

COVID-19, NATURAL EVILS, DIVINE AND NATURAL LAWS

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Abstract

In the world today, atheists and non-Christians think that they are under no obligation to obey Divine laws, and thus they could deliberately and recklessly flout them. This flagrant disregard for Divine laws accounts for the multiplication of natural evils in the world, including the latest COVID-19 pandemic. This paper employs the method of hermeneutics and analysis to argue that while God's ordinances and instructions are only applicable to the Israelites regarded as the chosen people of God in the Old Testament, all humans are now subject to Divine laws by virtue of sacrificial and salvific death of Jesus Christ that brings redemption and salvation to mankind, irrespective of religion, creed, tribe, race, nationality, gender, and social status. Thus, Divine retribution could be inflicted on indivisible humanity in the wake of violations of God's laws to redress human iniquities and prompt humans to expiate their sins in distress, return to God, and seek the remission of sins. The study shows that the COVID-19 outbreak is a corollary of disruption of natural order of things by consuming certain animals and birds that are made unclean by what they feed on, as well as disobedience to God's instruction to avoid eating certain animals and birds that are unfit for human consumption. The paper concludes that the outbreak of

COVID-19 is a wake-up call to humanity to return to God, the ground of being, and abide by Divine and natural laws to heal the world.

Keywords: COVID-19, Divine Laws, Natural Evils, Natural Laws

Introduction

Humans are led by a modern myth that with advancement in knowledge, science and technology, they can rule the earth and control it. Consequently, many people in the world have turned atheists and agnostics. Today, many countries of the world, especially developed nations, have obliterated the idea of God from the whole scheme of things and accorded God no place in human thought and history, thereby leading to erosion of human values and dignity. The legalization of repugnant practices in Western culture such as the same-sex marriage and bestiality, as well as the growing trend towards abominable sexual orientation among the lesbian, gay, bisexual and transgender community have blatantly shown that the West has no regard for Divine laws.

An alarming increase in immorality such as fornication, adultery, and rape across countries of the world is a clear indication that humanity flagrantly and recklessly disregards God's inviolable laws. The current age seems to have overtaken Sodom and Gomorrah in immorality and abominations. The experience of COVID-19 pandemic has however debunked the myth and exposed the susceptibility of limitations of humanity. It has demonstrated that humanity is incapable of mastering and managing the complexity of the earth and its life systems like the functioning of viruses, atoms, electrons, protons, ions, neutrons, and so forth. (Adodo, 2020, "There are fears in some quarters" section, para. 3). The COVID-19 outbreak is not just a health issue, but also a spiritual issue which should not be brushed aside. The pandemic outbreak and some other natural evils in the world are indirect product of violation of Divine and natural laws by which God governs humanity.

This paper is aimed at demonstrating that Divine and natural laws apply to all humanity, regardless of one's belief or religion. To this end, the rest of this paper will first show that in the Old Testament in the Bible only Israelites, designated as God's chosen people, are subject to God's commandments and instructions. Second, it will demonstrate that in the New Testament Divine laws apply to all humanity following Christ's salvific death. Third, it will argue that God governs humanity by Divine and natural laws. Fourth, it will contend that COVID-19 and some other natural evils are engendered by disruption of natural order of things in violation of Divine and natural laws. Finally, the paper will conclude that the COVID-19 outbreak is a wake-up call to humanity to desist from disrupting the natural order of things and abide by Divine and natural laws in order to heal the earth.

Israelites as God's Chosen People

In the Old Testament, the Israelites were God's chosen people (Deuteronomy 14: 1-2, Psalm 89: 3) that were different and separate from people of other nations. They were exclusively subject to God's commandments and instructions and were called to be holy. They were to enjoy Divine providence as long as they complied fully with God's words and commandments. God was jealously watching over them and would not allow anything or anyone takes or basks in the glory He deserved in the life of the people He owned. Thus, he would always fight for them. But when they deliberately sinned against Him, He would allow them to be defeated and punished by their enemies in order for them to expiate their iniquities and be forgiven.

