WHEN GOD SHAKES THE HEAVENS AND EARTH

Understanding Divine Sovereignty in Global Chaos

MOSES KAMANDA

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FOREWORD

We live in a time when many things feel broken. Look at the news, and you see conflict, failing institutions, economic problems, and a deep confusion about who we are.

Even people of faith feel lost, searching for something to hold onto. With so much chaos, it's easy to fall into an old, false belief: that God has given up on history and left the world to spin out of control like a runaway train

It is into this difficult moment that Moses Kamanda speaks clearly, with deep care and strong biblical truth.

In When God Shakes the Heavens and Earth: Understanding Divine Sovereignty in Global Chaos, Kamanda offers a powerful, Bible-based answer to today's fear and hopelessness.

This is not a book that gives cheap comfort or tells believers to just pray for a quick escape from a broken world. Instead, it calls for a complete change in how we thin; a true turning of the mind; so we can see God's hand at work even in the storms that scare us most.

Kamanda tears down the wrong ideas that have made much of the modern church weak. He takes the reader on a journey through the courts of Persia, the plains of Babylon, and the ruined temples of Egypt.

He reminds us that no power on earth operates outside of God's limits. Whether looking at King Cyrus, who obeyed without knowing it, or King Nebuchadnezzar, who was humbled, or even Satan himself, this book shows one clear and comforting truth: our Sovereign God is never surprised, never defeated, and never out of control.

What I love most is how Kamanda explains God's "shaking" of the world. It is not random destruction. It is a hard mercy and a way to save and heal.

Looking at Noah's flood and the exile in Babylon, he shows that the upheavals of our time are meant to strip away what is weak and temporary, so that the unshakable glory of God's family can grow to full maturity.

This book is a timely guide for understanding world chaos. It is a clear call for the church to stop simply reacting to a

changing culture and politics. Instead, we must live as citizens of two worlds, ambassadors of an eternal kingdom.

For pastors confused by theology, for believers troubled by the headlines, and for students of the Bible looking for deep truth, When God Shakes the Heavens and Earth is a wonderful anchor for the soul.

I highly recommend this book. May it renew your mind, steady your heart, and ground your faith in the unchanging King who sits calmly above the flood.

George Sydney Mkandawire
Presiding Elder
Father's Table Ministries
19 May 2026

INTRODUCTION

In an age marked by wars, economic ruin, and a pervasive loss of moral direction, many, even some who claim to be believers feel as though God has turned His gaze elsewhere. The image that often surfaces is one of a runaway train hurtling through a chaotic world, while the Creator looks on from a distance. This perception of divine detachment is understandable given the scale of suffering, visible across news headlines and personal tragedies alike. Yet this image does not line up with what Scripture actually teaches. As Psalm 103:19 (NASB) affirms, "*The Lord has set His throne in the heavens, and His sovereign rule extends over everything*." The psalmist here declares not a distant monarch but a reigning King whose authority touches every corner of creation. This book argues that when the cosmos trembles and societal upheaval seem to intensify, those signs do not prove God's absence or indifference. Rather, they signal a shift that the church must recognize and interpret so that believers can understand God's activity across the various realms of existence. The prophet Amos asked, "*If a calamity occurs in a city has not the Lord done it*?" (Amos 3:6, NASB),

suggesting that even what appears as random destruction may fall within the scope of divine purpose.

We find ourselves bewildered by a planet riddled with identity crises, rampant lawlessness, and theological confusion. The Once-grand cathedrals—whether in the West or elsewhere—are now crumbling shells, their stones bearing silent witness to a faith that has in many places grown cold. Many churches have become sprawling, compromised institutions; their spiritual decay cannot be blamed merely on a lack of prayer or funding (some even enjoy financial abundance beyond their needs). The apostle Paul warned Timothy that "*in the last days difficult times will come*" (2 Timothy 3:1, NASB), describing a period marked by lovelessness, indiscipline, and a form of godliness that denies its power. The core question, then, becomes: What exactly is the problem? Why do church structures appear so fragmented and kaleidoscopic in the 21st century? The Scriptures offer no simple diagnosis but point consistently to a departure from wholehearted devotion. As the Lord charged Israel through the prophet Hosea, "*My people are destroyed for lack of knowledge*" (Hosea 4:6, NASB)—a

knowledge not merely informational but relational and obedient.

The turbulence is not limited to the church. Economic and political transformations are occurring at a speed that surprises many, leaving entire populations grasping for stability. Citizens denounce their governments for failing to fulfill the promises embedded in democratic social contracts, while the downfall of prominent congregations in both Western and African contexts is often attributed to corrupt leadership and moral decadence. These scandals prompt some to wonder whether God is merely an onlooker to the gaps and failings that have created a spiritual miasma unfit for humanity. Yet the biblical record consistently presents God as One who is not silent in the face of human failure. The prophet Isaiah declared, "*Surely the Lord God does nothing unless He reveals His secret counsel to His servants the prophets*" (Amos 3:7, NASB). This principle suggests that even judgment and collapse can carry a revelatory purpose. When the walls of Jerusalem lay in ruins, Nehemiah understood that the disaster was not evidence of divine abandonment but rather the fruit of covenant disobedience

and also the backdrop against which God would move redemptively (Nehemiah 1:5–9).

Recent history underscores a very fundamental point. The past five years have delivered a series of dramatic shifts some violent and others bewildering. The COVID-19 pandemic struck like a bomb, claiming countless lives worldwide. Those who ignored health directives and labeled the cautious as weak are now the ones many mourn, having "gone to be with the Lord." Churches that behaved as if divine protection was guaranteed, even while flouting safety measures, suffered loss including both congregants and leaders. Yet Scripture insists, "God is involved in human affairs," indicating that He is fully aware of events and is not caught off-guard. The book of Hebrews reminds believers that "*it is a terrifying thing to fall into the hands of the living God*" (Hebrews 10:31, NASB), not because God is capricious, but because His judgments are real and His sovereignty extends even over pestilence. When David sinned by numbering the people, God sent a plague that killed seventy thousand men, yet David understood that falling into the Lord's hands was preferable to falling into the hands of men,

precisely because God's mercies are great (2 Samuel 24:14). The pandemic, far from being outside God's awareness, occurred within the boundaries of His permissive and purposeful will.

Simply praying for a better world does not automatically bring about improvement. When Jesus prayed for His disciples, He asked, "*Do not let them be removed from the world, but keep them safe while they are in it*" (John 17:15, paraphrased). This prayer challenges the long-held Christian notion that the world is wholly evil and that believers must swiftly escape it. In the midst of the pandemic, many churches raised fervent prayers for the virus to vanish, only to see case numbers rise—an illustration of "not understanding the times." As Ecclesiastes 3:1 reminds us, "*There is an appointed time for everything. And there is a time for every event under heaven*" (Ecclesiastes 3:1, NASB). Recognizing divine timing is essential; without it, we rush to ask God to reverse every hardship, ignoring His sovereign purpose and often inviting unnecessary suffering. The disciples themselves misunderstood the times when they expected Jesus to immediately restore the kingdom to

Israel (Acts 1:6). Instead, He redirected their attention to the Father's appointed timetable. Similarly, the prophet Habakkuk was told that the vision "awaits an appointed time" and that even if it tarried, the righteous must live by faith (Habakkuk 2:3–4). To pray without discerning the season is to risk fighting against God's hand rather than yielding to it.

The modern "spiritual but not religious" mindset echoes the Gnostic idea of an unknowable, transcendent deity versus a material world to be fled. This dualism clashes with the biblical doctrine of the Incarnation, which holds that God entered history to redeem not abandon the created order. The apostle John writes, "*And the Word became flesh, and dwelt among us*" (John 1:14, NASB), a declaration that God took upon Himself not a phantom body but real human flesh, affirming the goodness and significance of the physical realm. Since Adam, humanity has yearned to escape the earthly realm for a presumed safer heaven, yet Scripture provides no basis for believing that God's desire is driven by our longing to flee. Paul explicitly states that "*to be absent from the body" is "to be at home with the Lord*" (2

Corinthians 5:8, NASB), but he never frames this as an escape from responsibility. On the contrary, he insists that whether we live or die, we are the Lord's (Romans 14:8). Such misguided doctrines that treat the world as an illusion to be abandoned diminish God's sovereignty, reducing the Almighty who fashioned heaven and earth to a peripheral spectator rather than the active Lord of all. The prophet Isaiah heard the Lord declare, "*Heaven is My throne and the earth is My footstool*" (Isaiah 66:1, NASB)—a single seamless dominion, not two warring realms. To flee the earth is to flee from the very place where God has chosen to display His glory and accomplish His redemption.

CHAPTER ONE
THE THRONE ABOVE THE NATIONS

"*The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.*"

(Psalm 103:19).

A pervasive and ancient error, reminiscent of the Gnostics of antiquity, persists in the conviction that the material world is inherently and irredeemably corrupt, a realm of darkness from which the enlightened soul must seek an immediate escape. This cynical perspective reduces the earth to a mere stage for malevolence, implying that the Divine is either absent, indifferent, or in a tragic misreading of providence—blind to the moral chaos unfolding within human history. While this stark dualism offers a deceptive comfort by distancing the Creator from the brokenness of creation, it fundamentally contradicts the consistent testimony of Holy Scripture.

The biblical narrative does not portray a detached deity; rather, it reveals a God whose presence is so profound and potent that, as the prophet Amos declares, "*the Lord God of hosts is he who touches the earth and it melts, and all who dwell in it mourn*" (Amos 9:5). This is no absentee landlord; this is the Sovereign whose very voice causes the

foundations of the world to tremble, asserting His presence even in the midst of a fallen order.

The misconception that divine sovereignty is only evidenced by an absence of conflict is a profoundly parochial fallacy. Many observers mistakenly view wars, international skirmishes, and global crises as the definitive yardsticks by which to measure God's involvement in human affairs. To interpret such tumultuous events as proof of divine abdication—or as the sole, inevitable harbingers of the end—is to impose a fragile, human chronology upon the eternal divine economy. Scripture resolutely corrects this myopia, reminding us that the Almighty does not operate according to the limitations of a human clock. His dominion is not intermittent or reactive; it is absolute, perpetual, and exercised not despite the chaos of nations, but eternally above it.

The psalmist captures this transcendent authority with unequivocal clarity, "*The Lord has established his throne in the heavens, and his kingdom rules over all*" (Psalm 103:19). This reign extends to the very halls of worldly power, for as the prophet Isaiah proclaimed, "*It is he who sits above the*

circle of the earth, and its inhabitants are like grasshoppers" (Isaiah 40:22).

