

# GOD IS NOT THE AUTHOR OF CONFUSION, BUT HE IS THE AUTHOR OF CHAOS

## GOD IS NOT THE AUTHOR OF CONFUSION

Many Christians have heard 1 Corinthians 14:33, *“For God is not the author of confusion, but of peace, as in all churches of the saints,”*<sup>1</sup> when asking a question about why their church follows a certain doctrine or takes certain stands. 1 Corinthians 14:33 is a standard proof text for most Christian religions when a doctrinal distinctive is questioned by members. This verse has been used to not only stifle dissent, but to stifle Christians who are honestly seeking knowledge in their study of scripture. This verse has been taken out of context for centuries and been used in an ungodly and unscriptural manner.<sup>2</sup>

Paul was a Pharisee among Pharisees.<sup>3</sup> When Paul wrote about God’s relationship to confusion, he would most likely have been referencing the *Tanak*, often called the Old Testament. It is my contention along with a number of other scholars that Paul himself edited and arranged his letters including which should be passed down for posterity. Paul wrote to Timothy, knowing full well that he would be executed very shortly, *“The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.”*<sup>4</sup> It appears these letters reached Peter shortly after Paul’s death, not just because the second epistle of Peter is very reminiscent of Paul’s writings, but because of what Peter writes about Paul in the second epistle of Peter. *“And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.”*<sup>5</sup> Rather than trying to juxtapose our definition of confusion into Paul’s writings of two millennia ago, we should examine the writings that Paul was referencing to determine what he was communicating in 1 Corinthians 14:33. A quick examination of the Old Testament reveals what the scriptural definition of confusion is.

Below are listed the various words translated as confusion in the Old and New Testament. These Hebrew and Greek words are variously translated into other English words, which are also listed.

STRONG'S NUMBER 8397

תבל *tebel* **teh'-bel**

Apparently from [H1101](#); mixture, that is, unnatural bestiality: - confusion.

*Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion (tebel).<sup>6</sup>*

*And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion (tebel); their blood shall be upon them.<sup>7</sup>*

So confusion (*tebel*) is something that is unnatural, often based upon some morally reprehensible action. The actions that cause this kind of confusion are linked morally reprehensible acts.

STRONG'S NUMBER 1322

בוש *bôsheth* **bo'-sheth**

From H954; shame (the feeling and the condition, as well as its cause); by implication (specifically) an idol: - ashamed, confusion, + greatly, (put to) shame (-ful thing).

*Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion (bôsheth), and unto the confusion (bôsheth) of thy mother's nakedness?<sup>8</sup>*

*And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame (bôsheth) of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.<sup>9</sup>*

*They that hate thee shall be clothed with shame (bôsheth); and the dwelling place of the wicked shall come to nought.<sup>10</sup>*

*Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion (bôsheth), as with a mantle.<sup>11</sup>*

*Do they provoke me to anger? saith the LORD: do they not provoke themselves to the confusion (bôsheth) of their own faces?<sup>12</sup>*

*Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion (bôsheth) of face, as it is this day.<sup>13</sup>*

There are an additional 23 verses using *bosheth* listed in Appendix A that show the same definition for *bosheth*.

Confusion (*bôsheth*) is also something that is so shameful it should cause you to blush. This shame is often caused by sinning against God and against man. The confusion of *bôsheth* is about outright sin that even the gentile nations would know was wrong, not about abstract theology.

STRONG'S NUMBER H7036

קלון *qâlôn kaw-lone'*

From [H7034](#); disgrace; (by implication) the pudenda: - confusion, dishonour, ignominy, reproach, shame.

*If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion (kaw-lone'); therefore see thou mine affliction;*<sup>14</sup>

*Fill their faces with shame (kaw-lone'); that they may seek thy name, O LORD.*<sup>15</sup>

*The wise shall inherit glory: but shame (kaw-lone'); shall be the promotion of fools.*<sup>16</sup>

There are an additional 8 verses using *kaw-lone'* are listed in Appendix A. It is obvious that the confusion of *kaw-lone'* is shame that brings dishonor, so the pattern is becoming clear that the meaning of confusion in Hebrew is shame.

STRONG'S NUMBER 2659

חפז *châphêr khaw-fare'*

A primitive root (perhaps rather the same as [H2658](#) through the idea of *detection*): to *blush*; figuratively to *be ashamed, disappointed*; causatively to *shame, reproach*: - be ashamed, be confounded, be brought to confusion (unto shame), come (be put to) shame, bring reproach.

*They were confounded because they had hoped; they came thither, and were ashamed (châphêr).*<sup>17</sup>

*Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion (châphêr) that devise my hurt.*<sup>18</sup>

*Let them be ashamed and brought to confusion (châphêr) together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify themselves against me.*<sup>19</sup>

*They looked unto him, and were lightened: and their faces were not ashamed (châphêr).*<sup>20</sup>

There are an additional 12 verses using *châphêr* listed in Appendix A

A variety of verses from Isaiah to Jeremiah use *châphêr* interchangeably with a number of other Hebrew terms that have been translated as confusion. So confusion (*châphêr*) in Hebrew is something that is so shameful it should cause you to blush and be ashamed of what you have done.

STRONG'S NUMBER H3639

כלמה *kelimmâh kel-im-maw'*

From [H3637](#); *disgrace*: - confusion, dishonour, reproach, shame.

*I have heard the check of my reproach (kel-im-maw'), and the spirit of my understanding causeth me to answer.<sup>21</sup>*

*O ye sons of men, how long will ye turn my glory into shame (kel-im-maw')? how long will ye love vanity, and seek after leasing? Selah.<sup>22</sup>*

*Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour (kel-im-maw') that magnify themselves against me.<sup>23</sup>*

*My confusion (kel-im-maw') is continually before me, and the shame of my face hath covered me,<sup>24</sup>*

*For your shame (boosh) ye shall have double; and for confusion (kel-im-maw') they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.<sup>25</sup>*

*We lie down in our shame (bôsheth), and our confusion (kel-im-maw') covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.<sup>26</sup>*

There are an additional 22 verses using *kel-im-maw'* listed in Appendix A. But like the other Hebrew words translated as confusion in English, *kel-im-maw'* should be defined as to be ashamed.

#### STRONG'S NUMBER H3637

כָּלַם *kâlam* **kaw-lawm'**

A primitive root; properly to wound; but only figuratively, to taunt or insult: - be (make) ashamed, blush, be confounded, be put to confusion, hurt, reproach, (do, put to) shame.

*Let them be ashamed (boosh) and confounded (khaw-fare') that seek after my soul: let them be turned backward, and put to confusion (kaw-lawm') that desire my hurt.<sup>27</sup>*

*And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed (kaw-lawm') seven days? let her be shut out from the camp seven days, and after that let her be received in again.<sup>28</sup>*

*Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and there was no magistrate in the land, that might put them to shame (kaw-lawm') in any thing; and they were far from the Zidonians, and had no business with any man.<sup>29</sup>*

*And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach (kaw-lawm') her not:<sup>30</sup>*

*So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame (kaw-lawm').<sup>31</sup>*

There are an additional 31 verses using *kaw-lawm'* listed in Appendix A. But again, the Hebrew word *kaw-lawn'*, translated a few times as confusion means a shame that should and often does cause reproach.

**STRONG'S NUMBER H954**

**בוש** *bûsh boosh*

A primitive root; properly to pale, that is, by implication to be ashamed; also (by implication) to be disappointed, or delayed: - (be, make, bring to, cause, put to, with, a-) shame (-d), be (put to) confounded (-fusion), become dry, delay, be long.