Regrettably, the Israelites broke from this arrangement and became a nation sold on idolatry, adultery and wickedness. Rebellion became so rife in Israel's history that the Israelites could no longer be trusted to keep any covenant. They repeatedly ignored and dismissed admonitions given by God's prophets, appointed ministers and priests. After God had delivered the Israelites from oppression, enslavement and bondage in the land of ancient Egypt where they lived (Exodus 1: 8-14) and given them the Promised Land through Joshua (Joshua 21: 43), the people of Israel who settled in the Promised Land were

generally faithful and obedient to God. Not long afterwards, they began to sin against God.

It could be recalled that prior to their entry into the Promised Land, God warned Israelites through Moses that they must not lose sight of where they came from and flout His laws to avoid incurring His wrath. Moses explained clearly sanctions that would be imposed on them if they sinned against God in their Promised Land:

When you beget children and children's children, and have grown old in the land, if you act corruptly by making a graven image in the form of anything, and by doing what is evil in the sight of the LORD your God, so as to provoke him to anger, I call heaven and earth to witness against you this day, that you will soon utterly perish from the land which you are going over the Jordan to possess; you will not live long upon it, but will be utterly destroyed. And the LORD will scatter you among the peoples, and you will be left few in number among the nations where the LORD will drive you (The Holy Bible, RSV, Deuteronomy 4: 25-27).

In complete disregard of obligations, they owed to God, Israel and Judah indulged in the worship of other gods, especially the Canaanite Baal whose worship was marked by wild gluttony, drunkenness and ritual prostitution. They slaughtered and burnt their children in sacrifice to strange gods, and imbibed all immoral lifestyles of other nations to the extent that they surpassed other nations in abominable practices (Ezekiel 16: 15-35). The book of Hosea chapter 3, 4 and 5 notes that the Israelites worshipped idols, gave themselves to harlotry, committed adultery, blasphemed against God, took their fellow people's lives and told lies, thus forsaking the Lord and defiling Israel. God repeatedly cautioned the Israelites through His representatives that He would allow them to be conquered by their enemies and taken captive in their enemies' countries if they failed to keep His commandments, words, and covenant with them.

All the warnings given to them by men of God proved to be no idle threats as the capital city, Samaria of the northern kingdom of Israel was captured in 722/21 BC:

Then the king of Assyria invaded all the land and came to Samaria, and for three years he besieged it. In the ninth year of Hoshea the king of Assyria captured Samaria, and he carried the Israelites away to Assyria, and placed them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes. And this was so, because the people of Israel had sinned against the LORD their God, who had brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods and walked in the customs of the nations whom the LORD drove out before the people of Israel, and in the customs which the kings of Israel had introduced (The Holy Bible, RSV, II Kings 17: 5-8).

God removed Israel out of His sight, leaving only the tribe of Judah (II Kings 17: 18). But Judah followed Israel in walking in the customs which Israel had introduced, and failed to keep God's commandments. Consequently, God allowed Judah to be captured and taken captive by king Nebuchadnezzar of Babylon when he laid siege to Jerusalem, the capital city of the southern kingdom of Judah, in 597 BC (II Kings 24: 13-14, 20), despite warnings by prophet Jeremiah of impending doom if they did not return to God (Jeremiah 9: 13-16, 12: 7-11). But regrettably, they never paid a blind bit of notice to Jeremiah's doom-laden. Judah was thus conquered by Babylon and held captive in Babylon for 70 years (II Chronicle 36). God permitted them to go through the ordeal to enable them atone for their iniquities, having failed to observe 70 Sabbath years (II Chronicle 36: 20-21).

Freedom is not moral licentiousness; it goes with responsibility. God freed the Israelites from Egyptian captivity and took them to the Promised Land in which they had freedom. But this freedom has its concomitant moral duty or responsibility to comply

with God's laws and instructions. What this implies is that the Israelites were to have freedom so long as they kept to God's ordinances. They would lose their freedom, if they neglected their moral responsibilities. The Promised Land is a gift with a moral duty attached to it – the duty to obey God's laws. It is therefore naturally and logically followed that the gift could be taken away when the duty is neglected (Chapman & Benson, 2015).

All these show that God was only concerned himself about the Israelites as well as with their needs and welfare. Accordingly, God's ordinances and orders were meant for the Israelites whom he had assured His protection and provision for their needs, provided that they kept to His covenant with them, and obey His laws and instructions.