Furthermore, to suggest that God is unaware of or indifferent to the moral complexities of human history is to willfully ignore the explicit promises of His omniscience. The book of Proverbs affirms with profound simplicity, "*The eyes of the Lord are in every place, keeping watch on the evil and the good*" (Proverbs 15:3). Far from being blind to the darkness of the zeitgeist, He is the One "who reveals the deep and hidden things; he knows what is in the darkness, and the light dwells with him" (Daniel 2:22). His foreknowledge is not constrained by the linear progression of time; He alone "declares the end from the beginning" (Isaiah 46:10), weaving the tapestry of history with a precision that no human rebellion can unravel. Consequently, those who are integrated into His divine economy—those who have anchored their trust in His sovereign plan—need not succumb to the paralysis of fear. Their security is not contingent upon the fleeting stability of geopolitical structures, but upon the immutable,

unshakable character of the One who governs them from His throne on high.

In this truth lies the profound comfort for the believer amidst global chaos. God is not merely the Lord of history but the Lord of times—the arbiter of seasons, epochs, and crises. He remains seated upon His throne, and from that position of undisputed authority, He actively rules in the affairs of men. The book of Daniel declares this with unassailable finality: "*He changes times and seasons; he removes kings and sets up kings*" (Daniel 2:21). Therefore, even when the nations are in an uproar and the foundations of human institutions seem to crumble, the people of God are anchored by the assurance that their Sovereign is neither surprised nor defeated. He is the King above all kings, whose purposes will prevail, and whose protection over His own remains inviolable, even and especially in the fiercest tempests of human history.

The foundational premise of scriptural revelation is that the sovereign God of heaven occupies a throne that is not merely superior to all earthly powers but is, in fact, the sole locus of ultimate authority. This is not a theological

abstraction but a demonstrated reality, woven into the very fabric of redemptive history. From the plains of Babylon to the courts of Persia, God's providential governance operates without rival, unhindered by human will or diabolical interference. He does not merely observe the affairs of men; He ordains them, seating Himself above the rotating thrones of earthly kings and directing their courses as a shepherd guides a stream. To grasp the nature of divine sovereignty in an age of global chaos, one must first apprehend the biblical truth that, *"The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all."* (Psalm 103:19).

Even when a king doesn't pray to God or follow His laws, he can still find himself caught up in something much bigger than his own throne. This truth shines most brightly in the story of King Cyrus of Persia.

Imagine a pagan ruler, raised to worship fire and the sun, suddenly being told—centuries before he was even born—that the God of Israel had named him personally. The prophet Isaiah records this stunning prediction: "*It is I who says of Cyrus, 'He is My shepherd, and he will carry out all*

My desire.' And he says of Jerusalem, 'She will be built,' and of the temple, 'Your foundation will be laid.'" (Isaiah 44:28, NASB). Think about what that means. A man who doesn't know the Lord is called "anointed"—the same Hebrew word used for the Messiah. Cyrus didn't ask for this role. He probably never saw it coming. Yet God chose him, armed him, and guided his victories so that one day a small, exiled people could go home.

Now bring this to life. Picture Cyrus sitting in his palace after conquering Babylon in 539 BC. He's used to being called "King of Kings." But something stirs in him—not a vision, maybe just a quiet nudge. He issues a decree as recorded in the book of Ezra -"*Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and*

let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem. (Ezra 1:1-4, KJV).

He doesn't convert to worshiping Yahweh. He doesn't understand Israel's laws. But he becomes the unwitting answer to a prophecy written two hundred years before his birth. That's the quiet, relentless power of God's priorities—they find a way through the most unexpected people.

Now consider Nebuchadnezzar. If Cyrus is the gentle surprise, Nebuchadnezzar is the hard lesson lets analyze this construction:

This Babylonian king had everything; power, armies, golden statues built in his own honor. He looked at his magnificent kingdom and said, "..., *Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty*?" (Daniel 4:30, KJV). You can almost hear the pride in his voice—like a successful builder

forgetting who gave him the bricks. But God's priorities include humbling the heart that forgets where grace begins.

The divine decree came swiftly and culminated into Nebuchadnezzar losing his mind. As espoused in the book of Daniel, "*The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws*." (Daniel 4:33,KJV)

Try to imagine that fall! from the most powerful man on earth to a wild creature in the fields. For seven long seasons, heaven taught him what no army could, that Daniel pens down poetically - "*And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will*." (Daniel 4:32, KJV)

When his sanity returned, Nebuchadnezzar looked up not at his own reflection, but at the sky. And finally, he blessed,

praised, and honored the God of heaven. "*His dominion is an everlasting dominion*," he admitted. (Daniel 4:34).

So, *what's the human takeaway*? Whether a ruler is benevolent like Cyrus or arrogant like Nebuchadnezzar, God's priorities move forward. You don't have to be a believer to be used. You don't have to be good to be broken down. But in both cases, what matters most restoration for the broken, humility for the proud gets done. That's the quiet sovereignty that works through kings, presidents, and ordinary people alike. Even when no one on the throne is looking for God, God has already looked for them.

These are not isolated incidents. The scriptural record is replete with figures whose lives illustrate the same immutable truth. Pharaoh, the most powerful monarch of his age, arrogantly asked, "*Who is the LORD, that I should obey His voice*?" (Exodus 5:2, NASB). God's response was a systematic dismantling of Egypt's economic, military, and religious structures through ten plagues, culminating in the destruction of Pharaoh's army in the Red Sea.

The Apostle Paul later used this very event to articulate the principle of divine sovereignty: "*For the Scripture says to*

Pharaoh, 'For this very purpose I raised you up, to demonstrate My power in you, and that My name might be proclaimed throughout the earth" (Romans 9:17, NASB). The Greek verb *exēgeira* means "I raised up" or "I appointed," indicating that Pharaoh's rise to power itself was orchestrated to serve the divine purpose of displaying God's glory. Similarly, King Sennacherib of Assyria, who besieged Jerusalem in the days of Hezekiah, is portrayed by the prophet Isaiah as nothing more than a tool in the hand of God. Despite his boasts of conquest, the Lord declares: "*Have you not heard? Long ago I did it; From ancient times I planned it. Now I have brought it to pass, that you should turn fortified cities into ruinous heaps*." (Isaiah 37:26, NASB)

Assyria's military might, was not the product of its own autonomous ambition; it was an instrument wielded by the Sovereign of history. When its arrogance exceeded the divinely appointed boundaries, God struck down 185,000 of its soldiers in a single night (Isaiah 37:36), demonstrating that the same breath that empowers can also annihilate.

This comprehensive sovereignty leads to an inescapable theological conclusion: there is no dualism in the biblical

worldview. There is no entity, whether human or supernatural, that exists as a true opposition to God. The notion that Satan functions as a rival power, engaging God in a cosmic struggle of equals, finds no support in the canonical text. The prophet Isaiah, in a passage of piercing clarity, addresses this very point: "*Behold, the Lord GOD comes with might, And His arm rules for Him. Behold, His reward is with Him, And His recompense before Him*." (Isaiah 40:10, NASB).

Your Adversary Not God's Opposition

In the same prophetic tradition, when the text speaks of an adversary, it does so with careful distinction. The Hebrew term śāṭān means "accuser" or "adversary." In the prologue of Job, this being appears among the "sons of God" (Job 1:6), presenting himself before the throne of Yahweh, not as an independent combatant but as a figure who must seek permission to act. He is explicitly identified by the Lord as the adversary of the righteous, not the adversary of God. The text itself affirms that Satan's activities are delimited by divine decree: "*Behold, all that he has is in your power, only do not put forth your hand on him*" (Job 1:12, NASB). The

Greek Old Testament (the Septuagint) renders this as *epi* with the dative, indicating a delegated authority.

The New Testament confirms this structure of authority. In the temptation narrative, Satan is permitted to test Jesus only within divinely established parameters. The Apostle John, writing with the full weight, declares: "*We know that no one who has been born of God sins; but He who was born of God keeps him, and the evil one does not touch him. We know that we are of God, and that the whole world lies in the power of the evil one*." (1 John 5:18-19, NASB)

Yet even this power of the "evil one" (Greek: hoponēros), is not absolute. The same apostle, in his Revelation, unveils the ultimate reality: Satan is a bound and defeated foe, whose final destruction is decreed. He is cast into the lake of fire (Revelation 20:10), not in a climactic battle of equals, but in the execution of a sentence pronounced by the Sovereign Judge. The devil, for all his malevolent activity, operates within a leash held firmly in the hand of God.

Therefore, when the psalmist declares, "*The earth is the LORD'S, and all it contains, the world, and those who dwell in it*" (Psalm 24:1, NASB), he is not offering poetic hyperbole

but a juridical and ontological reality. The Hebrew word məlō' signifies the "fullness" or "totality" of creation that is, every atom, every nation, every king, every spirit. God is not surprised by the machinations of the wicked, nor is He forced to react to the schemes of hell.

He sits enthroned above the flood of human history and cosmic rebellion alike. His breath as the very utterance of His will, is sufficient to remove the wicked from existence, as the Psalmist affirms: "*You blow with Your wind, the sea covered them; they sank like lead in the mighty waters*" (Exodus 15:10, NASB), a statement that applies as much to the armies of Pharaoh as it will to every power that sets itself against the Lord.

In a world convulsed by geopolitical shifts, ideological conflicts, and spiritual confusion, the doctrine of God's unopposed sovereignty is not a luxury but an anchor for the soul. The same throne that called Cyrus and humbled Nebuchadnezzar still rules. The same hand that used Assyria and crushed Egypt still holds the destiny of nations.

For the believer, this is not a cause for fatalism but for unwavering confidence. If the Most High rules in the

kingdoms of men and bestows them on whom He wishes, then no election, no revolution, no alliance, and no adversary falls outside the sphere of His providential design. He is unopposed. He is unsurprised and His throne, above all thrones, remains forever and immovably established. God is not a passive spectator. He is the protagonist of human history. Every geopolitical shift and every cultural movement is under the gaze of the One who "*works all things according to the counsel of His will*" (Ephesians 1:11).

The take away from this chapter

As a believer navigating the complexities and rapid changes of the contemporary world, it is essential to recognize and internalize the divine protocols that govern all activities on earth, from the rise and fall of political administrations to the ebb and flow of global events. The foundational truth that secures the believer's peace and perspective is the biblical assertion that God reigns supreme over all nations, kingdoms, and governments, a reality articulated in Psalm 47:8, which declares, *"God reigns over the nations; God is seated on his holy throne"*.

