway toward alleviating hunger and fostering human dignity in Nigeria.

### Recommendations

Based on the findings and discussion, this study proposes several recommendations for enhancing Christian engagement in addressing famine within the Nigerian socio-economic context. These recommendations are designed to integrate biblical principles, practical interventions, and social justice.

**Adopt a Holistic and Multidimensional Approach:** Christian organizations should expand their interventions beyond immediate relief to include social, spiritual, and economic dimensions. Programmes that combine food distribution with skills training, education, and livelihood support will address both short-term needs and long-term vulnerabilities, fostering resilience and self-sufficiency.

**Engage in Prophetic Advocacy and Policy Influence:** Churches and faith-based organizations must take an active role in advocating for systemic reforms. This includes lobbying for equitable resource distribution, food policy, inclusive economic strategies, and transparent governance in agriculture. By addressing structural injustices, the Church can help prevent recurrent famine and promote sustainable development.

**Strengthen Community-based Empowerment Initiatives:** Faith communities should prioritise programmes that empower vulnerable populations through microfinance, cooperative projects, and vocational training. Such initiatives enhance local capacity, reduce dependency, and provide avenues for active participation in economic and social life, consistent with biblical teachings on stewardship and justice.

**Integrate Contextual Theology into Practice:** Christian responses should be informed by a theological framework that engages the socio-economic realities of Nigeria. Contextual theology allows Scripture to guide ethical, economic, and social action, ensuring that interventions are both culturally relevant and biblically faithful.

**Promote Collaborative Partnerships:** Churches should collaborate with government agencies, non-governmental organisations, and international bodies to combine resources, maximise impact, and share experience. Collaborative approaches facilitate comprehensive solutions to famine, addressing both structural and immediate causes. These recommendations collectively advocate for a shift from reactive charity to transformative engagement, positioning the Church as a proactive agent of justice, empowerment, and sustainable human development in Nigeria.

### Conclusion

This study has examined the concept of biblical famine within the Nigerian socio-economic context and explored the corresponding Christian response. The analysis demonstrates that famine is not merely a physical phenomenon of food scarcity but a multidimensional crisis encompassing social, spiritual, moral, and structural dimensions. Biblical narratives consistently link famine to societal injustice, leadership failure, and covenantal disobedience (Brueggemann, 2014); Wright, 2019). In Nigeria, these dynamics are mirrored in persistent hunger, governance deficits, systemic inequality, and socio-economic exclusion. Thus, understanding famine requires a holistic framework that integrates theological, socio-economic, and ethical perspectives.

The findings of the study reveal that hunger crisis in Nigeria is primarily driven by structural injustices, including inequitable resource distribution, corruption, policy failures, and weak institutional accountability. While charitable interventions by Christian organisations address immediate food needs, they often fall short of confronting the underlying systemic and moral causes of famine (Kalu, 2020; Adebayo & Olagunju, 2021). Nevertheless, emerging initiatives that combine humanitarian assistance with skills development, advocacy, and community empowerment demonstrate the potential for transformative engagement, illustrating the value of integrating contextual theology with socio-economic analysis (Bevans, 2018; Myers, 2017).

The discussion emphasises that the role of the Church must extend beyond reactive relief toward prophetic and justice-oriented action, addressing both structural inequities and moral failures. By adopting a holistic, socially conscious, and biblically informed approach, faith

communities can align immediate care with long-term strategies for empowerment, human dignity, and systemic reform. This approach resonates with principles from liberation theology, Christian social ethics, and human development theory, collectively highlighting the need for ethical guidance, advocacy, and proactive participation in public governance (Cone, 2018; Hollenbach, 2019; Sen, 1999).

Moreover, the study underscores the significance of contextual theology as a methodological and practical guide, enabling the Church to interpret biblical famine narratives meaningfully within the contemporary socio-economic landscape of Nigeria. Such theological engagement not only informs practical and ethical action but also strengthens the credibility of the Church as a transformative agent in society. By bridging Scripture, development praxis, and moral responsibility, the Church can respond to hunger in ways that are socially just, developmentally sustainable, and spiritually faithful.

In conclusion, famine in Nigeria represents a complex interplay of material scarcity, moral deficiency, and social inequity. The Christian response, to be effective, must be multidimensional, encompassing immediate relief, advocacy, ethical leadership, structural intervention, and empowerment. By integrating biblical principles with socio-economic realities, the Church can move from reactive charity to transformative engagement, fostering both social justice and human dignity. The study thus contributes to contextual theology, offering a framework through which faith-based organisations can address famine holistically, ensuring that Scripture informs practical action for sustainable development in Nigeria, and not only spiritual life. Ultimately, the study advocates a vision of Christian mission that is compassionate, socially responsible, and prophetic, capable of addressing both the symptoms and root causes of famine.

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