Humanity as God's Chosen People

In the New Testament, we learn that the supreme sacrifice Christ, the Son of God, made is for all humanity, and not just for believers. By His sacrificial death, Christ made reparation to God for human iniquities for the remission of sins and salvation of humanity. Thus, Saint Paul asserts that by virtue of Christ's death, all humans – the ungodly – are saved from the wrath of God and reconciled to God (Romans 5: 6, 10, Colossians 1: 21-22). Sin came into the world through the transgression of Adam and, through sin, death was spread to humankind (Romans 5: 12). But “as one man's trespass led to condemnation for all men, so one's man's act of righteousness leads to acquittal and life for all men” (Romans 5: 18).

There is only one God and there is only one mediator between God and humanity. That mediator is Jesus Christ who gave Himself as a ransom for all humanity (I Timothy 2: 5). Humanity is not only reconciled to God by the blood of Christ, but also all things on earth and in heaven, and in Christ all creation is held together and the fullness of God is pleased to dwell (Colossians 1: 17, 19-20). Since humanity is reconciled with God through Christ and is united in Christ as one body, it is indivisible. Christ weaves humanity together as a single entity by reconciling it with God through His death.

Accordingly, God considers humanity as one, indivisible entity. In this bond of love, there is no distinction between people of different nations, races, tribes, religions, and social status or classes: “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus” (Galatians 3: 28). The Bible reiterates that as all humans are God’s chosen people by virtue of Christ’s salvific death, “there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all” (Colossians 3: 11).

Thus, humans, being one in Christ, ought to relate and live peacefully and harmoniously with one another. Besides, the reconciliation between God and all things through Christ also bonds humanity with all other created things. The implication of this is that human beings have a moral duty to respect other created things in their own being and conserve the environment surrounded by other organisms. It calls for harmonious living with nature and maintenance of ecological balance. Such a friendly and harmonious relationship with other created beings ensures that the balance of the environment is not upset and that one’s surroundings are in idyllic state.

Given that humanity is reconciled with God and united in Christ through Christ’s salvific and sacrificial death, all human persons are subject to God’s laws and instructions. In other words, Divine laws now concern everybody; it is applicable to all and sundry, irrespective of one’s religion, belief, nationality, race, tribe, gender, and social status.

Divine and Natural Laws

Divine laws encompass Ten Commandments of God, injunctions and instructions revealed to humanity in the Christian Scriptures. In the Old Testament God reveals His laws through His appointed prophets, ministers and priests, while in the New Testament God’s laws are revealed through teachings of Jesus Christ and His apostles. Therefore, both old and new laws in the Old Testament and the New Testament respectively constitute Divine laws. Aquinas (part I-II, q. 91, a. 1) explains that Divine laws are derived from the eternal law (Divine Reason) – the archetype of order in the universe – by which the whole community of the universe is governed.

Eternal law is “the divine reason and will of God which commands the maintenance (observance) of the natural order of things and which forbids the disturbance of it” (Augustine, as cited in Stumpf & Fieser, 2003, part 2, p. 139). Divine laws pertain to reason which is the first principle of human acts (Aquinas, part I-II, q. 90, a. 1). God instructs humans by means of His laws which are just and good (Romans 7: 12). Aquinas explains that a law, whether Divine, natural or human, implies order to the end in so far as it directs certain things to their proper end (Part I-II, q. 91, a. 1). The end to which the law is directed is the common good.

Laws are meant to guide and control human behaviour and to ensure that there is respect for dignity and value of human life as well as respect for other living organisms and the environment. God imprints His Divine light on all rational creatures who partake of the eternal law. That light is the light of natural reason which enables us to discern what is good and what is evil. For Augustine, natural law is the sharing of rational “creatures in God’s truth (Stumpf & Fieser, 2003, part 2, p. 139). Aquinas (part I-II, q. 91, a. 2) explicates thus:

Now among all others, the rational creature is subject to Divine providence in the most excellent way, in so far as it partakes of a share of providence, by being provident both for itself and for others. Wherefore it has a share of the Eternal Reason, whereby it has a natural inclination to its proper act and end; and this participation of the eternal law in the rational creature is called the natural law.