This truth is further elaborated in the prophetic declaration of Daniel 4:17, that *"the Most High God rules over every kingdom on earth. God gives those kingdoms to anyone he wants"*, a principle that confirms that no political shift or governmental decree can occur outside of divine permission. Even the most powerful empires and political systems, which often appear overwhelming and permanent, are described from a heavenly perspective as insignificant in their power and permanence when contrasted with the eternal God: *"Surely the nations are like a drop in a bucket; they are regarded as dust on the scales"* (Isaiah 40:15).

This understanding is not intended to diminish the reality of political or social challenges, but rather to reorient the believer's heart and mind to the ultimate source of authority, who is never taken by surprise by any turn of human affairs. The apostle Paul reinforces this in Romans 13:1, instructing believers that "there is no authority except from God, and the authorities that exist have been instituted by God". When a believer truly grasps that the same God who holds the nations in His hand is also deeply and personally invested in the details of their own life, the mind is no longer tossed

about by fear or anxiety in the face of troubling headlines. Instead, it is anchored and set at ease by the unshakable confidence that the sovereign Ruler of the universe orchestrates all things according to His perfect will. Consequently, this profound assurance transforms daily living, causing the believer to not merely react to the shifting landscapes of culture and politics, but to proactively seek God's will in every undertaking of their time, trusting that the one who reigns over all the earth is faithful to guide them in each step.

CHAPTER TWO

GOD'S SOVEREIGNTY IN TUMULTUOUS MOMENTS

"*You would have no authority over me unless it had been given you from above*"

(John 19:11).

The Depraved Mind That Excludes God

Many Christians today have cultivated a depraved mind not merely a deprived one, but a mind that systematically excludes God from human affairs, especially when those affairs spiral into destruction. When calamity strikes, when nations crumble, when innocent blood stains the earth, we instinctively assume that God is absent. We do not simply doubt His presence; we question the very foundation of His sovereignty. This theological error has rendered much of modern Christianity impotent in the face of chaos, unable to perceive the divine hand moving within the very storms that terrify us. As the apostle Paul warned, those who refuse to acknowledge God become "*futile in their thinking*" and their "*foolish hearts are darkened*" (Romans 1:21). The result is a faith that surrenders its only anchor precisely when the waves are highest.

A careful reading of the book of Daniel brings clarity to our troubled minds: God's sovereignty is ubiquitously present in every sphere of influence including the negative, painful circumstances we face. Daniel does not flinch from

describing national disaster, yet he consistently reveals that no Babylonian decree, no fiery furnace, no lion's den operates outside the Lord's control. Scripture affirms this truth repeatedly: "*The LORD has established His throne in the heavens, and His sovereignty rules over all*" (Psalm 103:19). Even when events appear to contradict divine goodness, Daniel's narrative trains us to look deeper:

"*In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, along with some of the vessels of the house of God; and he brought them to the land of Shinar, to the house of his god, and he brought the vessels into the treasury of his god. Then the king ordered Ashpenaz, the chief of his officials, to bring in some of the sons of Israel, of the royal offspring and of the nobles, youths in whom there was no defect, of good appearance and skillful in all wisdom, gifted with knowledge, discernment, and capable to stand in the king's palace, and to teach them the literature and language of the Chaldeans. The king assigned to them a daily ration from the king's fine food and from the wine he drank. They were to be*

trained for three years, and at the end of that time they were to stand before the king. Now among them from the sons of Judah were Daniel, Hananiah, Mishael, and Azariah. And the commander of the court officials gave them names: to Daniel he assigned the name Belteshazzar, to Hananiah Shadrach, to Mishael Meshach, and to Azariah Abednego" (Daniel 1:1-7).

When Nebuchadnezzar's armies breached the walls of Jerusalem in 605 B.C., everything that defined Israel as a nation its king, its temple, its land seemed to collapse. The young men of Judah's royal family, brilliant and physically unblemished, were forcibly uprooted to Babylon, a culture that eagerly embraced false gods and personal pleasure. To any onlooker, this looked like the end of Israel's story. Yet the opening line of the book "*The Lord delivered Jehoiakim king of Judah into his hand*" (Daniel 1:2)—flips that assumption on its head. The exile, though a punishment for covenant unfaithfulness, was not evidence of God's defeat. On the contrary, within an environment designed to extinguish the worship of the one true God, the Lord orchestrated an unparalleled manifestation of His glory through Daniel and

his three friends. Divine sovereignty remains unshaken in every chaotic contexts.

The Hebrew verb *nāthan* ("gave") is deliberate as it signals that Nebuchadnezzar is not an autonomous conqueror but an unwitting agent of divine will. Scripture consistently portrays even pagan rulers as instruments in God's hand: "*I will raise up the Medes against Babylon… their arrows will cut down the young men*" (Isaiah 13:17-18); and centuries later, Jesus reminded Pilate, "*You would have no authority over me unless it had been given you from above*" (John 19:11). The exile was not merely a political calamity recorded in Babylonian chronicles; it was a covenantal judgment prophesied long before.

The Exile as Covenant Fulfillment

Moses had explicitly warned that disobedience would result in dispersion among the nations:

"*Therefore, you shall serve your enemies whom the LORD will send against you, in hunger and thirst, in nakedness, and in the lack of all things. And he will put a yoke of iron on your neck until he has destroyed you. The LORD will raise up*

against you a distant nation, from the end of the earth; as the eagle swoops down, a nation whose language you will not understand, a nation fierce in appearance that will show no regard to the old or favor to the young. And it shall eat the offspring of your cattle and the fruit of your ground, until you are destroyed; it also shall not leave you grain, new wine, or oil, the increase of your herds or the young of your flock, until they have caused you to perish. And it shall besiege you in all your towns, until your high and fortified walls, in which you trusted, come down throughout all your land. And they shall besiege you in all your towns throughout all your land, which the LORD your God has given you" (Deuteronomy 28:48-52).

What looked like random brutality was in fact the precise outworking of God's justice. Far from being absent, the Lord was actively fulfilling His own word. That same covenantal faithfulness, however, also guaranteed restoration for He promised that even in exile, He would not utterly forsake His people (Leviticus 26:44-45). Understanding this transforms how we interpret our own tumultuous moments: they are

never outside His control, never meaningless, and never final.

Humiliation is not defeat but a revelation

Contrary to the Babylonian boast that placing the sacred temple vessels in the house of Bel proved the superiority of their gods, the living God worked through the very humiliations that Israel's departure from Him had invited. Imagine the scene: conquered people, ransacked temple, pagan priests mocking the God of Israel. Yet, in that darkest moment, God was not defeated He was setting a trap for Babylon's pride. He used their apparent victory to give Babylon undeniable evidence of His supremacy and to showcase the holy fruit of obedience. The unfolding events whisper a profound truth: the sovereign God governs even in pagan palaces, directing history from behind the scenes of seeming chaos. What looked like Babylon's triumph was, in reality, God's classroom.

In fact, whenever you encounter a negative circumstance—whether personal loss, national crisis, or unexpected attack—learn to pause and ask: What is God saying in this? Consider the assault against Judah. Scripture reveals that

God had already appointed the attacker, with or without his conscious knowledge, and chose him for that very purpose. As the prophet Jeremiah records, "I will send and take all the families of the north... and Nebuchadnezzar the king of Babylon, my servant" (Jeremiah 25:9, emphasis added). The phrase "my servant" translates the Hebrew ʻavdi—a term reserved for patriarchs, prophets, and those who fulfill divine purposes. Astonishingly, a pagan emperor receives this covenantal title. This does not mean Nebuchadnezzar worshipped Yahweh; rather, it means God used him as an instrument of judgment, just as a craftsman uses a hammer that does not understand the architect's plan. The lesson is stunning: God's sovereignty extends beyond Israel's borders into every geopolitical realm, appointing even ruthless kings to serve His hidden purposes.

On the surface, Babylon's program appeared to be one of absolute assimilation and cultural conformity. The king's strategy was comprehensive: a Babylonian education to reshape thinking, a Babylonian diet to redefine identity, and even Babylonian names to honor foreign deities. Consider the painful renaming: Daniel (meaning "God is Judge")

became Belteshazzar ("May Bel protect"); Hananiah ("Yahweh is Gracious") transformed into Shadrach ("Commander of Aku"). The system was trying to erase their spiritual memory. Yet here is the beautiful truth: even when God allows chaos to swirl, He always preserves a remnant—men and women on the earth through whom He will display His glory in the very midst of hostile environments. The world can change your name, your address, your circumstances, but you must choose not to defile your internal system. We see this reality vividly in the four exiled boys who refused the world's mold.

Internal resistance produces divine response

Scripture tells us that Daniel "made up his mind that he would not defile himself with the king's choice food" (Daniel 1:8). This refusal was never about calories or dietary preferences; it was an act of covenantal loyalty. In a culture that demanded he eat from the king's table, an act symbolizing total dependence on Babylon, Daniel quietly but firmly resisted.

The apostle Paul echoes the same principle when he writes, "*And do not be conformed to this world, but be transformed*

by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect" (Romans 12:2). The Greek word for "conform" is *suschematizo*, a compound from *sun* denoting union or togetherness and *schema* meaning the outward form, bearing, discourse, actions, and manner of life. The verb implies pressing your character into another's mold. Paul's instruction is clear: do not allow your mind and character to be shaped by the world's temporary patterns. That is precisely what Daniel and his friends decided. They chose to manifest God in an environment where culture and tradition demanded otherwise.

Because these young men remained unmoved by Babylon's status quo, God responded to their quiet faithfulness in extraordinary ways. He granted the four Hebrew youths "*knowledge and understanding in every kind of literature and wisdom*" (Daniel 1:17). When the king's own wise men trained in all the mysteries of Babylon failed to interpret his troubling dream, Daniel stepped forward. But notice his humility: he claimed no personal genius. Instead, he directed all attention to "*a God in heaven who reveals*

mysteries" (Daniel 2:28). This is the mark of a life truly submitted to God's sovereignty: not self-promotion, but pointing beyond oneself.

The narrative then unfolds as a series of escalating confrontations. There is the fiery furnace (Daniel 3), where the flames could not touch those who walked with the Son of God. There is the lions' den (Daniel 6), where an angel shut the mouths of hungry beasts. At each climactic turn, the pagan king is forced reluctantly at first, then joyfully to issue decrees acknowledging the Most High. Listen to Nebuchadnezzar's own confession after his season of madness: "*His dominion is an everlasting dominion, and His kingdom endures from generation to generation*" (Daniel 4:34).

What a transformation! The exiles were not merely surviving; they became catalysts for redefining the kingdom's way forward from within the belly of empire. This demonstrates that the primary battlefield is never ultimately for political territory, but for the confession of the nations for the public acknowledgment of who truly is sovereign over heaven and earth. And in tumultuous moments, that

sovereignty shines brightest through those who refuse to bow.

