

Spiritual Significance of Regional and National Drought

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When the symbolic language in God's word is correctly understood, a connection can be made between drought, and nations that suffer its consequences due to their continued rebellion against God's law and commandments. In essence, when individuals or nations persist in ignoring what God says, they are quenching His Holy Spirit, which is described figuratively as living waters,

For My (God's) people have committed two evils: **they have forsaken Me, the fountain of living waters**, and hewn themselves cisterns that can hold no water (Jer. 2:13; cf. 17:13; Ed. note in parenthesis; emphasis added; NKJV used throughout unless otherwise noted).

Do not quench the Spirit (1Thes. 5:19).

Historically, there have always been droughts, and some have been caused by poor land management or farming practices (see: www.pbs.org/kenburns/dustbowl). Other droughts are cyclical and some can be predicted in advance (see: en.wikipedia.org/wiki/Drought). However, some of the most severe droughts have been associated with regions and nations that refused to obey God,

Lest the Lord's anger be aroused against you (the sinning nation), and He shut up the heavens so that there be no rain, and the land yield no produce, and you perish quickly from the good land which the Lord is giving you (Dt. 11:17; cf. 28:23-24; Ed. note in parenthesis).

Some claim Biblical prophecies about drought only apply to the nation of Israel. However, this is incorrect for a number of reasons. First, all nations are meant to be part of spiritual Israel, unless they refuse to be "grafted in" due to their persistent disobedience (cf. Rom. 11:17-24). If they repent, they become part of spiritual Israel and will understand that some droughts are due to rebellion against God's word. Secondly, all nations that refuse to obey God's commands, after Christ returns to rule this planet, will suffer drought. Therefore, God does not show partiality to one nation over another (Dt. 10:17; Ac. 10:34; Rom. 2:11; Eph. 6:9; 1Pet. 1:17),

And it shall be that **whichever of the families of the earth** do not come up to Jerusalem to worship the King, the Lord of hosts, on them there will be no rain. ¹⁸**If the family of Egypt will not come up and enter in, they shall have no rain;** they shall receive the plague with which **the Lord strikes the nations who do not come up to keep the Feast of Tabernacles** (Zech. 14:17-18; emphasis added).

In the future, when all nations begin to willingly obey God's word, they will receive the blessing of rain in due season,

Then He will give the rain for your seed with which you sow the ground, and bread of the increase of the earth; it will be fat and plentiful... (Isa. 30:23a).

Be glad then, you children of Zion, and rejoice in the Lord your God; for He has given you the

former rain faithfully, and He will cause the rain to come down for you – the former rain, and the latter rain in the first month (Joel 2:23).

The action of God's Holy Spirit is compared allegorically to the benefit of rain on crops,

Let my teaching drop as the rain, my speech distill as the dew, as rain drops on the tender herb, and as showers on the grass (Dt. 32:2).

Conversely, when people reject God's word, they are placing themselves in jeopardy of drought and famine, spiritually-speaking,

'Behold, the days are coming', says the Lord God, 'that I will send a famine on the land, **not a famine of bread, nor a thirst for water, but of hearing the words of the Lord** (Amos 8:11; emphasis added).

When nations reject the word of God, they have no moral compass. In a figurative sense, they have separated themselves from the source of living waters. These waters are spiritual, and without them mankind cannot live forever. When God withdraws physical rain, He is emphasizing the extent to which some regions and nations have sinned (1Jn. 3:4). The purpose behind withholding rain is to bring a nation to repentance. Sadly, this does not always happen,

I (God) also withheld rain from you, when there were still three months to the harvest. I made it rain on one city; I withheld rain from another city. One part was rained upon, and where it did not rain the part withered. ⁸So two or three cities wandered to another city to drink water, but they were not satisfied; yet you have not returned to Me, says the Lord (Amos 4:7-8; Ed. note in parenthesis).

Mankind as a whole is becoming more and more unashamed of the sins being committed within regions and nations. Many creative excuses and reasons are put forth for this blatant disobedience, but none are acceptable to Almighty God,

Therefore the showers have been withheld, and there has been no latter rain. You have had a harlot's forehead (see study: A Contentious Woman and A Harlot); **you refuse to be ashamed** (Jer. 3:3; emphasis added).

When God removes rain, it is to signify the spiritual condition of regions and nations. The sins of these people have separated them from God's living waters. Again, this is meant to be figurative and describes the absence of God's Holy Spirit,

But your iniquities have separated you from your God; and your sins have hidden His face from you, so that He will not hear (Isa. 59:2).

So it is not a coincidence that God withdraws rain from time to time when nations become exceedingly sinful because the concept of water is used figuratively to describe the action of God's Holy Spirit. As God's Holy Spirit cannot co-exist with sinful conduct, He withdraws it from those regions and nations that ignore His commands, and this is pictured figuratively by God withholding their rain. It is preferable for people to make this connection before disaster strikes, but sadly history confirms that people repeat the same mistakes and sins more often than they learn from them.

This document is the collaborative work of individuals who believe God's truth should be given freely (Mt. 10:8; 1Cor. 2:12; 2Cor.11:7; Rom. 10:14-21) and the message of the one true God should be made available to all nations (Mt. 24:14) as a prerequisite to the return of Jesus Christ as King of kings (Mt. 17:10; 19:17; Mk. 9:11; Lk. 1:17; Rev. 19:11-16).

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