Thus, natural law is “the rational creature’s participation of the eternal law” (Aquinas, part I-II, q. 91, a. 2). Buttressing Aquinas assertion, Cicero (1929, p. 215) explains that “there is in fact a true law – namely, right reason – which is in accordance with nature, applies to all men, and is unchangeable and eternal, by its commands, this law summons men to the performances of their duties; by its prohibitions it restrains them from doing wrong.” The natural law is thus established by God and discovered by reason. The natural end of life is happiness and this can only be attained by adhering to precepts

of the natural law. Therefore, to act in accordance with reason is to pay attention to ends and order to which humanity and its activities naturally tend (Njoku, 2002).

It is virtue to live according to the natural law which is to live according to right reason, but it is vice to live contrary to nature (Omeregbe, 1993). Nature deals with those who violate its laws through the law of nemesis – a part of the universal law of cause and effect on which the order of the universe is arranged. The natural law requires that humanity refrain from upsetting the balance of moral order of the universe. In this regard, Locke (2003, p. 102) states that the natural law “teaches that all mankind who will but consult it that, being equal and independent, no one ought to harm another in his life, health, liberty or possession....” This law equally requires that humans respect other creatures and avoid upsetting the ecological balance.

Humans are required by Divine laws and the natural law – which God imprints as light on all rational creatures – to maintain the balance of the moral order of the universe by living in harmony with one another, with nature, and by conserving the environment. To upset the moral order of the universe is to court disaster which Saint Paul refers to as the wrath of God revealed before humans’ eyes “as the increasing horror of sin working out its hideous law of cause and effect” (Dodd., 1957, p. 64). Therefore, punishment could be inflicted on humanity in the wake of its violation of Divine and/or natural laws to redress the balance of nature and/or negate the negation of Divine laws and bring humanity back to its ultimate source of life – God.

COVID-19 and Some Other Natural Evils

Generally, evils are corruption of natural order or form (Augustine, 1953). They are corruption of beings or deprivation of the good in beings. There are evils when something good is corrupted. Evils could be natural or moral. Natural evils are forces of nature which include diseases, floods, storms, famines, earthquakes, hurricanes, firestorms, and so forth. They are said to be evils in relation to someone or something on whom pains and sufferings engendered by them are inflicted. Natural evils are mainly anthropogenic (human-induced).

Moral evils are deviations of order occasioned by free will (Njoku, 2010). In other words, they come about as a result of misuse of human freedom. Moral evils include evil acts such as adultery, idolatry, harlotry, rape, stealing, murder, cheating, terrorism, kidnapping, banditry, persecution, oppression, injustice, torture, suppression, starvation, marginalization, and environmental degradation. An evil act or moral evil therefore presupposes human freedom. Evils, whether natural or moral, are therefore privations of the good which is natural to beings or corruption of beings that are good in themselves, for all things created by God are good (Genesis 1: 26).

There is a causal connection between moral evils and natural evils. A large number of natural evils are indirectly engendered by moral evils. Natural evils could be unleashed on humanity as punishments for its evil acts or deeds like blasphemy, stealing, murder, idolatry, adultery, prostitution, rape, and so forth. The purpose of inflicting such punishments on humanity is to restore the balance of the moral order that is upset and for humanity to atone for its iniquities and return to God. For example, God inflicts the people of Israel with diseases, famine, starvation, and so forth, on account of their iniquities, so as to prompt them to return and seek Him, and fear Him in their life (Hosea 3: 5).

Evil acts or moral evils also indirectly correlate with natural evils such as storms, flooding, droughts, earthquakes and hurricanes that are precipitated by anthropogenic climate change or global warming. For instance, excessive burning of fossil fuels causes emissions and too much concentration of greenhouse gases like carbon dioxide and methane in the atmosphere. The concentration in turn precipitates rise in ocean acidity, leading to frequent severe storms – with all their attendant disastrous flooding – and severe droughts that could decimate human beings as well as the flora and fauna. A case in point is enormous oil spillage, excessive gas-flaring, and greenhouse gas emissions arising from indiscriminate and unchecked exploitation of oil and gas in the Niger Delta part of Nigeria. These blatantly despicable acts have brought monumental

environmental devastation and ecological disasters for the region in utter disregard for all extant environmental protection laws.