Exile as a crucible, Not Just a Curse

The story of Daniel in the Babylonian captivity is far more than a Sunday school tale of brave youths and a lion's den. It establishes a profound, living paradigm for God's people in every generation especially our own. Think of the young Daniel, torn from his homeland, his name changed, his temple destroyed. Yet, in that disorienting grief, he did not lose his bearings.

The exile, while undeniably representing divine judgment for covenant unfaithfulness, also functioned as a spiritual crucible. When access to the Jerusalem temple was physically severed, God did not abandon His people; instead, He catalyzed a new form of worship centered on prayer, scripture, and community structures that would later define the synagogue and the early church.

This proves that God's sovereignty is not a theoretical doctrine reserved for quiet times or peaceful pews. It is a gritty, lived reality that shines most brilliantly in the

darkness of foreign domination. Even in an environment of chaotic non-compliance to divine order a world that seemed to have forgotten its Creator God raised up faithful witnesses like Daniel, Hananiah, Mishael, and Azariah. They demonstrated, with their very lives, that no circumstance, no tyrant, and no empire can ultimately limit His power or silence His witness.

We often imagine God as the one who steps in to stop the disaster. But the prophet Isaiah received a revelation that shatters this limited and comfortable framework. The Lord declares with stunning directness: "*See, it is I who created the blacksmith who fans the coals into flame and forges a weapon fit for its work. And it is I who have created the destroyer to wreak havoc*" (Isaiah 54:16, NIV). Let the weight of that settle on your heart. God does not merely permit destruction while wringing His hands in heaven. He declares Himself the origin of the very agent of havoc.

The Hebrew word used here for "destroyer" is *mashchit*—one who corrupts, ruins, or brings to decay. This is no abstract concept. This same term appears in the raw terror of Exodus 12:23, where the *mashchit* passed over the houses of Israel

during the final plague upon Egypt, striking down the firstborn of those without the blood. The blacksmith who sharpens the sword, the destroyer who wields it both trace their origin back to the sovereign hand of God. This is not a comfortable truth, but it is a biblical one. It means that even in our darkest moments, we are not witnessing a cosmic accident or a runaway universe. We are living within a story that still has an Author.

How do we reconcile such a sovereign God with our personal safety?

The Psalmist offers a promise that is often misunderstood as a magical shield against hardship. He writes, "*Because you have made the LORD your dwelling place the Most High, who is my refuge—no evil shall be allowed to befall you, no plague come near your tent*" (Psalm 91:9-10, ESV). At first glance, this seems to promise a trouble-free life. Yet the same Psalm acknowledges a stark reality: "*A thousand may fall at your side, ten thousand at your right hand, but it will not come near you*" (Psalm 91:7).

The protection being promised is not the absence of danger as if believers lived in a bubble. Rather, it is the presence of

God within the danger. Think of the three friends in the fiery furnace: God did not keep them from the fire; He joined them in it. Shadrach, Meshach, and Abednego were bound and thrown in, yet the only thing that burned was their ropes. The protection of Psalm 91 is not a life without storms, but a life where the storm cannot tear you from the Anchor.

The Apostle John takes this truth to its ultimate conclusion, applying it directly to the spiritual battle every believer faces. He writes with pastoral confidence: "*We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not*." (1 John 5:18, KJV). The Greek word for "touch" here is *haptomai*—and it means far more than a casual brush. It means to lay hold of, to attach oneself to, to fasten upon with hostile intent. Picture a thief grabbing a victim, or a wolf sinking its teeth into prey. That is the kind of touch John says the evil one cannot achieve against those kept by Christ. This is not a promise that believers will never experience hardship, persecution, temptation, or even physical suffering.

The apostle Paul was beaten, shipwrecked, and ultimately martyred. Yet the evil one could not touch him he could not claim final victory, could not sever Paul from the love of God, could not snatch his eternal soul. This is the new shape that Christianity takes when divine sovereignty is properly understood. Spiritual warfare is not a desperate, teeth-clenched struggle between roughly equal forces. It is the confident, even joyful advance of the Kingdom of God through territory that is already His, against an enemy who is already defeated at the cross, using weapons even the wrath of empires and the plots of tyrants that He Himself has created and limited.

A Template for Interpreting Global Instability

This ancient perspective directly challenges our modern assumptions. Contemporary Christian thought often resists sometimes with genuine discomfort, the idea that God could actively operate through disruptive global events. We prefer a God who calms the storm, not one who walks within it. Yet Scripture consistently portrays God as actively governing history, even through the grinding gears of empires, the chaos of crises, and the rubble of upheavals. The fall of

Judah is not just an ancient tragedy; it provides a sobering template for interpreting our own unstable times.

- Political upheavals (like the rise of Babylon) may reflect deeper moral and spiritual realities that a nation has long ignored.
- Economic collapses can act as a stern mercy, exposing our misplaced trust in human systems and returning our gaze to the Provider who feeds the ravens.
- International powers; from Nebuchadnezzar to Caesar to modern superpowers, may unknowingly serve divine purposes, acting as an axe in the hand of God, even when they intend only evil (Isaiah 10:5-7).

However, we must approach this with profound humility. Scripture gives us patterns, not simplistic formulas. Not every earthquake is a judgment; not every recession is a punishment. Jesus Himself warned against assuming that those who suffer are greater sinners (Luke 13:1-5). Yet neither can we exclude God from the unfolding of history. To do so would be to abandon the very witness of the

prophets, the psalmists, and the apostles. The same God who named Cyrus as His shepherd (Isaiah 44:28) two hundred years before he was born is the same God who holds your nation, your future, and your fragile heart in His hands. In tumultuous moments, that is not a terror. It is the only true peace.

Egypt's Claim to Divine authority shuttered to nullity

Long before a single brick was laid in Pithom or Rameses, the covenant was signed between Abraha and God. In Genesis 15, as a smoking firepot and a flaming torch passed between the animal pieces, God revealed a strategic timeline to Abraham that would govern history for four centuries. The promulgation of the prophecy was precise: "*Then he said to Abram: "Know for certain that your offspring will be sojourners in a land not theirs and they shall serve them and they shall oppress them for four hundred years. But also, on the nation that they serve I will bring judgment, and afterward they will come out with great possessions. As for you, you shall go to your forefathers in peace; you shall be buried in a good old age*. (Gen 15:13-15)

The Hebrew phrase for "serve" is '*avad*' carries a specific connotation of hard, forced labor, yet God framed this servitude as a necessary prelude—a severe mercy that would serve as the furnace for national formation. The text explicitly states that this period of affliction was the result of divine calculation, directly tied to the [1]completeness of the sin of the Amorites, proving that God is never reactive but always proactive in His governance. We are sometimes moved when the nation's sins seem like God is not aware, in fact we find ourselves praying even against such nations some of which seem untouchable and acting as the hub of all economic and political success of all time. This should teach us that God is patient. According to Paul [2]"when abound, grace abounds much more" (my emphasis)

Joseph's brothers had sold him into Egypt and Joseph ended up being one of the greatest leaders in this land including taking control of the economic affairs of Egypt in the epoch of global famine. God allowed this act to happen, but it is

[1] Genesis 15:16 "In the fourth generation your descendants will return here, for the iniquity of the Amorites is not yet complete."
[2] Romans 5:20 The law came in so that the trespass would increase; but where sin increased, grace increased all the more,

through the same act that Joseph would become a solution to an entire global crisis Bible tells us that:

"*Then Pharaoh said to Joseph, "Since God has made all this known to you, there is no one as discerning and wise as you. You shall be in charge of my house, and all my people are to obey your commands. Only with regard to the throne will I be greater than you." Pharaoh also told Joseph, "I hereby place you over all the land of Egypt." Then Pharaoh removed the signet ring from his finger, put it on Joseph's finger, clothed him in garments of fine linen, and placed a gold chain around his neck. He had Joseph ride in his second chariot, with men calling out before him, "Bow the knee!" So he placed him over all the land of Egypt. And Pharaoh declared to Joseph, "I am Pharaoh, but without your permission, no one in all the land of Egypt shall lift his hand or foot." Pharaoh gave Joseph the name Zaphenath-paneah, and he gave him Asenath daughter of Potiphera, priest of On, to be his wife. And Joseph took charge of all the land of Egypt. Now Joseph was thirty years old when he entered the service of Pharaoh king of Egypt. And Joseph left Pharaoh's presence and traveled throughout the land of Egypt. During*

the seven years of abundance, the land brought forth bountifully. During those seven years, Joseph collected all the excess food in the land of Egypt and stored it in the cities. In every city he laid up the food from the fields around it. So Joseph stored up grain in such abundance, like the sand of the sea, that he stopped keeping track of it; for it was beyond measure." (Genesis 41:39-49).

When Egypt finally rose to power, the benevolent memory of Joseph's administration faded, replaced by a king [3]"*who did not know Joseph*". The psychological and physical nature of the bondage is captured in a specific Hebrew construction: '*avodat parech*', meaning "crushing labor" or "labor of breaking." This phrase describes work designed not for productivity but for spirit-crushing. The Egyptians placed *sarei missim* princes of forced labor gangs over Israel, exacting a mas, which was a state-mandated corvée or unpaid labor gang. The goal was to crush the spirit of the

[3] Exodus 1:8 Then a new king, who did not know Joseph, came to power in Egypt.

Israelites through mortar, brick, and field work.[4] Yet, this very brutality inverted the intended result: "*But the more they were oppressed, the more they multiplied and spread*" (Exodus 1:12), demonstrating that the blessing of God cannot be diminished by human tyranny.

The question would be, after all the good things that Joseph did in Egypt, why this sudden change and torture?

The key to this question is espoused in the word "hardening of the heart;" the narrative of the exodus employs three distinct Hebrew verbs to describe the hardening of Pharaoh's heart, each carrying unique nuances that together paint a comprehensive picture of divine sovereignty and human responsibility. The first verb *chazaq*, meaning "to strengthen, to make firm, to make strong." This term appears in contexts where [5]"the Lord hardened Pharaoh's

[4] Exodus 1:14 "and made their lives bitter with hard labor in brick and mortar, and with all kinds of work in the fields. Every service they imposed was harsh."

[5] Exodus 4:21 The LORD instructed Moses, "When you go back to Egypt, see that you perform before Pharaoh all the wonders that I have put within your power. But I will harden his heart so that he will not let the people go.
See also Exodus 7:13, 22; 9:12

heart" and carries the connotation of reinforcing an already existing disposition.