*In thee, O LORD, do I put my trust: let me never be put to confusion (boosh).*<sup>32</sup>

*And they were both naked, the man and his wife, and were not ashamed (boosh).*<sup>33</sup>

*And when the people saw that Moses delayed (boosh) to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.*<sup>34</sup>

*And they tarried till they were ashamed (boosh): and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth.*<sup>35</sup>

*The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long (boosh) in coming? why tarry the wheels of his chariots?*<sup>36</sup>

*And when they urged him till he was ashamed (boosh), he said, Send. They sent therefore fifty men; and they sought three days, but found him not.*<sup>37</sup>

*And he settled his countenance steadfastly, until he was ashamed (boosh): and the man of God wept.*<sup>38</sup>

There are an additional 95 verses using *boosh* listed in Appendix A. *Boosh* means to be so ashamed that it sets you on edge, the same kind of edge you experience when you are waiting impatiently for someone who is late.

**STRONG'S NUMBER H8414**

**תהו** *tôhû to'-hoo*

From an unused root meaning to lie waste; a desolation (of surface), that is, desert; figuratively a worthless thing; adverbially in vain: - confusion, empty place, without form, nothing, (thing of) nought, vain, vanity, waste, wilderness.

*The city of confusion (tôhû) is broken down: every house is shut up, that no man may come in.*<sup>39</sup>

*But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion (tôhû), and the stones of emptiness.*<sup>40</sup>

*Behold, they are all vanity; their works are nothing: their molten images are wind and confusion (tôhû).<sup>41</sup>*

*And the earth was without form (tôhû), and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.<sup>42</sup>*

*He found him in a desert land, and in the waste (tôhû) howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.<sup>43</sup>*

*And turn ye not aside: for then should ye go after vain things (tôhû), which cannot profit nor deliver; for they are vain.<sup>44</sup>*

*The paths of their way are turned aside; they go to nothing (tôhû), and perish.<sup>45</sup>*

*He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness (tôhû) where there is no way.<sup>46</sup>*

*He stretcheth out the north over the empty place (tôhû), and hangeth the earth upon nothing.<sup>47</sup>*

*He poureth contempt upon princes, and causeth them to wander in the wilderness (tôhû), where there is no way.<sup>48</sup>*

*That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought (tôhû).<sup>49</sup>*

*All nations before him are as nothing ; and they are counted to him less than nothing, and vanity (tôhû).<sup>50</sup>*

*That bringeth the princes to nothing; he maketh the judges of the earth as vanity (tôhû).<sup>51</sup>*

*They that make a graven image are all of them vanity(tôhû); and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed (boosh).<sup>52</sup>*

*For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain (tôhû), he formed it to be inhabited: I am the LORD; and there is none else.<sup>53</sup>*

*I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain (tôhû): I the LORD speak righteousness, I declare things that are right.<sup>54</sup>*

*Then I said, I have laboured in vain, I have spent my strength for nought (tôhû), and in vain: yet surely my judgment is with the LORD, and my work with my God.<sup>55</sup>*

*None calleth for justice, nor any pleadeth for truth: they trust in vanity (tôhû), and speak lies; they conceive mischief, and bring forth iniquity.<sup>56</sup>*

*I beheld the earth, and, lo, it was without form (tôhû), and void; and the heavens, and they had no light.<sup>57</sup>*

Therefore the Old Testament meaning of confusion, with the exception of *tohu*, would have meant the bringing of shame. *Tohu* is best translated as emptiness. It is often combined with other Hebrew words that mean the confusion of being ashamed and this juxtaposition insinuates that *tohu* often connotes an unexpected emptiness that is shameful.

In Hebrew thought, the idea of confusion did not mean a jumbled mess. It did not mean you could not make up your mind between two choices. It did not mean you were lost and could not find your way. It did not mean that you had embraced an errant idea, unless that errant idea caused you to do something that was shameful, like committing adultery or having relations with animals or worshipping an idol. When we read that something caused confusion in the Old Testament, it was something that caused shame.

## NEW TESTAMENT

There are two words translated as confusion in the New Testament. They do not directly correlate to the any of the Old Testament usages, but instead have the connotation of either mixing things together that should not be mixed together or of a riotous commotion.

STRONG'S NUMBER G4799

Σύγχυσις *sugchusis* **soong'-khoo-sis**

From [G4797](#); commixture, that is, (figuratively) riotous disturbance: - confusion.

And the whole city was filled with confusion (**sugchusis**): and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.<sup>58</sup>

STRONG'S NUMBER G181

ἀκαταστασία *akatastasia* **ak-at-as-tah-see'-ah**

From [G182](#); instability, that is, disorder: - commotion, confusion, tumult.

*For God is not the author of confusion (akatastasia), but of peace, as in all churches of the saints.<sup>59</sup>*

*But when ye shall hear of wars and commotions (akatastasia), be not terrified: for these things must first come to pass; but the end is not by and by.<sup>60</sup>*

*In stripes, in imprisonments, in tumults (akatastasia), in labours, in watchings, in fastings<sup>61</sup>*

*For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults (akatastasia):<sup>62</sup>*

*For where envying and strife is, there is confusion (akatastasia) and every evil work.<sup>63</sup>*

## GOD IS NOT THE AUTHOR OF CONFUSION

What did Paul mean when he wrote that God was not the author of confusion in 1 Corinthians 14:33? The book of 1 Corinthians is a letter designed to correct, sometimes harshly, a highly gifted and talented church that was not only allowing, but even promoting un-Christian actions in their midst. After covering the topic of Christian love in 1 Corinthians 13, Paul deals with the Corinthians' worship service. These services were very different than the normal Christian church service of today. According to 1 Cor. 14:27-31, Paul was limiting the number of speakers to nine. This insinuates that more than nine people had previously been speaking at their services and this number had become unwieldy because rather than trying to edify one another, the Corinthians were trying to show off their gifts and talents. And this was causing their gathering to look like a bunch of lunatics gathering together.<sup>64</sup>

Christian gatherings at the time of Paul were smaller, louder, less organized and more joyful than the average church service today, which is the way Paul wanted it. For a more detailed look at Paul's view of what Christians gathering for worship should be like, Bank's *Paul's Idea of Community* is an excellent resource.<sup>65</sup> This is not to say that Paul advocated anarchy during church services. But Paul would have chafed at the sterile services lead by a single minister that is common in Christian worship today. Church services were supposed to edify, not entertain nor show off Christian talents just for self-gratification. It was in the context of Paul trying to teach the Corinthians how to edify each other at worship services that Paul wrote that God is not the author of confusion. If Paul was using the Greek word for confusion (*akatastasia*) to connote the Hebrew meaning, which is most probable, since Paul had been a Pharisee among Pharisees, then Paul was telling the Corinthians that God was not the author of actions that cause shame and the Corinthians actions were bringing shame on the church. However, if Paul was using the standard Greek definition for *akatastasia*, he was writing to the Corinthians that God was not causing the kind of disharmony at their gatherings that looked riotous and ungodly.

One thing that Paul most certainly did not mean in 1 Corinthians 14:33 was that there should not be disagreements over theology and teachings, usually called dogma. And he especially did not mean that Christians should not question the religious practices and beliefs of their teachers because Paul was always answering questions and defending God's way of life with his "little children" as shown in scripture. Paul encouraged Christians to "prove all things; hold fast that which is good."<sup>66</sup>

Paul taught that Christians were supposed to continue to grow or they would grow stagnant and even regress if they did not follow the examples of the Bereans.<sup>67</sup>

Paul even set the example of how you should disagree over theological issues. "And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question."<sup>68</sup> The arguments over circumcision were loud and persistent. When arguments ensued about theological issues, they were brought to the attention of everyone. In the argument about circumcision, it was acknowledged that Paul and Barnabas were doing God's work and then the issue was discussed, not hidden away and buried. This example lead the church to change the way it viewed a number of God's children – the gentiles – who were brought into covenant with God. And some Christians, most likely converted Pharisees, continued to teach that circumcision was



still required to be completely righteous and Paul wrote if they believed only circumcision could make you righteous, then these teachers should cut their entire member off if they really wanted to be righteous.<sup>69</sup> This from the man who supposedly was interested in dissuading theological arguments because they could be acrimonious.