Pollution-induced ecological catastrophe has engendered food insecurity in the region – with all its concomitant hunger, poverty, sufferings, diseases, and social exclusion – due to loss of arable land for crops, and drastic decline in crop production as well as increase in the incidence of pests and diseases that result in reduction in livestock production (Ejike, 2020). Pollution of stream water destroys aquatic life of organisms, makes water unsafe for drinking, and exposes the host communities to water-borne diseases. Excessive gas flaring exposes the communities to cancer and respiratory problems, and makes them highly susceptible to potential effects of rising sea level (Akpuru-Aja, 2007). Thus, majority of the host communities, who are now robbed of their main means of livelihood – farming, fishing, and forestry – have been displaced and forced to migrate.

Rise in sea surface temperatures occasioned by emissions of greenhouse gases during the burning of fossil fuels increases the energy of storms (storms are driven by extra heat in the oceans or air as a form of energy), thus fueling hurricanes (Denchak, 2018). A recent study by Brandes and his colleagues show that human-induced global warming which causes glaciers and other massive ice-sheets to melt could trigger earthquakes (Brandes, 2018). So, in this present generation, nature is disrupted with impunity through unhealthy relationship with the environment. More disastrous consequences of human-induced global warming are looming on the horizon, yet the rate of gas-flaring in petroleum producing areas around the world is alarming.

COVID-19 is a natural evil. It is caused by Severe Acute Respiratory Syndrome Coronavirus 2 (SARS-CoV-2) – a strain of coronavirus that comprises a large family of viruses common in animals such as bats, cats, cattle and camels as well as in human beings (Joseph, 2020). The outbreak of COVID-19 started in China, specifically in Wuhan city. There is no scientific evidence that coronavirus is an artificial creation and thus the claim that China manufactured the virus is unfounded (Lakemfa, 2020). International pulmonologists generally accept that the virus originates from animals, tracing it to bats as recent studies show, though it was

initially traced to snakes (Joseph, 2020). The virus was linked to a seafood market in China where animals like bats, snakes, rabbits, and so forth were sold.

As the virulent virus spread globally, droplets, surface contact and fomites have become the primary modes of transmission from one person to another. The noisome virus, like other viruses, is self-replicating – when it infects a host, the infected host becomes a cellular factory to produce more viruses, and it makes the host manifest common symptoms such as fever, coughing, sneeze, and shortness of breath which predispose another host to the deadly virus (Walsh, 2020). The virus first grabs its victims at his throat, choking him and then his lungs are emptied of oxygen and other internal organs are made inactive. Consequently, the victim goes into a coma and dies soon afterwards. Since 31 December 2019 and as of 16 October 2020, the official death toll stands at 1, 099, 184 out of 38, 984, 808 confirmed cases of the pandemic reported (ECDC, 2020).

In the Bible, there are certain animals and birds God declares abominable and unclean and thus unfit for human consumption. In Deuteronomy 14: 12-19 and Leviticus 11: 13-19, God cautions His people to avoid eating birds like eagles, vultures, bats, hawks, kites, owls, ospreys, seagulls, ostriches, and falcons, pelicans, cormorants, and storks. Animals that creep on the ground and swarm such as lizards, geckos, snakes, mice, land crocodiles, chameleons, and weasels (Leviticus 11: 29-30, 41-42) as well as tigers, lions, and dogs (Leviticus 11: 27, Deuteronomy 14: 7) are also not to be eaten, for they are unclean. Animals such as rabbits (hares), pigs (swine), especially boars (wild pigs) and camels are equally considered unclean (Leviticus 11: 4-8).

Although the Bible does not explicitly disclose why such birds and animals are unfit for human consumption, we can draw an inference from what they feed on. For example, some unclean animals and birds such as vultures, eagles, hawks, bats, bears, and cormorants are scavengers or carrion eaters, eating carcasses or decaying flesh of dead animals which are diseased. Some others like lions, tigers, leopards, cats, weasels, falcons, and ospreys are predators that hunt, kill and eat disease-prone animals. Some of these animals and birds are

both scavengers and predators or birds of prey like bears, boars, hawks, eagles and falcons. Animal such as land crocodiles and lizards are predominantly carnivores, though lizards can also be herbivores or omnivores, depending on their species. So, these animals are not unfit for human consumption just because the Bible considers them so, but due to the fact that they feed on disease-prone animals (dead or alive).