The second is *kabed*, meaning "to make heavy, to render dull or insensitive." When this verb is used, it typically describes Pharaoh's own action, suggesting that the king "made heavy" his own heart, refusing to heed the divine command.[6] The third is *qashah*, meaning "to make hard, to render obstinate, to make insensible,"[7] a term that emphasizes the qualitative transformation of the heart into an impervious, unyielding state. Notice that the, Scriptures attribute the hardening to both God and Pharaoh himself. Pharaoh repeatedly hardened his own heart,[8] yet the Lord also declared, "I will harden Pharaoh's heart"[9] This dual attribution reveals a profound principle which is to the effect that the divine hardening is not the infusion of evil into an otherwise neutral heart, but rather God's judicial act of giving a person

[6] Exodus 8:15 When Pharaoh saw that there was relief, however, he hardened his heart and would not listen to Moses and Aaron, just as the LORD had said.

[7] Exodus 7:3 But I will harden Pharaoh's heart, and though I will multiply My signs and wonders in the land of Egypt,

[8] Ibid

[9] ibid

over to the natural consequences of their own self-hardening.

As one commentator notes, "In Pharaoh's case we read that 'he hardened his heart' against the appeal to free the Israelites; so, hardening himself, he became always more confirmed in his obstinacy, till he brought the final doom upon himself".

The New Testament adopts this language through the Greek verb *sklērunō*, derived from the adjective *sklēros*, meaning "hard, stiff, stubborn." The verb carries the idea of rendering someone "stubborn, unyielding, or unmoved by persuasion", the Apostle Paul writes, "*Therefore God has mercy on whom He wants to have mercy, and He hardens whom He wants to harden*." (Romans 9:18 BSB). Paul deliberately echoes the exodus narrative, quoting Exodus 9:16 directly: "*For the Scripture says to Pharaoh, 'For this very purpose I have raised you up, that I might display my power in you, and that my name might be proclaimed in all the earth*'" (Romans 9:17, ESV). The apostle's intention is to demonstrate that God's mercy and hardening alike flow from His sovereign will, not from human merit or effort.

Why, then, did God harden Pharaoh's heart?

The answer, given explicitly in both Exodus and Romans, is that God intended to display His power and to make His name known throughout the earth. In Exodus 9:16, the Lord declares to Pharaoh: "*But for this purpose I have raised you up, to show you My power, so that My name may be proclaimed in all the earth*." The phrase "raised you up" in Hebrew is *he'emadtikha*, a term that carries the sense of "caused you to stand" or "preserved you alive." God did not create Pharaoh's evil; rather, He sustained Pharaoh's existence and positioned him in his royal office so that the full nature of his rebellion could manifest and be met with divine justice.

The Apostle Paul's commentary on this event is especially illuminating, he writes: "*What if God, desiring to show His wrath and to make known His power, has endured with much patience vessels of wrath prepared for destruction, in order to make known the riches of His glory for vessels of mercy, which He has prepared beforehand for glory?*" (Romans 9:22-23, ESV). The Greek word for "power" here is *dunamis*—the same word from which "dynamite" derives,

signifying inherent, explosive, operative power. God's *dunamis* is not merely latent potential; it is power in active manifestation, power that reshapes history and reveals the divine character.

The phrase "vessels of wrath prepared for destruction" must be understood carefully. The Greek word, katērtismena, translated "prepared," does not necessarily imply that God actively creates evil hearts. Rather, it suggests that God, in His sovereign ordering of events, places individuals in circumstances where their already-existing dispositions are brought to full expression. As one commentator on Romans 9:17 observes, God "kept him from death; he preserved him from ruin; he ministered strength to him, so that his full character has been developed... He did not exert a positive influence on the mind of Pharaoh; for in all this the monarch acted freely".

The Egyptian worldview was structured around the concept of *ma'at*—truth, justice, social order, and cosmic harmony—which was believed to depend entirely upon Pharaoh's ongoing communication with the gods. Every facet of Egyptian life, from agriculture to jurisprudence, was

interwoven with religious significance, and each plague God would later send directly challenged specific deities in the Egyptian pantheon. the ten plagues, the death of the firstborn, the crossing of the Red Sea—were not arbitrary displays of violence but systematic judgments against Egypt's claimed divine order. Each plague targeted a specific Egyptian deity: the Nile (Hapi), frogs (Heqet), livestock (Hathor), darkness (Ra), and ultimately the firstborn (the pharaoh's own claimed divine sonship). In this, God demonstrated that the gods of Egypt were no gods at all—that the *egō eimi*, the "I AM," the self-existent, eternal, covenant-keeping God of Abraham, Isaac, and Jacob, alone holds sovereignty over creation.

Within this shattered system, God redefined national identity using familial terms. The prophetic word to Pharaoh was stark and revolutionary: “Israel is my firstborn son” (Exodus 4:22-23). In a culture where the Pharaoh was considered the living embodiment of Horus and the son of Ra, this declaration was an act of treason. God was legally filing for adoption of an enslaved nation, severing their allegiance to the earthly despot.

This transaction climaxed at Mount Sinai, where the redeemed slaves received their new identity: "you will be for me a kingdom of priests and a holy nation *goy kadosh*" (Exodus 19:6). They were no longer the property of Pharaoh, but a regal priesthood mediating for the world. The slavery was the crucible that refined them, and the Exodus was the baptism that initiated them into a covenant designed to bless all the families of the earth.

As we review these events, we find that the divine strategy sought not merely to free the slaves but to empty the Egyptian temples of their supposed power. Every plague, every act of hard labor, and every moment of suffering was recorded within the omniscient calculus of God. Through the hard labor of the Israelites, God performed His own service/work of redemption, turning the system of oppression into the stage for glory. What the enemy intended for evil, the Lord calculated for the formation of His firstborn son, proving that no throne on earth can stand before the weight of His glory.

When Pharaoh commands the Hebrew midwives to kill all male infants at birth, they refuse—not out of political

rebellion, but because "the midwives feared God, and did not do as the king of Egypt commanded them" (Exodus 1:17, ESV) The Hebrew verb employed here is *yare'*, Strong's H3372, which carries the sense of reverential awe, profound respect, and standing in fear of divine judgment. The midwives, identified as Shiphrah and Puah names of Semitic origin chose to align themselves with the fear of the true God rather than submit to the decree of Egypt's supposed deity. The midwives' courageous stance is rewarded: "*God dealt well with the midwives... and because the midwives feared God, he gave them families.*" (Exodus 1:20-21, ESV).

Perhaps the most concentrated revelation of God's redemptive promise appears in Exodus, where God declares to Moses: "*I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will take you to be my people, and I will be your God*" (Exodus 6:6-7, ESV).

Lessons we learn from God's shaking of Egypt:

The exodus narrative, with its stark presentation of divine hardening and sovereign purpose, offers profound

instruction for believers living in epochs of national instability and moral confusion. "When nations begin to shake, we do not immediately rush into personal assessment; we simply ask what the will of God is, since His providence cannot be questioned." This posture of humility before divine sovereignty is the appropriate response to times of upheaval.

First, the exodus teaches us that God's silence is not His absence. For four hundred years, the Israelites cried out, and heaven seemed unresponsive. Yet God was working preserving a deliverer, fulfilling His covenantal promise to Abraham, and preparing judgment for Egypt. When we experience seasons of divine quiet, we must resist the temptation to conclude that God has abandoned us. His timing is not our timing, but His faithfulness is sure.

Second, the hardening of Pharaoh's heart reminds us that God can and does use even human rebellion to accomplish His redemptive purposes. Pharaoh's obstinacy served to magnify the demonstrations of divine power; each plague, each judgment, each display of dunamis revealed something new about God's character and His commitment to His

people. Similarly, when nations harden themselves against righteousness, we may trust that God remains sovereign over those very rebellions, weaving them into a tapestry that ultimately displays His glory.

Third, the exodus teaches that true deliverance comes not through political maneuvering or military might, but through the manifested presence of the living God. Moses was not a revolutionary seeking to overthrow Egypt's government; he was a prophet announcing God's judgment and God's liberation. The plagues did not arise from human ingenuity; they came at Moses' word because the Lord was acting. In our own contexts, we must learn to distinguish between political activism and faithful witness. The former seeks to manipulate power structures; the latter trusts in the power of God.

Fourth, and perhaps most importantly, the exodus narrative calls us to a theology of *pronoia*—divine providence. The Greek term, formed from *pro*, "before" and *nous*, "mind", signifies foresight and purposeful ordering. When we see nations shaking, economies faltering, and moral foundations crumbling, we are not to rush into anxious self-

assessment or frantic human solutions. We are to ask: What is the will of God? How is He revealing His glory in this moment? Where is He calling His people to trust, to obey, and to bear witness? As the Apostle Paul declared, "*We know that for those who love God all things work together for good, for those who are called according to His purpose*" (Romans 8:28, ESV). The hardening of Pharaoh, the plagues upon Egypt, the destruction of the Egyptian army—all of these "all things" worked together not only for Israel's deliverance but for the proclamation of God's name "in all the earth."

A pervasive and ancient error one famously echoed by the Gnostics of old is the conviction that the material world is irredeemably corrupt, an inherently evil environment from which the enlightened soul must seek escape. This perspective reduces the earth to a mere stage of malevolence, suggesting that the Divine is either absent, indifferent, or, in a tragic misreading of providence, somehow blind to the moral chaos unfolding upon it. Such a view, while offering a deceptive comfort in its stark dualism, fundamentally contradicts the consistent testimony of Scripture. The biblical narrative does not

portray a detached deity, but a God whose presence is so potent that, as the prophet Amos declares, "*the Lord God of hosts is he who touches the earth and it melts, and all who dwell in it mourn*" (Amos 9:5). He is no absentee landlord; He is the living Sovereign whose very presence causes the foundations of the world to tremble, establishing His throne not in a distant vacuum, but in active, terrifying proximity to the created order.

The misconception that divine sovereignty is measured by the absence of human conflict is a particularly parochial fallacy. Often, observers mistakenly view wars, international skirmishes, and global crises as the definitive yardsticks by which we gauge God's involvement in human affairs. To interpret such tumultuous events as proof of God's abdication—or as the sole indicators of His distance—is to impose a fragile, finite human chronology upon the expansive divine economy. Scripture resolutely corrects this myopia, reminding us that the Almighty does not operate according to the ticking of a human clock.

His dominion is not intermittent, nor is it subject to human unrest; it is absolute, eternal, and exercised not despite the

chaos of nations, but from a position of unchallenged authority above them. The psalmist captures this transcendent majesty with unequivocal clarity, proclaiming, "*The Lord has established his throne in the heavens, and his kingdom rules over all*" (Psalm 103:19). This reign extends into the very chambers of earthly power, for as the prophet Isaiah reminds us, "*It is he who sits above the circle of the earth, and its inhabitants are like grasshoppers*" (Isaiah 40:22).