Even when leading apostles made a mistake, Paul's teaching was to confront that person. *"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed."*<sup>70</sup> Far too many people who call themselves teachers and preachers today do not want to follow the example of Paul and would rather follow the example of the Pope, far too often because they would prefer to rule over the brethren<sup>71</sup> rather than reason together, as God does.<sup>72</sup> So, welcome discussions with other Christians. *"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."*<sup>73</sup>

## GOD IS THE AUTHOR OF CHAOS

Although I have read many Christian living books, very few have had the profound effect of causing me to see God from a different angle. This is especially true of my wife's "chick books." (Just as there are chick flicks, there are Christian living "chick books".) However Linda R. McGinn's *Dancing in the Storm* is a Christian living chick book that inspired this paper. Although McGinn does not deal with confusion in her book, she does a great job of dealing with chaos. And as an engineer and a Christian, the geek in me has to ask what is not to like when an author combines chaos theory with Christian living? Especially when the combination is true and godly.

The study of chaos theory is less than half a century old, yet it has made profound inroads into almost all areas of science. Chaos theory was brought into the conscience of the main stream populous with Jeff Goldblum's rock-star like portrayal of chaos theoretician Dr. Ian Malcolm in *Jurassic Park*. But what is chaos theory?

Dictionaries usually define chaos as the state of things in which chance is supreme or the confused, unorganized state of primordial matter before the creation of distinct forms. They also might define chaos as the inherent unpredictability in behavior of natural systems. However, these definitions are outdated.

Until 100 years ago matter and energy were defined as two distinct states which could never, ever change from one to the other. Then light, which had been defined as a wave of energy, was discovered to have some properties that only matter supposedly possessed, like being able to be broken down into particles. Then Einstein came along with  $E=mc^2$ . Even in the 1930's Einstein said that there were only half a dozen people in the world who understood what this meant. But we now know that  $E=mc^2$  is a rule put in place by God the Creator. And the theory of relativity has changed the way we see the world and the universe. And I contend it should also change the way we see our Creator. So views and definitions change over time, especially in science. And the scientific definition of chaos has certainly changed.

In 1961 Edward Lorenz, a meteorologist from MIT (go tech!), was programming weather models. He thought that he was following Newton's ideal that all systems are closed and could be repeated with Newtonian repeatability. So one day he took a short cut as he input data. He rounded 0.506127 to 0.506. This rounding was to the nearest 10,000th. Lorenz assumed this rounding would make no difference, but

it made a huge difference. And making that one change, as it was multiplied by other variables along the way, even if he did not round those later variables, changed everything.

*“In Lorenz's meteorological computer modeling, he discovered the underlying mechanism of deterministic chaos: simply-formulated systems with only a few variables can display highly complicated behavior that is unpredictable. Using his digital computer, culling through reams of printed numbers and simple strip chart plots of the variables, he saw that slight differences in one variable had profound effects on the outcome of the whole system. This was one of the first clear demonstrations of sensitive dependence on initial conditions.”<sup>74</sup>* Lorenz described this as the butterfly effect. Chaos theory states that a butterfly flapping its wings in Singapore can cause a hurricane in the Caribbean. However, chaos theory is also highly dependent upon the initial state. Under some circumstances, something as small and insignificant as a child's shout can cause an avalanche, yet under other initial conditions a much louder and stronger force, like setting off two pounds of plastic explosive, will do little more than make a large bang.

Think about it. Why do some small changes have such profound effects, yet other large changes can have very little effect? It is because there are so many things that can be interrelated and those relations are non-linear. Even a small change in one variable can affect how all the other variables interact because they are so interrelated. But we are not able to determine how they are interrelated or how those relations change when other variables change. To us, it looks like chaos. Thus is born the science of chaos theory. *“The name ‘chaos theory’ comes from the fact that the systems that the theory describes are apparently disordered, but chaos theory is really about finding the underlying order in apparently random data.”<sup>75</sup>*

Scientists thought as computers got more and more powerful that they would be able to map chaos and find the order underneath, but they have realized that you may be able to speculate on a generic outcome when chaos is introduced to a state, but you still can't define the state with certainty because of the non-linear nature of chaos.

*“Chaos, irregularity, unpredictability. Could it be that such things are not mere noise but have the laws of their own? This is what some scientists are now learning. More than that, these scientists are showing how the strange laws of chaos lie behind many if not most of the things we consider remarkable about our world: the human heart beat and human thoughts, clouds, storms, the structure of galaxies, the creation of a poem, the rise and fall of the gypsy moth caterpillar population, the spread of the forest fire, a winding coastline...the Christian creator Himself is chaos as much as he is order. God is the whirlwind, the fiery destruction, the deliverer of plagues and floods. Apparently to be a creator requires operating in a shadowy boundary line between order and chaos.”<sup>76</sup>*

## CHAOS AND THE CHRISTIAN WALK

So what does chaos have to do with our Christian walk? Just as with the world around us, the answer is almost everything. Many Christians have the mistaken idea that their life is not ordered enough and less than perfect because they are not close enough to God and His ways. Most Christians look for peaceful, ordered lives, yet they live in a world of chaos. Far too many Christians just want a peaceful place to meet on the Sabbath. They prefer acquaintances to friends. They prefer booklets to Bibles. The idea of change is seen as dangerous, but these Christians seemly fail to realize that lack of change leads to stagnation.

*“Chaos is the material from which life is created. Chaos is not the enemy of God and certainly not his antithesis. It is the basic stuff of this creation. Though we cannot predict or explain it, chaos is not entirely random. The unseen conductor of life orchestrates the strains of chaos to create the music our souls long to hear.”<sup>77</sup>*

How do we view chaos in our lives? I agree with Mrs. McGinn that we most often fear it because chaos means change. What do we fear?

- fear of failure
- fear of success
- fear of losing your mind
- fear of being taken too seriously
- fear of not being taken seriously enough
- fear that you worry too much
- fear that you don't worry enough

Many children brought up in the homes of religious legalists learn to do nothing because they will be punished if they do something wrong and they usually receive no praise for trying something new, which might cause change, so they learn to do nothing because of fear. These children often grow into adults without drive or goals and without accomplishments because they were too afraid to try. I still remember my freshmen year at MIT, Keith Baker and I were the first members of World Wide Church of God to attend MIT as far as we could know. We were brought together by common beliefs and we helped each other survive at the institute. But I also remember many “adults” asking us why we were attending MIT, a place they told us was full of “intellectual leavening” when we could have been attending “God’s College” (by which they meant Ambassador College). We gave the polite answer that we wanted to be engineers and that A.C. did not offer engineering, but you could see the disdain in their eyes because we were doing something new, something out of the structure they were used to, which brought about fear of the unknown. What is the answer to this fear? NIKE has had that answer for twenty years. *Just do it*. This doesn’t mean that you should just go with the flow and never plan. It doesn’t mean following the first path or the path of least resistance. But it means you don’t spend all your time planning and never doing. It means you must embrace the chaos, even if it feels uncomfortable.