From the foregoing, it is evident that the common denominator of the unclean animals and birds is that they eat flesh (dead or alive) that could sicken or kill humans. They carry viruses which human immune response will ultimately fail to control and so humans are vulnerable to the viruses. Thus, when humans consume unclean animals and birds or eat foods contaminated by unclean animals or birds, they are prone to viruses and suffer from diseases engendered by the viruses. Some virus strains are naturally made to live in humans, while some others are naturally made to live in animals. COVID-19 breaks out because humans corrupt and disrupt an idyllic state of viruses in unclean animals and birds by forcing animal strain viruses to live in humans through consumption of unclean animals and birds. In so doing, humans too corrupt their own good nature and harm themselves.

It could be recalled that fruit bats that chiefly feed on fruits or nectars are the natural hosts of the Ebola virus that causes Ebola virus disease (WHO, 2020). The fact that the Ebola virus originates from fruit bats is sufficient to deter people from eating bats of any kind and other related birds further. But that is not the case, and humanity is now paying dearly for it. Again, scientific studies reveal that original carrier of HIV are chimps before it passed to humans, as a result of chimps being killed and eaten by people or their blood getting into cuts and wounds on hunters in the course of hunting (Sharp & Hahn, 2011). Further scientific studies show that HIV went global and became the principal cause of the AIDS pandemic when a hunter from Cameroun, who was the first person to be infected with HIV, travelled to a nearby market town and had a sex with a lover or a prostitute who thereafter transmitted the virus to another traveler who journeyed to Kinshasa and Brazzaville in Democratic Republic of Congo (DRC) through the Congo River around 1920 (John, 2015). Kinshasa had a lively sex

industry where prostitutes worked. So, from DRC the virulent virus spread to other parts of the world.

The point we wish to make here is that HIV developed into AIDS and became a global pandemic through fornication and adultery in utter disrespect of multiple injunctions against fornication and adultery (I Corinthians 6:18, Jude 1: 7, Exodus 20: 14, I Thessalonians 4: 3, I Corinthians 10:8, Ephesians 5: 3-7, Ezekiel 16: 26, Deuteronomy 22:22, Revelation 2: 20-22, I Timothy 1: 9-11). It stands to reason that God does not arbitrarily give laws to humans. Hence, the Bible states: “Oh, that they had such a mind as this always, to fear me and to keep all my commandments, that it might go well with them and with their children forever!” (The Holy Bible, RSV, Deuteronomy 5: 29). When God permits evils to befall humanity, He wants humans to return to Him and seek the remission of sins “if my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sins and heal their land” (II Chronicle 7: 14).

One may contend that the fact that thousands of people, who were not perpetrators of such an evil act of eating unclean animals and birds that triggered the COVID-19 outbreak, have been decimated by the pandemic globally cast aspersions on Divine justice and goodness. Why should they reap the bad effect of COVID-19 they did not cause its outbreak? However, we may reason that humanity is seen as one and indivisible and thus a person’s evil act can have disastrous effects on others. Humanity can be likened to one body with different parts that constitute the body. There is an organic relationship between different parts that form an organic whole. When one part is harmed, others feel the pain, the African proverb from the Igbo People of Nigeria that “if one finger is dipped into oil, it spreads to the rest” (*otu mkpisiaka ruṭa mmanụ ya ezuo oha*) lends credence to the claim of indivisibility of humanity.

Conclusion

We have demonstrated in this paper that Divine laws apply to all humanity by virtue of the ultimate sacrifice Christ made for the salvation of mankind. Although human beings, as morally free beings,

are free to profess any or no religion, God sees humans He created as indivisible and as belonging to Him, having been reconciled with Him and united in Christ as one body. Thus, humanity is subject to God's laws, as revealed in the Bible, and natural laws by which He governs the universe. To flout Divine and natural laws is to court danger whose occurrence can be detrimental to humanity.

Creation is a harmonious order and the nature of everything is good. It is the perversion of the good in being or the corruption of natural order of being that engenders evils. So, basically most natural evils are anthropogenic. COVID-19 and some other natural evils occur as a result of disruption of natural order of things. Natural evils could also occur as punishments for human iniquities to make humans expiate their sins, seek the remission of sins and return to God. The outbreak of COVID-19 is a wake-up call to humanity to desist from disrupting the natural order of things and abide by Divine and natural laws to heal the world.

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