Furthermore, to suggest that God is unaware of or indifferent to the complexities of human history is to ignore the explicit promises of His omniscience. The book of Proverbs affirms with profound gravity, "*The eyes of the Lord are in every place, keeping watch on the evil and the good*" (Proverbs 15:3). Far from being blind, He is the One "*who reveals the deep and hidden things; he knows what is in the darkness, and the light dwells with him*" (Daniel 2:22). His foreknowledge is not constrained by the limits of temporality; He alone "*declares the end from the beginning*" (Isaiah 46:10), weaving the tangled threads of history into a tapestry of His own sovereign design.

Consequently, those who are integrated into His divine economy those who have placed their trust in His unshakable plan need not succumb to the paralysis of fear. Regardless of how the nations rage or how foundations shift, the believer's security is not contingent upon geopolitical stability, nor is it held hostage by the whims of human leadership. Rather, it is anchored entirely in the immutable character and the exalted throne of the One who governs all things from the heavens.

CHAPTER THREE
THE UNSHAKABLE KINGDOM

"*Therefore, since we are receiving an unshakable kingdom, let us be filled with gratitude, and so worship God acceptably with reverence and awe.*" (Hebrews 12:28, BSB)

The Supreme Principality in times of shaking

The first words Jesus promulgated as He stepped onto the stage of human history were not words of political revolution, nor were they economic pronouncements, nor military strategies. Instead, Matthew records a startlingly simple yet infinitely profound declaration: "*Repent, for the kingdom of heaven has come near*" (Matthew 4:17). In the original Greek, the word for repent is metanoeō, a compound word formed from meta, meaning "after" or "beyond," and noeō, meaning "to perceive" or "to think." Thus, *metanoeō* literally means "to go beyond the mind that you have"—to think differently, to change one's very framework of understanding.

This was not merely feeling sorry for past mistakes, as the English word "repentance" often implies today. Rather, Jesus issued an urgent call for a complete renovation of human consciousness, a fundamental rewiring of how people perceive reality itself. Why such a radical demand? Because, He announced, the kingdom of God had arrived. And this kingdom, as the author of Hebrews would later declare, is

"*unshakable*" (Hebrews 12:28), standing as the supreme principality above all other principalities, powers, rulers, and authorities that have ever risen or will ever rise on the earth.

The apostle Paul, writing to the Colossian believers, made a stunning claim about the supremacy of this kingdom. He declared that God the Father "...*hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins:"* (Colossians 1:13-14 KJV). The Greek word for "dominion" here is *exousia*, a term denoting authority, jurisdiction, or the right to rule.

Paul was announcing that every human kingdom, every political system, every economic order, and every cultural framework operates under a limited *exousia*—a delegated, temporary authority that can be and will be shaken. But the kingdom of God operates under an entirely different order. It is not a kingdom among kingdoms, as if standing in competition with Rome or Greece or any earthly empire. Rather, it is the kingdom, the archetypal, original, and

ultimate reign of the Creator Himself, before which all other kingdoms are merely shadows, imitations, and temporary aberrations.

The COVID-19 pandemic was not merely a medical crisis; it was a divine shaking that exposed the foundations upon which modern society had been built. Governments that promised security could not deliver it. Healthcare systems that inspired confidence were overwhelmed. Economic theories that seemed unassailable crumbled overnight. In the early months of 2020, the world witnessed something unprecedented: the complete shutdown of global travel, the suspension of religious services, the emptying of streets that had never been empty before.

For those with eyes to see, this was the ra'ash of God—the shaking that removes everything that can be shaken so that only the unshakable remains. Many did not see it. They raged against mask mandates, protested lockdowns, and demanded that life return to normal. But "normal" was precisely what God was judging. The normal patterns of human existence consumption, entertainment,

accumulation, distraction had become idols, and the shaking was exposing their utter inability to save.

Tragically, millions died who had placed their trust in the wrong refuge. They trusted in their youth, but the virus did not discriminate. They trusted in their wealth, but the wealthiest nations suffered the highest death tolls. They trusted in their governments, but governments proved powerless to stop the spread. The book of Proverbs tells us: "*The name of the Lord is a fortified tower; the righteous run to it and are safe*" (Proverbs 18:10). The Hebrew word for "safe" is sagav, which means to be inaccessible, high, or exalted. When one runs into the name of the Lord, they are elevated above the reach of the shaking. Not because they avoid the physical consequences of the shaking—many righteous people contracted COVID-19, lost businesses, and experienced grief—but because their inner anchor held firm. They possessed a kingdom that could not be infected, quarantined, or canceled.

The Hebrew word for "shake" is *ra'ash*, which appears throughout the Old Testament to describe not only physical

earthquakes but also the trembling of nations, the quaking of armies, and the destabilization of every human institution. When God *ra'ash* the earth in 2020, He exposed the fragility of every structure that humanity had built apart from Him. Hospitals were overwhelmed, economies shut down overnight, borders closed, and millions found themselves isolated and afraid.

The stock markets those great temples of modern financial worship plummeted with terrifying speed, wiping out trillions of dollars in a matter of weeks. And yet, through it all, those who had already taken refuge in the unshakable kingdom remained anchored. They were not immune to suffering, but they possessed a peace that the world could not give and could not take away. They understood, perhaps more deeply than ever, that the kingdom to which they belonged could not be infected, could not be quarantined, and could not be bankrupted.

The writer of Hebrews, quoting from the prophet Haggai, delivers a sobering promise: "*Yet once more I will shake not only the earth but also the heavens*" (Hebrews 12:26, citing

Haggai 2:6). The Greek phrase *hapax eti* —"yet once more" signals a definitive, final, and unrepeatable act of divine intervention. This shaking is not random destruction; it is purposeful refinement.

The shaking removes "what is made" that is, created things so that "*what cannot be shaken may remain*" (Hebrews 12:27). In other words, God shakes in order to reveal. Every shaking event in human history, whether a pandemic, a war, an economic collapse, or a natural disaster, serves as a divine diagnostic tool that exposes the true foundation upon which individuals and nations have built their lives.

The prophet Haggai delivered this message to a people who had returned from exile in Babylon, only to find their beloved Jerusalem in ruins. They had become preoccupied with building their own paneled houses while the house of God lay desolate (Haggai 1:4). God responded by shaking their economy: "*You have sown much, and harvested little. You eat, but you never have enough; you drink, but you never have your fill*" (Haggai 1:6).

The Hebrew word for "enough" is *sabe'a,* which carries the sense of complete satisfaction, fullness, and sufficiency. No matter how hard they worked, they could never reach *sabe'a* because they had inverted their priorities. The shaking was not punishment but invitation an invitation to reorder their lives around the kingdom that truly satisfies and recognize the divine supremacy of God.

Today, the same principle is at work. The wars currently raging across the globe in Ukraine, in Israel and Gaza, in Sudan, in Myanmar, and in countless other flashpoints are shaking the economies of every nation, even those far removed from the battlefields. Energy prices fluctuate wildly, grain shipments are disrupted, supply chains fracture, and inflation erodes the savings of ordinary families. The nations fight with economic warfare, weaponizing currencies, sanctions, and trade restrictions against one another. In this escalating chaos, where does one hide?

The psalmist answered this question three thousand years ago: "*God is our refuge and strength, an ever-present help in*

trouble. *Therefore, we will not fear, though the earth give way and the mountains fall into the heart of the sea*" (Psalm 46:1-2). Notice that the psalmist does not deny the reality of the shaking. The earth does give way. Mountains do fall. But those who have placed their trust in the unshakable kingdom have nothing to fear because their refuge is not made of earthly materials that can be shaken but made of the invisible nature of the supreme God who rules over all things the seen and unseen.

The Stone That Became a Mountain

The prophetic vision recorded in Daniel 2 presents one of Scripture's most potent symbolic architectures: a colossal statue representing successive human empires, ultimately shattered by a stone "cut out not by hands", signifying divine origin and agency. This stone then expands into a mountain that fills the entire earth. Far from a future abstraction or a restoration of territorial Israel, this imagery delineates a kingdom that is ontologically superior, ethically judicious, and eschatologically unshaken, a kingdom already inaugurated in Christ and progressively manifested through

the Church as the ecclesia of sons of God, transcending all ethnic, national, and racial boundaries.

The superiority of Daniel's stone-kingdom is established through three contrastive dynamics: origin, composition, and effect.

Every component of the statue gold (Babylon), silver (Medo-Persia), bronze (Greece), iron and clay (Rome and its fragmented successors) originates from the earth, extracted and shaped by human artifice and martial conquest. Conversely, the stone is "cut out not by human hands". This negates any human political agency, revolutionary violence, or dynastic succession.

The stone's genesis is purely theurgic: it descends from the mountain of divine sovereignty The superlative quality of this kingdom lies in its unmediated divine origin; it is not an evolution of human systems but an eruption of heavenly governance into history. Isaiah's tells us- "*So this is what the Lord GOD says: "See, I lay a stone in Zion, a tested stone, a precious cornerstone, a sure foundation; the one who*

believes will never be shaken. I will make justice the measuring line and righteousness the level. Hail will sweep away your refuge of lies, and water will flood your hiding place." (Isaiah 28:16-17)

The statue's materials degrade progressively from gold to iron and clay, illustrating the entropic decline of human hegemonies in moral coherence and internal cohesion. Iron and clay "do not adhere to one another", symbolizing the irreconcilable fractures within worldly power, racial, ideological and economic. The stone, however, is monolithic in its integrity.

The Greek Septuagint tradition later rendering of *lithos* connects to Christ as the *akrogōniaios* cornerstone[10], but the corporate dimension emerges: believers become "living stones" as Peter enumerates, "*you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ."* (1Peter 2:5), being built into a spiritual house. The

[10] Ephesians 2:20 built on the foundation of the apostles and prophets, with Christ Jesus Himself as the cornerstone.

kingdom's superiority is thus not coercive dominance but organic and covenantal, grounded in shared divine life.

The statue is pulverized into chaff leaving "not a trace" Human empires are subject to total anamnestic erasure. In contrast, the stone becomes a mountain that "fills the whole earth." The Hebrew word for cognate is the word *har* in prophetic literature designates not merely geological elevation but the locus of divine theocratic presence; the prophet Isaiah reminds us that, "*In the last days the mountain of the house of the LORD will be established as the chief of the mountains; it will be raised above the hills, and all nations will stream to it*." (Isaia 2:2, BSB)

This kingdom does not displace human systems through violent conquest but through saturating and transformative presence. Its superiority is eschatological: it is the only polity that survives the divine shaking described in Haggai 2:6 and Hebrews 12:26–28, where the promise "*Yet once more I will shake not only the earth but also the heavens" results in the removal of "shaken things"—created things—so that "what cannot be shaken may remain*." (Haggai 2:6).