*“Our nature is to resist the chaos. Change is never easy or comfortable. The rapid change that chaos brings is disturbing to most of us. We feel pain as a result. But by resisting, we oppose God's will and where he is leading us. Just as the butterfly emerges from the chrysalis, we will emerge better on the other side if we accept rather than resist the chaos and that can and usually will bring peace.”<sup>78</sup>*

There are two primary methods for resisting change, either blinding yourself to the change or structuring your life so change should never occur. Of course if you try not to see the oncoming truck, it is still going to cause great damage when it hits you. I was part of a church a decade and a half ago that kept stating its teachings were not changing, yet it was obvious they were. The church newspaper disparaged those who were stating that doctrine A was changing. Yet nine months later the church newspaper, with much fanfare and a month of sermons on the topic, would show how doctrine A had to change because it was so wrongly understood in the past.

I made a list of doctrines A through G that the church newspaper said were not going to change and like clockwork, nine months later they would be changing. It got so bad I used to sit in services and say out loud, "There's another heresy." My lovely wife would tell me to keep quiet, but it was just too hard to remain quiet when such duplicity was taking place right before my eyes. I compiled three years of church newspaper articles into a 150-page document to show the repeatable pattern of lies and changes to my wonderful wife, the eternal optimist. All the way up until I made her sit and read this compilation, she did not want to see it. My wife had been raised a Catholic. When we met, the first gift I gave her was flowers. The second was a Bible. She had left the Catholic Church to join me in this small quasi-protestant church and I knew the idea of leaving this church weighed heavily on her, especially after we had both just received theology degrees from this church's college, Ambassador College. We had both planned to continue being engineers, but saw attending A.C. as a chance to better serve our church. But I knew that we were not leaving the church. It was leaving us. And it took a 150-page "truck" for my wife to see what I was seeing.

This is not to say my wife is not observant. She is smarter than I am and we both have degrees in theology from Ambassador College and also degrees in engineering from MIT, so neither one of us would be considered a dummy. But she simply did not want to see the changes being made in our church because it would mean that we would have to change our life if we wanted to continue leading a covenant based life with God. It would mean giving up friends and acquaintances - and a structure on Sabbath. This kind of blindness does not allow you to see where God is leading you.

Some people never acknowledged that their church was changing. They were so blinded to change that they continued meeting with our former church, even when it gave up any semblance of a *solo scriptura* based church. Not seeing that "truck of change" coming has left a number of these people wandering down a road without direction, without guidance and for far too many of them, without any idea of who God is and how he wants to love us and work with us.

The opposite of resisting chaos is building structure to try to keep chaos out. Although this may hold chaos at bay for a while, the time and energy required to maintain this structure begins to consume all of a person's energy and drive. And in the end, chaos will still win – usually by crashing through the walls of structure.

As my church disintegrated almost two decades ago, a number of split-off groups formed. Not amazingly, a number of them tried to rebuild the church they had left, even though God had seen fit to blow their church to smithereens. Many of these people had made an idol of their church, just as the Israelites in the time of Jeremiah had done with the temple. The vast majority of Israelites would not listen when God said, *"Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt."*<sup>79</sup> But the majority of Israel continued to worship the idol that God's temple had become rather than take the difficult journey to Babylon to continue their walk with God as God had ordered them to do.

After my former church was blown up, a number of people said they just wanted a peaceful place to meet on the Sabbath. They wanted the same preaching, the same format for services and even the same songs. They wanted a familiar structure, even though they could have used the opportunity to grow closer

to God in new ways. Although some of the leaders of these split-off groups paid lip service to doing things in new ways, they proved they were afraid to step out in faith and yearned for the comfort of the old ways. But they, like the vast majority of Christianity, do not want to grasp the true message of Christianity. Many of them will quote Matt. 10:38, *“And he that taketh not his cross, and followeth after me, is not worthy of me,”*<sup>80</sup> in the context of trials Christians have to endure and overcome. But they seem to pass over Matt. 10:32, where Jesus describes how his mission will affect Christians. *“Think not that I am come to send peace on earth: I came not to send peace, but a sword.”*<sup>81</sup> Those who seek the peace of this world, the peace many Christians mistaken idolize as desirable, will not find it, but their quest for peace will hinder their walk with God because they have not embraced the peace they can find in God’s chaos, as I will show.<sup>82</sup>

These churches and the people in them returned to the mantra of *“doing the work,”* which meant adding numbers to their church. They didn’t seem to realize that the job of the church is not to grow the size of its membership, but to grow its members into disciples of God. The Pharisees did the same thing at the time of Jesus. Although Judah cast out its false idols and began to honor God’s Sabbaths after they returned to Israel from the Babylonian captivity, they built a structure that made an idol out of the law. *“Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.”*<sup>83</sup> The Pharisees built a structure to try to make it easier for people to follow God’s ways, but all they did was build a wall around His ways with traditions that blurred the purpose of the law and the ways God works with mankind. This structure is seductive, especially in today’s hectic world, but this structure keeps you from growing into a Christian. Paul described what this kind of structure does to Christians. *“Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe.”*<sup>84</sup>

## THE SEVEN STEP PROCESS TO STOP FIGHTING CHAOS

So how do we deal with chaos? It is interesting that McGinn builds a methodical, seven-step process on how to deal with chaos. I guess old habits die hard. But her premise that God uses chaos to help form His children into mature adults is right, I believe. *“In the mystery of chaos, God meets us and we find rest. No matter how hard we try to eliminate chaos, it is still there. In the midst of that Chaos, God reveals himself. But are we looking for him there. If we keep resisting chaos, we will be resisting God and missing out on what he is offering.”*<sup>85</sup>

Linda McGinn’s 7 step program to inculcate the chaos that God is using to form us rather than fight the chaos and thus fight God is as follows:

1. Acknowledge that chaos is the raw material of life.
2. Recognize your responses of resistance to chaos and face the truth.
3. Abandon our faulty systems for chaos management.
4. Discover peace in life’s process.

5. Let go of your control.
6. Evaluate the options, make choices, and integrate the chaos.
7. Find rest as the chaos gives birth to order.<sup>86</sup>

Looking for God in the chaos, rather than being blinded to the chaos, calls for us to develop a different perspective. Putting aside our structures that have given us comfort for years is hard work, not restful. But God wants the idols we have built that come between Him and us to be smashed. My paper on [How God deals with Mankind](#)<sup>87</sup> shows a clear pattern of Israel wanting some kind of idol, even if it was a tool used by God to help His people, like the rod of Moses or the Temple of David. This pattern continues when the idol comes between them and God. God may allow us to put up those barriers for a little while, but sooner or later they will have to come down if we continue to walk with God. What did Israel want? *“And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.”*<sup>88</sup> And every time His children erect barriers and walls, God tears them down to bring His people closer to Him. God describes the people who will let these barriers be torn down. *“For many are called, but few are chosen.”*<sup>89</sup>

## THE PAIN OF IDOLATRY

We have covered the first two steps in the process of using chaos rather than fighting it by understanding what chaos is and that God actually uses it and by pointing out that Christians fight chaos with blindness or by building structures. The third step is to get rid of the faulty structures we have built, which is often painful. McGinn lists three major pains involved with removing our idols that we attempt to use to prevent chaos from entering our lives. *“First, we face the pain of disillusionment, accepting the fact that we live in a broken world, the life simply will never work as we would hope. Our lives will never be perfect.”*<sup>90</sup> How many of you are perfectionists that simply cannot accept the old adage of not letting the perfect get in the way of the good? Are you looking for that one silver bullet to make everything perfect? Do you have a dream that if just this one thing could happen, everything would be perfect? Well, it won't be. Look back to the beginning, in Genesis. God created us good, not perfect. We were created as physical human beings, not as perfect spirit beings, because God wanted us that way.<sup>91</sup> *“But the truth is that, in an imperfect world, life rarely meets our expectations. Neither life nor God owes us anything. That can be a painful thing to realize, but until we do, we can't respond to chaos effectively.”*<sup>92</sup>

Far too many Christians misunderstand the meaning of the book of Job because of the chaos that God brought upon Job. They think that because Job wasn't perfect, God wrecks havoc upon him until he is perfect. But how does the Bible describe Job? *“There was a man in the land of Uz, whose name was Job; and that man was whole-hearted and upright, and one that feared God, and shunned evil...And the LORD said unto Satan: ‘Hast thou considered My servant Job, that there is none like him in the earth, a whole-hearted and an upright man, one that feareth God, and shunneth evil?’”*<sup>93</sup> The King James Version states that Job was perfect, translated from the Hebrew word *tawm*, which is defined complete or coupled together.<sup>94</sup> Job wasn't perfect as God is perfect, but he was mature and righteous. Job wasn't punished because he was bad and needed to be better. Instead God worked with him because he was mature enough to be worked with. Job had been blessed and honored God, but he still didn't understand how God worked. But he would.

