

Natural Disasters and the Sovereign Will of God

On September 26th the category four Hurricane Helene made landfall and ravaged the Southeastern United States, with Florida, Tennessee, and Georgia perhaps being the most hard hit areas. There are many who have died and are still missing from Helene, and at the time of this writing the category five Hurricane Milton is preparing for its collision course.

Sometimes the righteous are punished along with the wicked, and these events can steer our lives in new directions which God has prepared for us, and we should trust in Him as we suffer such trials. So our prayers are certainly with our friends who have been affected by Helene and who may be affected by Milton, but we are also aware that nothing ever occurs outside of the will of God, and we are united with our friends in the comfort of that knowledge. He is certainly sovereign over all His creation,¹ and He is even sovereign over the things which He did not create, as the keys to the bottomless pit are in His power.²

Many Judaized Christians take to having prayers for relief at times like these, as if God has no power over the elements, and with that attitude they suggest that weather is the result of a chaotic world ruled by chance. So they live and act as atheists. But Christians should know that God *is* sovereign, and that *He* determines the fates of men, and knowing this Christians should be compelled to investigate why God in His righteousness would determine to send such disaster on their nations.

The Scriptures inform us that disaster should urge men towards repentance, but many of the people who pray for the victims of hurricanes and earthquakes simultaneously support the very sins which invited judgement in the first place, such as sodomy and fornication, and their approval of these sins guarantees that such disasters will continue in the future.

Sooner or later our people must realize that the instruments of judgement will not cease until there is repentance, whether the instruments be the elements or the flood of hominid locusts invading our nations or otherwise.

Judgement

The English word crisis is derived from κρίσις³, the Greek word for judgement, and the etymology is in no way coincidental, as our ancestors understood perfectly well that crises are judgement from God, often for sin.

This understanding comes from a reading of the curses of disobedience found in Leviticus and Deuteronomy, where the nation is punished for their sin with curses such as drought, famine, sickness, alien immigration, and more. The obedience of a nation is measured through their blessings and curses, and today our nations predominantly receive curses as the people engage in and approve of all the things which the law of God explicitly prohibits and condemns.

We see in the law that famine is a curse for disobedience, where we read:

Leviticus 26:26 *And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.*

So famine is a punishment for sin, and we see in the prophet Amos that God reproved the people for not repenting after He punished them with famine:

Amos 4:6 *And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD.*

We see in the prophets that the children of Israel were punished with famine in many diverse times and places, and famine usually comes from drought, which is itself a curse for disobedience:

¹ Job 38-41, Mark 4:35-41, et al

² Revelation 20:1

³ #2920

Deuteronomy 28:23-24 And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

If we return to Amos and continue, we see that the people did not repent after suffering from drought either:

Amos 4:7-8 And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD.

More curses are mentioned as Amos continues, and we see many others fulfilled throughout the prophets and in our nations today; the locusts of Joel devour our goods and our sons and daughters are married off to them, sickness and disease is as ripe as the pestilence of Egypt, and our people are afflicted with madness and blindness. If Yahweh is sovereign over all things, then He is certainly sovereign over all hurricanes and earthquakes, just as He was with the earthquake during the reign of Uzziah. As the body of the children of Israel are described in the prophet Isaiah “Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.”⁴

Repentance

Yahshua Christ urged men to repent on account of these punishments, providing the two examples of government atrocity and supposed “chance” disasters:

Luke 13:1-6 Then there were some present at that time who reported to Him concerning the Galilaeans whose blood Pilate had mixed with their sacrifices. And replying He said to them: "Do you suppose that those Galilaeans had been wrongdoers beyond all the Galilaeans, because they suffered these things? No, I say to you, but if you do not repent, all of you likewise shall be destroyed!

Or those eighteen upon whom the tower in Siloam had fallen and killed them, do you suppose that they had been debtors beyond all the men who are dwelling in Jerusalem? No, I say to you, but if you do not repent, all of you in like manner shall be destroyed!"

The words of Christ here are also an important reminder for us to not rush towards self righteousness when disasters befall the nation, but to be mindful of our own obedience and pray that we don't suffer the same.

When we are sober, we may recognize patterns in some of those whom God permits to die, and these patterns can be an indication as to why the disaster might have happened in the first place. As for Helene, there appears to have been a pattern with sodomites and fornicators being destroyed, and God's judgement certainly is always just. There have been many who have described Asheville, Tennessee as yet another Sodom or Gomorrah, and we read in the same chapter of Amos from earlier:

Amos 4:11 I have overthrown *some* of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

How many of the people currently praying for these ravaged towns and cities still approve of sodomy? How many of them still approve of fornication? How many of them still believe in democracy and are planning to vote in November?

Pilate mixing the blood of the Galileans with their sacrifices was not an accident. When the nation is oppressed that is because God wants the nation to be oppressed. We are given the government we deserve, whether it is a brainless pajeet female or a Jew-loving conman. As long as the people continue to have faith in the Antichrist ideals of democracy and self-governance, we will continue to suffer these punishments.

⁴ Isaiah 1:5

Christ is King and men should submit themselves to *His* law. We should be praying for the governments of our nations to collapse, and until then we should patiently endure in submission to the authority of that captivity. The collapse *will* happen.

As for the second example given in Luke, where Christ described the “chance” disaster of the falling of the tower in Siloam - the lesson is that there is no such thing as chance, and the eighteen who fell were those whom Yahweh God permitted, for one reason or another.

When we suffer obvious chastisement in our lives we should repent, and woe onto us when we suffer and still refuse to return onto our God! The plagues of Revelation are symbolic of greater and wider truths, but these descriptions are still exemplary of the stubborn behavior of men under judgement:

Revelation 16:9 *And the men had been burned by great heat and they blasphemed the Name of Yahweh who has authority over these plagues, and they did not repent to give honor to Him.*

Revelation 16:21 *And a great hailstorm like boulders descends from out of heaven upon men, and the men blasphemed Yahweh from the plague of the hailstorm, because the plague of it is exceedingly great.*

Our Christian hope is that we will be delivered from the judgement on society when we are faithful and obedient to our God, loving our brethren in the keeping of His commandments. But even then, the righteous often suffer along with the wicked when the nation is punished:

Ezekiel 21:3 *And say to the land of Israel, Thus saith the LORD; Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.*

Those who are destined for captivity or the sword or famine go to each of their fates, and sometimes the death of the righteous is an act of mercy from God, as they are taken and spared from any further affliction on the nation. This is perhaps most explicitly explained in the Wisdom of Solomon, but it is seen elsewhere in Scripture:

Isaiah 57:1-2 *The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.*

The curses of disobedience are not weapons of utter destruction but tools of chastisement for the sake of correction, as Habakkuk said⁵ “*Art thou not from everlasting, O LORD my God, mine Holy One? We shall not die. O LORD, thou hast ordained them [the Chaldeans] for judgment; and, O mighty God, thou hast established them for correction.*” Therefore Yahweh always encourages His people to repent on account of their punishments:

Leviticus 26:40-42 *If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.*

Because of the unconditional nature of the promises to Abraham there is always room for mercy for the children of Israel, but that ultimate mercy will not be found until the people repent of their ways. This is the lesson which our people must learn from the punishments which they currently suffer.

2 Chronicles 7:13-14 *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.*

⁵ Habakkuk 1:12 | See also Zephaniah 3:2, Jeremiah 2:19, 2:30, 5:3 , 7:28, 30:11, 46:28