This kingdom executes judgment upon the statue not through superior military technology but through divine judicial standards that anything not aligned to this righteous standard falls to the ground. The statue's feet of iron and clay represent political systems built on compromised foundations syncretic, unstable, unable to cohere.

The stone strikes specifically at the feet, the point of greatest vulnerability, because corrupt foundations inevitably collapse. The kingdom of God, by contrast, is built on the "plummet of righteousness" as Isaiah emphasizes, "*I will make justice the measuring line and righteousness the level. Hail will sweep away your refuge of lies, and water will flood your hiding place*." (Isaiah 28:17, BSB). This righteousness is not imputed only forensically but embodied systemically within the kingdom's operation.

When divine shaking occurs economic collapse, political realignments, cultural disintegration—the unshaken kingdom provides the first principles for reordering human systems. The early church under Roman persecution did not withdraw but embedded alternative structures: care for

orphans and widows (James 1:27), economic redistribution (Acts 2:44–45), racial reconciliation (Galatians 3:28), and non-retributive justice (Romans 12:17–21). These practices were not apolitical but counter-political, demonstrating a polis whose nomos (law) is love and whose end result is the glory of God. In eras of systemic failure, the church as the mountain becomes a provisional model for justice, offering judicial standards to the marginalized when civil systems default.

The transition from a stone which is singular to a mountain, speaks of corporateness and encodes the principle of sonship; John declares that, "*But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name*" (John 1:12, KJV). Crucially, this is not generic human filiation but, adoption into the family of God. The stone cut without hands is Christ as the apostle Paul clearly enumerates, "*the spiritual rock that followed them, and that rock was Christ"* (1 Corinthians 10:4), yet the mountain is the collective of son.

Paul also reminds us that, "*the creation waits with eager longing for the revealing of the sons of God*" (Romans 8:19). As sons mature into the full expression of Christ's character, they corporately manifest the mountain as a visible, territorial (yet non-geopolitical) reality that "fills the earth." This directly refutes any notion of the kingdom as merely future; the mountain is in the process of filling through ecclesial expansion.

Jesus' proclamation, "*The time is fulfilled, and the kingdom of God has drawn near*", Mark 1:15) demands a realized eschatology. The Greek perfect tense ēngiken indicates a past action with present consequences. Paul concurs when he writes "*And He has delivered us from the domain of darkness and transferred us to the kingdom of His beloved Son*" (Colossians 1:13). To relegate the kingdom exclusively to a millennial future or to ethnic Israel's territorial restoration is to ignore the New Testament's consistent present-tense ecclesiology. The "already" does not cancel the "not yet," but it insists that the kingdom's governance is presently operative wherever the Spirit constitutes the church as a colony of heaven here on the earth.

Exodus 19:6's designation of Israel as a "kingdom of priests" finds its antitypical fulfillment in 1 Peter 2:9: *"But you are a chosen race, a royal priesthood, a holy nation."* Peter explicitly redefines "nation" not by blood or soil but by the *hagiasmos,* sanctification of the Spirit. (Revelation 5:10), echoes: "*And hast made us unto our God kings and priests: and we shall reign on the earth*." This sacerdotal sovereignty operates through the principle of righteousness. Paul makes an emphasis which unequivocally makes whoever is resident in this kingdom as one nation which is the corporate son of God he tells us, "*There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus*" (Galatians 3:28).

The mountain is therefore a multi-ethnic, trans-geographical reality, its only entrance requirement being faith and *palingenesia*, regeneration, as opined in the book of Titus that, "*Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost*;" (Titus 3:5 KJV)

Citizens of the Unshakable Kingdom

Amidst the cascading instability of our present age a time when the tremors of collapsing economic systems, the volatility of geopolitical shifts, and the deafening roar of worldly rumors incite widespread anxiety the apostle Paul provides an anchor that is not found in political restoration or the stabilization of worldly order, but in the radical, revealed identity of the believer. He frames the world's frantic unrest against a profound cosmic certainty: "*For the creation is waiting with eager expectation for the revealing of the sons of God*" (Romans 8:19, NASB).

To understand this anchor, we must look closely at the Greek term Paul employs is *huios*. This is not a reference to infants and minors still under the direct instruction and discipline of tutors. Rather, he uses the word huios which signifies one who is mature, adult heirs who have fully entered into the legal rights, responsibilities, and authority of their inheritance. Paul's deliberate choice of this word serves as a divine correction to our own spiritual posture. While the world remains in a state of suspended animation—tossed to

and fro by the shifting tides of human governance—the mature son of God has transcended the role of a child who is "*under guardians and managers*" (Galatians 4:1-2). This is a responsible citizen of the kingdom who understands the father's business and how it is administrated.

For the citizen of an unshaken kingdom, to be a *huios,* is to have arrived at the "date set by the father." It marks the transition from one who is subject to the spirit of slavery and fear to one who operates from the stabilized authority of a finished legal standing. A child is largely defined by their environment, susceptible to every change in the household atmosphere; a mature son, however, is defined by his lineage and his father's decree.

In the eyes of the terrified world, the current chaos signifies the end of stability. But to the huios or mature son, the shaking of the temporal world is merely the stage being cleared for the manifestation of those who live by a different mandate. These are not citizens who look to earthly powers for their security, nor do they fret over the rumors of the day

as if their inheritance were tied to the. Instead, they operate as legal representatives of an eternal reality.

They have ceased to be "driven" by external circumstances, becoming instead "moved" by the internal witness of the Spirit. By grounding our identity in this mature sonship, we find an unshakable equilibrium. We recognize that while the creation groans in anticipation of its redemption, we need not groan in despair. We stand as those who have the solution, walking the earth not as victims of its instability, but as authorized sons waiting for the ultimate unveiling of the Kingdom that cannot be moved. When I say ultimate unveiling, I do not mean that the kingdom is not presently in the earth; what I mean is that the kingdom is progressive and it keeps unveiling in different dimensions till it's totality that shades away all obscurantism comes to a realization in the earth.

To live as a citizen of an unshaken kingdom is to inhabit a reality that runs counter to the crumbling architecture of this present age. It requires a fundamental shift in perception, moving from the perspective of a worldly

spectator to that of a royal heir. As Paul instructs: "*Do not be conformed to this world, but be transformed by the renewing of your mind*" (Romans 12:2). This is not merely a moral adjustment; it is a fundamental reconfiguration of the *nous*—the intellectual and spiritual faculty of perception. The "world" here is the *aion* (age)—the fleeting, patterned system of human rebellion and decay. To be "conformed" to it is to let the spirit of the age press you into its narrow, cynical mold.

However, the renewed mind acts as a lens that clarifies the horizon. When the average citizen of this world looks at the state of creation, they see only entropy, catastrophe, and senseless chaos. But the citizen of the Unshaken Kingdom sees the [11]"groaning" of creation not as the death throes of a failing system, but as the labor pains of a mother. Just as a woman in labor does not mistake the pain for the end, but for the beginning, the believer recognizes that current

[11] Romans 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

global turmoil is the [12]"revealing of the sons of God." The *nous* understands that what is breaking is not the structure of reality, but the shell of the old order, which must crack to reveal the glory of God encapsulated in the sons of God.

These mature sons of God are not merely those who claim a title, but those who are [13]"led by the Spirit of God". The apostle utilizes the Greek word *agontai*—a present passive indicative—to describe this relationship. This is a profound architectural detail of the spiritual life:

- The Passive Voice: We do not lead ourselves; we are *being led*. We are the recipients of the Spirit's directive action.

- The Present Tense: This is not a one-time event, but a continuous, ongoing state of being. We are

[12] Romans 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.
[13] Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God.

perpetually under the Spirit's guidance and leadership

The imagery of *agontai* carries the weight of a ship being guided by the wind (*pneuma*). Just as a captain does not create the wind but relies entirely upon its strength and direction to cross the ocean, the citizen of the Unshaken Kingdom yields to the Spirit's momentum. This is the "conduct" of a life tethered to a kingdom that cannot be moved.

To walk this path is to anchor oneself in the promises of that kingdom: (1) The Kingdom's Immovability: "*Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe*" (Hebrews 12:28). This foundation is the source of our stability. (2) The Mind of Christ: "*For who has known the mind of the Lord so as to instruct him? But we have the mind of Christ*" (1 Corinthians 2:16). This is the extension of the renewed *nous* mentioned in Romans 12:2—we do not just think *about* God; we view reality *from* the perspective of God. (3) The Spirit as Guarantee: "*In him you also, when you*

heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it" (Ephesians 1:13-14).

By yielding to the *agontai*—the continuous leading of the Spirit—the believer is brought forward, carried by the current of an immutable reality. While the kingdoms of earth rise and fall, the citizens of the Unshaken Kingdom remain steadfast, for their guidance comes from a source that is not subject to the gravity of this world.

These are the citizens of an unshakable kingdom, men and women whose anchors hold fast, not because the storms of life have ceased, but because they are moored to a reality that exists far beyond the reach of human instability. The writer to the Hebrews makes this explicit: "*Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we offer to God an acceptable service with reverence and awe*" (Hebrews 12:28).

This stability is not a byproduct of comfort or the absence of chaos; it is a profound defiance of it. Their peace does not derive from the predictability of geopolitical or economic tides, but from the location of their citizenship. They walk through the volatility of this age with eyes wide open, never fooled by the apparent solidity of earthly institutions, because they have already glimpsed the inevitable end of all temporal things. As Paul states with unflinching clarity: "*For our citizenship exists in heaven, from which also we eagerly await a Savior, the Lord Jesus Christ*" (Philippians 3:20).

The sons and daughters of God are no longer infants tossed to and fro by the waves of panic or carried about by every wind of cultural doctrine (Ephesians 4:14). They have matured into inheritors who bear the weight of their identity—mind-renewed, Spirit-led, and step-ordered. They live as fully functional ambassadors of a territory that cannot be moved, functioning as light in the midst of a world that continues to labor in the painful, flickering twilight of its own passing.

The apostle Peter, writing to believers who were staring down the barrel of brutal persecution and the impending collapse of their known world in Jerusalem, reminded them that this current reality is fundamentally temporary. He pointed toward the ultimate shaking yet to come: "*The day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything done in it will be laid bare. Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives as you look forward to the day of God and speed its coming*" (2 Peter 3:10-12).

In this passage, Peter employs the Greek word *stoicheia*—a term that encompasses far more than just the physical elements of the periodic table. It refers to the basic spiritual principles, the rudimentary teachings, and the elemental spirits that govern the fallen world's structures. Everything that belongs to this old order from the corrupt systems of men to the very atomic structure of the physical universe is destined to be unraveled.