*“Behold, God doeth loftily in His power; who is a teacher like Him?... Behold, God is great, beyond our knowledge; the number of His years is unsearchable.... Harken unto this, O Job; stand still, and consider the wondrous works of God. Dost thou know how God enjoineth them, and causeth the lightning of His cloud to shine? Dost thou know the balancings of the clouds, the wondrous works of Him who is perfect in knowledge?”<sup>95</sup>*

Read the 38<sup>th</sup> and 39<sup>th</sup> chapter of Job. God brings good and He brings ill. He brings the rains and He brings the droughts. He brings the light and He brings the dark. He is the creator and He is the destroyer. He brings order and He brings chaos. And it is all to serve His purpose. What did Job say to the whirlwind that is God when he found out that God operates in the chaos? *“Then Job answered the LORD, and said: I know that Thou canst do every thing, and that no purpose can be withholden from Thee. Who is this that hideth counsel without knowledge? Therefore have I uttered that which I understood not, things too wonderful for me, which I knew not. Hear, I beseech Thee, and I will speak; I will demand of Thee, and declare Thou unto me. I had heard of Thee by the hearing of the ear; but now mine eye seeth Thee.”<sup>96</sup>* Job had to have all of his structures torn down, ripped away, so that he could actually see and know God. And Job was the most righteous man on earth. For us to know God, truly know him, we have to realize that He operates with us in an imperfect world and He will remove our structures with chaos so we can truly know Him.

*“A second pain that comes with idol-smashing is simply the sorrow of loss. Our systems of chaos management so permeate our lives that we grow to cherish them. The sorrow of losing them may feel overwhelming. Busyness, schedules, and meeting demands provide an addictive, artificial adrenaline high. New medical research proves that in our society this high becomes so routine that to relax and live at a normal, healthy pace is frightening. Many have attempted to get out of the rat race only to return after a few weeks or months.”<sup>97</sup>*

It is obvious that if we give up our dependence upon lists and routines, it will be painful. This is not to say that making lists or having a schedule is wrong. Our whole family paid the price for my wife, a list-maker who has embraced the idea of God working through chaos, at least mostly, not making her lists for the last feast we attended because she was recovering from a surgery. Things didn't run as smoothly as normal and we were missing some things we wanted, but we survived and had a good time anyway. But next time, I believe if she at least makes her lists, even if we miss some things, we might have a better time. But she has realized that the world does not revolve around her lists, but instead lists are just a tool to help our memory rather than a tool for controlling our life.

But giving up blindness can be just as painful as giving up structure. Think of the Christian that is married to his or her work rather than to life. We all know them. They are on their iphone or blackberry while they are watching TV or watching their children's sporting events or during the sermon. They would never think of not checking their e-mail at least a dozen times a day because they might miss something. They would never leave on vacation without their laptop (being an IT professional, I plead guilty on this count, but I don't own a smartphone). When these professionals get sick or, even worse, lose their jobs, they can't believe the company can run without them. But no matter how good you are at your job, no one is irreplaceable, except as a member of your family. But seeing this can be painful.

Even if you see your blindness and controlling structures, it is very painful to give them up. When a large number of people tried organize a church out of the ruins of our former church, we said we would incorporate the good, throw out the bad, and empower people to follow God rather than follow a church. A noble idea, but as with many noble ideas, it was corrupted and washed away as leaders yearned for the control they had before. *"We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: But now our soul is dried away: there is nothing at all, beside this manna, before our eyes."*<sup>98</sup> The people were on fire with the spirit of God, talking about what they believed and what they would do to work for God. But within two years, the fire in the church was quenched. In some cases individual fires was doused, but mostly people were simply encouraged to leave. They were told if they were not 100% behind the new church, then they should leave. "Don't do anything to break up the structure. Don't do anything to break up the peace because new people need to be comforted and the best way to comfort them is by bringing them to familiar surroundings," we were told. So most of the first wave, those who were on fire for God left or were forced out leaving the second wave to settle into their same old routine.

We must repent of the old ways and walk down the path towards God. Repentance is also a pain we must accept in our walk with God. If we envelop ourselves with the past, we never discover the joy of growth into the future. Solomon wrote about this is Ecclesiastes.

*"To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up; A time to weep, and a time to laugh; a time to mourn, and a time to dance; A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; A time to seek, and a time to lose; a time to keep, and a time to cast away; A time to rend, and a time to sew; a time to keep silence, and a time to speak; A time to love, and a time to hate; a time for war, and a time for peace. What profit hath he that worketh in that he laboreth?"*<sup>99</sup>

Keil and Delitz have a very insightful comment on Eccl. 3:9. *"Since, then, everything has its time depending not on human influence, but on the determination and providence of God, the question arises: "What gain hath he that worketh in that wherewith he wearith himself?" It is the complaint of Eccl. 1:3 which is here repeated. From all the labour there comes forth nothing which carries in it the security of its continuance; but in all he does man is conditioned by the change of times and circumstances and relations over which he has no control. And the converse of this his weakness is short-sightedness."*<sup>100</sup> Solomon said it was not just futile, but counterproductive to try to change a time of mourning into a time of laughter. It would be ludicrous to try to harvest before you planted. Yet many Christians want things to always be the same. They don't want to repent of blindness and structure because they don't want to face the possibility of sorrow that is part of repentance. *"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."*<sup>101</sup> The God's Word translation puts Eccl. 3:9 this way. *"In fact, to be distressed in a godly way causes people to change the way they think and act and leads them to be saved. No one can regret that. But the distress that the world causes brings only death."*<sup>102</sup>

Chaos is all around us and will affect us. Will we let God use chaos to save us or will we let chaos form us to the image of this world? The choice is ours. Chaos theory has shown that chaos is as much a building block of life as protons, neutrons and electrons. *"Our attempts to resist it by blindness, ignoring it,*



*elimination, management, and control are worthless—a fool’s pursuit. The challenge is to risk the pain of sorrow and abandon our self-created, faulty systems, exchanging them for a dependence on the God of the universe. In the process, we discover peace as life’s ebb and flow weave our chaos into a divine tapestry, promising a good result in its finished design.”<sup>103</sup>*

## THE WILL OF GOD

In 1988, Bobby McFerrin released his monster hit song, *Don’t worry, be happy*. Can we discover peace in the process of life, as Bobby McFerrin suggests? Can we discover the peace of God in a chaotic world as the fourth step towards accepting rather than fighting chaos?

How often have you prayed and asked God to show you the path you should walk because you are not sure you are on the right path? I almost died in 1993. I broke my foot playing basketball, an injury I recently found out never totally healed because I recently broke it again in the same place doing the same thing. Originally I was in a cast for six weeks. The break was so bad, they put me in another cast, unfortunately one that was too tight. I complained to the PA when he put the cast on, but he said the leg would shrink. Less than a week later, I had a blood clot that ran from below my knee up into my stomach. This clot was breaking off and covering my lungs, making it almost impossible to breathe. The doctors really wanted to put a metal stent into my artery to stop the clots, but I was convinced that my body would heal, albeit slowly, without the stent since the offending cast had been removed.