Yet, the sons of God look upon this dissolution without terror. They remain un swayed because their citizenship is registered in a Kingdom that exists entirely outside the reach of the *stoicheia.* They have discovered that while the world around them is built on shifting sand, they have been grafted into a foundation that was laid before the foundations of the world were ever cast. They are the calm in the center of the storm, not because they are detached, but because they belong to an order that fire cannot touch, time cannot erode, and chaos cannot disturb.

As the world systems symbolized by Daniel's statue exhibit increasing fragmentation, the only polity that remains standing is the mountain-kingdom. It does not retreat from earthly shakings but absorbs, transforms, and outlasts them, offering a standard that holds human systems accountable and a *dikaiosynē* that heals what sin has broken. The stone cut without hands has become a mountain filling the earth, and the sons of God drawn from every race, nation, and tongue are its living stones, its priests, and its kings. This kingdom is not a future promise deferring all hope; it is a present reality whose full manifestation awaits

only the final removal of everything that can be shaken. Until then, the church, as the mountain on the earth, stands unshaken because its foundation is the Stone rejected by human builders, now made the chief cornerstone of an everlasting, judicious, and utterly superior commonwealth.

Case study of God's shaking in Noah's age

"The principle of shaking the earth, resulted into a flood that was brought by God to remove every sort of wickedness and the wicked."

The metaphor of "shaking" is a divine principle found throughout Scripture. Here, the literal shaking is tectonic and meteorological—the "fountains of the great deep" bursting open and the "windows of heaven" opening (Genesis 7:11).

But the theological meaning is judgment. Hebrews 12:26-27 later explains this principle: "*Now He has promised, saying, 'Yet once more I shake not only the earth, but also heaven.' Now this, 'Yet once more,' indicates the removal of those*

things that are being shaken, as of things that are made, that the things which cannot be shaken may remain." (Hebrews 12:26-27). The flood was the first great eschatological shaking in history. Every living thing with the [14]"breath of life" in its nostrils was removed not out of arbitrary wrath, but because wickedness had become a pollutant that threatened the very fabric of God's standard in the earth.

"What we see as the new earth and the new heaven in the days of Noah was as a result of the removal of a generation that had turned the world into chaos."

Technically, the flood produced a renewed perspective of a new heaven and a new earth, After the flood, Noah stepped out onto a cleansed world, and God made a covenant with him which covenant would be fundamental to all of creation in that age as seen below:

"Then God said to Noah and his sons with him, "Behold, I now establish My covenant with you and your descendants

[14] Genesis 7:22 Of all that was on dry land, everything that had the breath of life in its nostrils died.

after you, and with every living creature that was with you—the birds, the livestock, and every beast of the earth—every living thing that came out of the ark. And I establish My covenant with you: Never again will all life be cut off by the waters of a flood; never again will there be a flood to destroy the earth." And God said, "This is the sign of the covenant I am making between Me and you and every living creature with you, a covenant for all generations to come: I have set My rainbow in the clouds, and it will be a sign of the covenant between Me and the earth. Whenever I form clouds over the earth and the rainbow appears in the clouds, I will remember My covenant between Me and you and every living creature of every kind. Never again will the waters become a flood to destroy all life. And whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between God and every living creature of every kind that is on the earth." So God said to Noah, "This is the sign of the covenant that I have established between Me and every creature on the earth." (Genesis 7:8-17 BSB)

The Hebrew word for "chaos" evokes Genesis 1:2—the earth before creation was *tohu bohu* meaning formless and void. The generation of Noah had reversed creation, bringing the

world back toward chaos. Whenever there is chaos, order has to be brought as the solution, this order lays the standard and everyone has to be aligned to that standard The flood was therefore was a tool that came to reorder the whole of creation, put to nullity every disorder and chaos and bring new governmental order to reorder creation structures.

Peter also draws this parallel when he opines that: "*...the world that then existed perished, being flooded with water. But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment...*" (2 Peter 3:6-7) The removal of the wicked was an act of purification, making way for a new order. Those who enter it are not merely improved versions of their old selves; [15]they are new creations, the old has passed away; behold, the new has come. Those who exist in the new heaven and new earth are a picture of new creature resident in Christ Jesus in whom everything is seen from the vantage point of a new standard of governance.

[15] 2 Corintians 5:17 Therefore if anyone is in Christ, he is a new creation. The old has passed away. Behold, the new has come!

The application for today is clear: God is still capable of shaking the earth, and He is still capable of saving those who follow His principles.

what happened "then" is a pattern for "now." The Greek word typos (type) is used by Paul and Peter to mean a prophetic foreshadowing. God's capacity to shake is not diminished. The prophet Haggai exclaims that: "*Yet once more, in a little while, I will shake heaven and earth, the sea and dry land*." (Haggai 2:6). The writer of Hebrews applies this to the final removal of created things so that the unshakable kingdom remains. Furthermore, God's capacity to save is equally unchanged. "Following His principles" is not works-righteousness but the response of faith. Noah "found grace"[16], and that grace produced obedience. The "principles" are: (1) hearing God's warning, (2) believing His promise, and (3) acting on His instruction. Noah did all three.

[16] Genesis 6:8 Noah, however, found favor in the eyes of the LORD.

The ark of Noah should be looked at as a type and prophetic picture of the unshakable kingdom.

The word type is the Hebrew word *typos* is a divinely designed pattern in the Old Testament that finds its fulfillment in the New. The ark was not merely a boat; it was a divine principle. Notice that this Ark had one door: - "*You are to make a roof for the ark, finish its walls a cubit from the top, place a door in the side of the ark, and build lower, middle, and upper decks*." (Genesis 6:16). when we juxtapose this statement with Christ, we discover Christ in the New Testament is the door: "*I am the door: by me if any man enters in, he shall be saved, and shall go in and out, and find pasture*." (John 10:9 KJV).

It was covered inside and out with pitch; the Hebrew word for pitch is *kopher*, related to *kippur,* as which connotes to "atonement". A critical look at this ark, shows you that it rose above the judgment waters,[17] just as believers are raised with Christ as Paul unequivocally renders, "*And hath raised*

[17] Genesis 7:17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

us up together, and made us sit together in heavenly places in Christ Jesus:" (Ephesians 2:6).

The "unshakable kingdom" refers to Hebrews 12:28: "*Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace*..." (Hebrews 12:28). The ark withstood the shaking of the flood because it was built according to God's pattern. Likewise, the kingdom withstands every cosmic and historical shaking because it is founded on the finished work of the Son, the firstborn of the Father.

Just as Noah and his family passed through the waters of judgment and emerged into a new world, so those who are in Christ pass through death and judgment and emerge into new creation.

Peter brings something which is of profound importance, when he enumerates, "*Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto*

even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:" (1Peter 3:20-21)

This is the central analogy calling for attentive analysis; note carefully: Noah did not avoid the waters, he passed through them. The same waters that destroyed the wicked lifted the ark. This is the paradox of salvation: the judgment that falls on the world becomes the very means of deliverance for the believer.

For the Christian, "death and judgment" are not avoided but transformational as Paul clearly tells us, "*Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?... we were buried with Him through baptism into death, that just as Christ was raised from the dead... even so we also should walk in newness of life*." (Romans 6:3-4). The flood waters were a tomb for the old world and a womb for the new. So, Christ's death is the believer's judgment passed, and His resurrection is the believer's emergence as a new creation in the earth.

"The flood was a shaking that destroyed the old world, but it was also a birthing that brought forth a new world. From Noah came a new race, a new humanity, a new beginning."

Scriptural Analysis: The language of "birthing" is appropriate. The Hebrew word *mabbul* (flood) is a special word used only for this event it is not the ordinary word for rain or storm. It signifies a cataclysmic, once-for-all act of divine delivery. The ark floated for 150 days, then rested on Ararat (Genesis 8:4). The raven and dove were sent out as scouts, like a mother's body preparing for birth. When Noah emerged, God commanded, "*Be fruitful and multiply, and fill the earth*" (Genesis 9:1)—the same command given to Adam in Genesis 1:28. This is the unmistakable language of a new creation. From Noah's three sons (Shem, Ham, Japheth), the entire post-flood world was populated (Genesis 10). In a very real sense, Noah became a shadow of a second Adam, a federal head of a redeemed humanity, though still fallen and in need of further grace.

So, it is with the unshakable kingdom. In shaking and judging the world in the days of Noah, God kept Noah

by grace and through him a new race emerged in the earth.

The phrase "God kept Noah by grace" is direct from Genesis 6:8: "*But Noah found grace in the eyes of the LORD*." The Hebrew word chen (grace) implies favor, the word can also mean acceptance. Noah was not perfect—after the flood, he got drunk and suffered shame (Genesis 9:20-21). He was kept not by his righteousness, but by God's choice. The writer of Hebrews confirms this: "*By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household…*" (Hebrews 11:7). Faith is the response, but grace is the source. The "new race" that emerged was not racially distinct but distinct by covenant, a line through which the Messiah would come (from Shem, Luke 3:36).

And the final application is this: The shaking always removes those things which are not up to standard, and a new order is established in the earth. That new order is the unshakable kingdom of Christ, which no flood, no fire, and no judgment will ever remove.

Therefore, the days of Noah were a preview of the final judgment, but also a preview of final salvation. God shakes the earth to expose what cannot stand, but He builds an ark—Christ—for those who believe. The waters of judgment become the waters of baptism. The death of the old world becomes the birth of the new. And just as eight souls emerged to repopulate a cleansed earth, so every believer in Christ emerges from the grave of baptism to walk in newness of life.

The shaking continues in every generation through personal trials, societal collapse, and cosmic signs, but the kingdom remains. And that kingdom is not a place you go to; it is rather experienced in your human body. The door is still open and that door is Christ. That means for one to access this kingdom, you must be in the son of God, you must carry the very fabric of the only begotten of the father.

Conclusion

In conclusion, we have observed that whenever shakings occur both in heaven and on earth, God is actively removing whatever cannot withstand His standards; only those things that align with His will survive such turmoil. As Scripture reminds us, "*Yet once more I will shake not only the earth but also the heavens*" (Hebrews 12:26), signifying the removal of what is created so that what is unshakable may remain. The fear that arises in the Christian mind during these times often stems from a lack of understanding of God's principles. We have also demonstrated that God rules over all human affairs, whether positive or negative—and that He is not limited, for He can choose to use any circumstance to display His glory, just as Romans 8:28 assures us that "*all things work together for good to those who love God*." Therefore, the believer must be divinely catapulted into a higher dimension of spiritual insight, grasping that God knows how to protect His own even in moments of catastrophe or cataclysmic change, for "*He shall cover you with His feathers, and under His wings you shall take refuge*" (Psalm 91:4)