Even removing the cast had been a difficult task. I was convinced the cast had caused the clot, but the doctors were not. I had to threaten them that I would remove the cast myself with a pair of shears if they would not to get that plaster encasement off my leg. The pressure was immense to have the stent, but I fought the doctors to a standoff. I really was unsure of what to do for one of the first times in my life. I did not even know what to pray for. I believed in God. I believed I was His child and younger brother of Jesus, but I did not believe God interfered with the day to day functions of my life. He had bigger things to work on. I was aware of what Jesus said about God knowing what was going on in His world. *“Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.”<sup>104</sup>* But I really believed He was still the king on his throne allowing his kingdom to run on its own while he took care of the big things.

I asked for advice on what to do from my minister, a man I looked up to at that time. I later found out that he not the man he pretended to be, but even Balaam’s donkey gave good advice and this man gave me godly advice that I have used many times since. He said if you did not know what to pray for, ask God to close the wrong doors. My wife and I fasted and prayed and I was ready to tell the doctor that I did not want the stent, but was willing to have it if the doctors agreed this was the best thing. My doctor, a basketball buddy, told me it was the weirdest thing when he walked into my room. He had talked to three experts, one in Sweden, one in England, and one in New York and they all three said almost exactly the same thing. They said if I was 60 or 70 years old, they would have no qualms about putting the stent in, but since I was just thirty-five, they would be concerned about the stent letting go in 20 or 30 years and getting stuck in my heart. So they all agreed it would be best not to put the stent in. I actually heard a clang of the door slamming shut in my head as that door closed. It was only then that I could really appreciate Romans 8:28. *“And we know that all things work together for good to them that love God, to*

*them who are the called according to his purpose.*"<sup>105</sup> It took God hitting me over the head with a 2x4 to understand that He was actually not just God, not just a personal God, but was my personal God.

I had found peace. When I almost died, I realized I was at peace with God, but I would have many regrets about the things I had not yet done. My wife and I were not yet married a decade. We had been to MIT and Ambassador College, but had not had a chance to practice much of what we had learned. There were no children in our life. We didn't even have cats yet. So there was much I still wanted to do. And God has given me a chance to accomplish many of these things, for which I am grateful. It has been a bumpy two decades since I began walking with God rather than just walking towards him, but it has been a good two decades. My twenty-fifth anniversary is right around the corner. Ten-year-old twins and their six-year-old brother are watching TV as I write this. But the path is not what I thought it would be.

I thought I would be actively involved in a conventional church, edifying and being edified. God let me know our walk would be with smaller groups. I thought I would have a large number of books and articles done by now, but it was more important to play with my boys than to write about God. I refused to offer them on the altar of supposedly doing the work of God because He let me know that my children are the work of God. *"And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."*<sup>106</sup>

What about your path? Have you chosen the wrong direction on the path that God wanted you to walk? I am sure you have. I am sure I have. But we are still walking with God unless we shove him out of the way. Mary Stevenson's poem has made the point clear for decades.

One night I dreamed I was walking along the beach with the Lord.  
Many scenes from my life flashed across the sky.  
In each scene I noticed footprints in the sand.  
Sometimes there were two sets of footprints,  
other times there were one set of footprints.

This bothered me because I noticed  
that during the low periods of my life,  
when I was suffering from  
anguish, sorrow or defeat,  
I could see only one set of footprints.

So I said to the Lord,  
“You promised me Lord,  
that if I followed you,  
you would walk with me always.

But I have noticed that during the most trying periods of my life  
there have only been one set of footprints in the sand.  
Why, when I needed you most, you have not been there for me?”

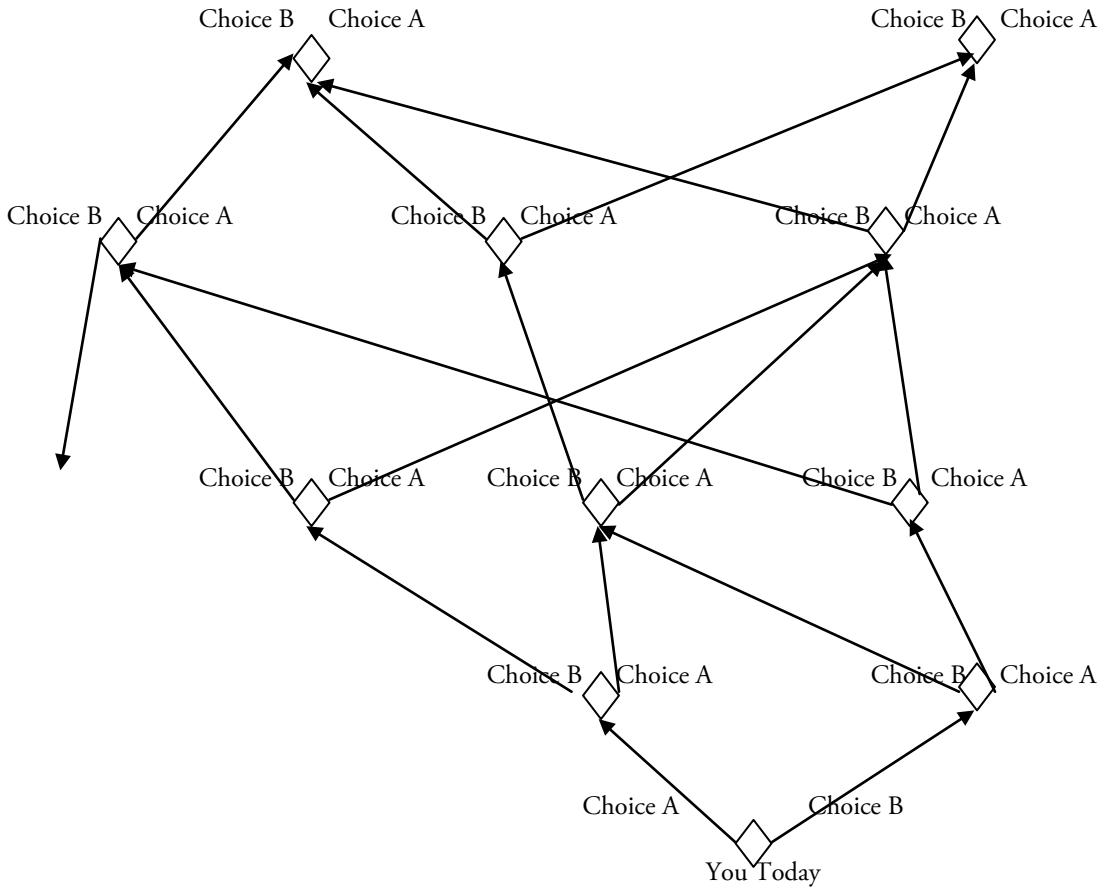
The Lord replied,  
“The times when you have seen only one set of footprints in the sand,  
is when I carried you.”<sup>107</sup>

But what about the wrong choices we have made? And we have *all* made wrong choices. Does that inhibit God’s plan from working with you? It might slow it down, but God’s plan will not be stopped. We know everything is *“to the purpose of Him who through all things is working according to the counsel of His will.”*<sup>108</sup> The most righteous man on earth knew that God *“canst do every thing, and that no purpose can be withholden from Thee.”*<sup>109</sup>

Look at the diagram below. The choices that we make effect the path we walk in life, but the God of creation can always make lemonade out of lemons. Some choices we make in life have very little effect because of where we are in our walk and how the variables are intertwined in our life, like setting off two pounds of plastic explosives in a snowy area, yet not causing an avalanche and barely disturbing your surroundings. Yet other times a seemingly slight change can affect everything, like a child yodeling and causing an avalanche that kills dozens of people. When I was 20, I went to California with a church group for a week. We flew back to Ohio going through Chicago. The day after we arrived home, there was a terrible accident where the engine literally fell off the plane as it was taking off out of Chicago. Everyone

on board was killed. It was the same flight we had flown on the day before. It turns out it was the same plane we had flown on. Doing everything the same, but having a starting point one day earlier changed my life. But far less dramatic events can cause your life to twist and turn, seemly out of control unless you realize that it is God molding you to His purpose

### God's Kingdom



This drawing may look a little chaotic, but that is because life is chaotic. It has been simplified into only having two choices, either A or B, which emanate from a life event, represented by the four sided diamond. Of course you often have more than two directions to choose as you journey with God, but this drawing is complicated enough as it is. Sometimes choosing either path A or path B wind up at the same place, but the path you chose affects you as you travel through life so you may wind up at the same point, but you will be a different person, depending on the path you chose. The path is always towards God, even if you take a few steps backward along the way, and his kingdom. Notice it is always the persons choice to take the last step towards God's kingdom, just as it is their choice with each step along the way. As this drawing depicts, it is also possible for you to walk away from God forever if that is your choice.<sup>110</sup> It also depicts if one of your life choices was to become a smoker or a drug addict or a thief, it will change your path for the worse. But you can always change your path again. And if someone who has chosen a very bad path can walk back to God, like the prodigal son returned to his father, surely Christians walking the path of righteousness towards God can traverse the chaos God uses to mold us.

God always wants us to choose the path that leads more directly to him.<sup>111</sup> It is not God who causes us to make sub-optimal (bad) choices. *“Let no one say, being tempted—‘From God I am tempted,’ for God is not tempted of evil, and Himself doth tempt no one, and each one is tempted, by his own desires being led away and enticed, afterward the desire having conceived, doth give birth to sin, and the sin having been perfected, doth bring forth death. Be not led astray, my brethren beloved; Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”*<sup>112</sup> But God is still our loving father who will make lemonade out of choices that are lemons.

If you continue on this twisting, turning, chaotic path God give you, then you will continue your walk with God, even if it appears to be two steps forward and one step back or sometimes one step forward and two steps back. No matter where it leads, God will walk with you and work with you, no matter how good or how bad your choices are. In an inconsistent world, God is the one constant. If you can accept the fact that He will work with you and His will will be done no matter what, you can find peace in a chaotic world.

*“God uses the chaos of life to create something beautiful in the process. As a result, we learn new things, grow in our understanding, and are changed in a way that ultimately benefits us. The Chaos Factor is a friend to be embraced throughout life, rather than an enemy to deny or avoid.”*<sup>113</sup>

## LET GO

The fifth step in accepting the chaos God is using to help us is to let go of your control and let God be in control. If this sounds easy, think again. Going back to my former church, there were a large number of ministers who were handpicked for the ministry at age 22 who had turned 52 when the church had a crisis of faith and dogma. For years they had preached that you needed to step out in faith and trust God when trials came, especially trials associated with the Sabbath. Yet when they were faced with the prospect of teaching heresy or stepping out in faith, the vast majority chose to preach heresy because they had no job skills or prospects other than as a minister for their church. Even the ministers who left made sure there was a church of believers to pay their salary before they supposedly stepped out in faith. I am acquainted with a minister who bragged that he taught heresy until he got his green card to stay in the US, then changed to the new church where he did not have to preach heresy. It is sad that his view of faith was looking out for himself first and not thinking of the Christians he was supposed to help and protect. What is even sadder is Christians listening to this minister bragging about teaching heresy for his own personal advantage still accepted him as a minister, teacher and leader because they are too afraid to leave the structure they have built up over decades. Stepping out in faith means giving up control.

In the second of the six Star Wars movies, *The Attack of the Clones*, Anakin Skywalker has a premonition that his mother is in trouble and returns to his home world, only to discover that she has been taken captive. When he finds her, she dies in his arms and Anakin begins down the path towards becoming Darth Vader by extracting horrible vengeance upon the kidnappers. He confesses this crime to the love of his life, Padme. But in the confession, he tells Padme that he was simply not powerful enough to save his mother and blamed others for holding him back. At his mother’s funeral, he swears he will become powerful enough to stop even death itself. Anakin wants control, no matter what it costs and the cost is his becoming Darth Vader.

Even if you have the power to control things and prevent change, you need to learn you can't control everything. Bill Murray's Phil in *Groundhog Day* is a self-absorbed jerk sentenced to repeat the same day over and over again until he gets it right. At first Phil lives out his fantasies as a jerk until he realizes there is no satisfaction in self-satisfaction. He actually begins to help people, including an old bum on the street. On one of his expeditions, he finds the old man dying and takes him to a hospital and the old man dies. Phil asks the nurse how the old man died and the nurse replies, *"He was old, it was just his time."* Phil can't accept this and asks, *"I want to see his chart, excuse me."* Phil goes to see the old man, no doubt with the intent to find out what he died of. The nurse yells after him, *"Uh, sir, sir, you can't come in here, it is a restricted area."* Phil calmly demands, *"Where's the chart?"* The nurse, seeing the pain of death in Phil's face tells him, *"Sometimes people just die."* But Phil knows he is going to be repeating this day over and over and responds, *"Not today."* After many attempts, Phil comes to the realization that he can't control everything. The old man is going to die and all Phil can do is help him while he can. Phil realizes he can help where he can and be satisfied that he can't change or control certain things. This is giving up control. Giving up control does not mean you don't help other people. Instead you truly help them according to how they need help, not how you think they should be helped. This takes more time and energy than simply trying to solve things the way you are comfortable with, but it allows God to operate in the midst of chaos.

I remember I was giving short sermons and trying to talk to people about them after services in what turned out to be a vain attempt at getting extra input and exploring the topic in more detail. At least until the minister told me that I should stop talking about the Bible so much on the Sabbath and perhaps talk more about sports or something else because people were uneasy with all the talk about the Bible and God. Talking about God too much on the Sabbath? But speakers had not normally explored their topics with the congregation after the sermon was given. Instead, people were used to coming up and saying, "Good sermon." When I asked what they thought the most important point or what we could do to explore this point and bring this point out in our life, I was usually greeted with blank stares, like a deer in the head lights. It was not what had been done in the past and people were desirous of returning to the old structure as quickly as possible so no change would enter their world.

When the structure becomes a box you can't even see past, you have made it your idol. The minister who gave me the advice about praying for the door to be shut showed me how this structure can keep you from stepping out in faith, thus attempting to stop all change, most of which is for the good. We were trying to energize this new church we had become a part of because we did not want the fire of the spirit to be extinguished. We didn't want to go back to people being lazy, and even dead, in their relationship with each other and with God. We suggested that church jobs should be short term, no more than 6 months so that different people would be more inspired to help out their brothers, trying to get past the 80/20 rule and moving towards being a royal priesthood of believers. There were no objections at the council meeting, so we put out the list to sign up for jobs. The next council started with the minister yelling with animal anger, *"I don't know who put out that list, but I am in charge of this church and no one will do anything without my approval."* We actually put this minister's words into the notes of the council meeting, but the president of the council, a good guy, asked us to take them out, so we did because it showed how strong the resistance to change, even change for the good was. We saw how the box was controlling this minister because he could not put his trust in a God that he did not have faith in. And the box grew back up around the congregation. And this structure still holds many people captive as they try

to do the work of God in the structure of the box they have built rather than being the work of God by stepping outside of the constraints of the box to meet and walk with God.

*“Science is discovering about the physical world the same thing we’ve been learning about our personal world: beneath what we’ve always assumed to be our well-ordered world is a pulsating underworld of chaos. Life becomes an exciting, stimulating experience of unrealized opportunity and new possibilities as we incorporate the reality of chaos in our daily existence. Chaos is life itself...*

*Chaos will not be controlled. And our iron-fisted insistence on asserting control not only frustrates us but becomes a hindrance to the subtle order God is orchestrating from the chaos. Rather than acting on some exaggerated sense of responsibility to control the chaos, we should recognize it is our privilege to walk that path of change. The key is allowing flexibility and sensitivity to determine the boundary between our responsibility and the responsibility of others.”<sup>114</sup>*

McGinn is arguing for embracing change because it is going to happen whether you like it or not. You can waste time and energy fighting it or you can embrace it as an exciting journey that changes you and find peace in that change. So in the sixth step of embracing chaos, how do you integrate chaos by evaluating and making choices? A study at the university of Rhode Island found there are six stages in changing. When we talk about embracing chaos, we are talking about allow God’s chaos to change you.<sup>115</sup>

1. **Precontemplation**-This is where you deny that change can be happening to you. If you stay at this phase too long, you become blind to the change that chaos is bringing.
2. **Contemplation**-Recognize there is something that needs to be changed and plan on how to change it. Accepting chaos does not mean you give up planning. Instead, you have to figure out what to do with each new change rather than always having a pat answer and preset plan on how to handle any issue.
3. **Preparation**-If you stay in the contemplation stage, you stay in your comfort zone of structure. Actually putting concrete steps in place to change is what is required. Announce to the world you are going to take those steps. Making that announcement is important. Marriage is important because you have announced to the world you are in a contact with one other person, something you do not do when you are just living with another person, even if the outward appearance is similar. But that announcement to the world changes everything or at least it should.
4. **Action**-We are back to Nike’s slogan. Just do it. A wave has swept over America’s young people who don’t want to step out and do something new because they are not good at it, whatever it might be. They have been told over and over again they have talent, and maybe they do, but they have not been told they have to put in the hard work of doing something before they can get good at it. Far too many of them don’t have the concept of what hard work is because they are afraid of trying anything new because they might not be great at it. Just do it.
5. **Maintenance**-Once you are doing it, you have to keep doing it. Sometimes this is fun. Sometimes it is boring. Sometimes it is hard. However, *“there hath no temptation taken you but such as is*

*common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”<sup>116</sup>*

6. **Termination**-Sometimes things are over and it is just time to move on. But not for Christians. Our termination of change is when we reach the kingdom of God.

Accepting that God is in charge means you can help others and help yourself rather than trying to control them. Jesus said, *“Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”<sup>117</sup>*

God is more than willing to meet us where we are and help us from this point forward by giving us advice and strength and help, but He still allows us to choose the path we take. As Christians we must allow others to choose their path as well, even if we really believe it is the wrong path. It doesn't mean we shouldn't give advice to others on the correct path to walk, but only if they really want it.

*“Perhaps you manipulate people and events to bring about a predetermined end. Consider the couple who want a single friend to meet Mr. or Miss Right. They continue creating situations that force encounters with eligible strangers. Well-meaning efforts, maybe. Controlling, definitely.*

*Letting go of unhealthy control and giving up this exaggerated sense of responsibility are among the healthiest actions you will take. New possibilities explode on your horizon as your view of chaos shifts. Chaos becomes an interesting acquaintance bringing fascinating opportunities whenever it arrives.”<sup>118</sup>*

You need to evaluate your options as chaos serves up each new situation. Maybe that phone call as you are running out the door is not really an interruption, but instead is an opportunity. Perhaps it is even God giving you a message. I am a bike rider. I have ridden my bike to work for more than 30 years, rain or shine, summer and winter. In Boston it can be difficult, but it is part of who I am. In the middle of the blizzards of 2011, I was finally able to ride to work for the first time in a week because the snow had cleared enough let both cars and bikes on the road at the same time. I went out and realized my back tire was low. So I got the pump and when I put it on the inner tube, the valve broke. This has never happened to me in all my years of riding a bike. I thought, *“Just great. Just what I needed.”* So I went to the basement and got a brand new tube out of the basement, put it in and pumped it up. Only it would not pump. It had a huge hole in it. A brand new inner tube! I actually thought to myself, *“This is a message from God.”* I went inside and let my work know I was going to have work at home that day.

Chaos at work. God at work. The night before this failed bike ride we had had some water damage from an ice dam on our roof as the much anticipated melt had started, but not in earnest. We were one of thousands of houses with this issue, as it turned out. I had moved the books out from under the leak and hoped we would be ready when the real thaw came because it had gotten cold again, but was expected to warm up on the weekend. As I sat down to my computer to work, a truck pulled in neighbor's driveway, right next to my window and three guys got out and put up ladders to go onto the neighbor's roof to clear their ice dam. I asked if they could do our roof and after being rebuffed because these workers were already booked for the next two days, they took pity and said to call their boss. Their boss also said they could not do it right then, but when he heard we were already getting rain inside our house,



he took pity and had them come over and clear our roof. We had no more damage from water, perhaps saving us thousands of dollars and who knows how much time. My wife would never have approached the workers. I believe that God intervened to help my family by giving me chaos on my bike ride. I could have simply patched the new tube, waited for it dry and tried again, perhaps getting to work only in time to come home to take care of a flood inside our house. Chaos can even be your friend and aide if you let it.

When chaos comes, evaluate your options. Actually take time to determine should I get another tube, should I fix this one, should I take the bus like I have done all week or is this a message that I am supposed to stay home. Once you know the options, make your choices. This is how you integrate chaos into your life. You don't fight it and you don't ignore it, but instead plan to make it a part of your life. This means giving up preconceived ideas of how you will handle each issue before it even arises. Instead it means looking for how God is using the chaos to help you and then create a plan around what God is doing. Then just do it.

## FINDING REST

You can and you must find rest in the chaos. This is the final step in making chaos your friend. People fight chaos because they believe their structures and their blindness will give the rest, but it at most it is a temporary respite. God made us physical human beings and it was good.<sup>119</sup> It was just the way He wanted it. He knew we would need rest, so He set a time of rest aside for us. *"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."*<sup>120</sup> Obviously God is all powerful and did not need to rest. But He set the example for us that we needed to rest. He is the creator, the great designer. We can either fight Him and our physical needs or we can seek the rest He designed for us.

The first formal lesson God taught the Israelites, who had known nothing but slavery and work, was that they needed to rest. This was a gift He gave His people. Jesus understood the importance of this rest. And Jesus *"said unto them, That the Son of man is Lord also of the Sabbath."* This rest is waiting for all of mankind. *"He spake in a certain place concerning the seventh day thus: 'And God did rest in the seventh day from all His works;' and in this place again, 'If they shall enter into My rest--;' since then, it remaineth for certain to enter into it, and those who did first hear good news entered not in because of unbelief-- again He doth limit a certain day, 'To-day,' (in David saying, after so long a time,) as it hath been said, 'To-day, if His voice ye may hear, ye may not harden your hearts,' for if Joshua had given them rest, He would not concerning another day have spoken after these things; there doth remain, then, a sabbatic rest to the people of God, for he who did enter into his rest, he also rested from his works, as God from His own."*<sup>121</sup>

God knows we need rest for our physical bodies and from the cares of this world. But most Christians seek a false rest by seeking to avoid chaos by either not seeing it or working to control it. The old adage goes, "There is none so blind as he who will not see." God can and will heal this blindness, but only if you have the faith that he will do it.<sup>122</sup> Trying to avoid chaos is a fool's errand that wastes time and energy that God wants you to expend in other ways. If you will accept God's healing and accept that He is in charge of the chaos around you, you will and can find the peace of God in the midst of this chaotic world.

## EPILOGUE

This author is indebted to Linda R. McGinn's *Dancing in the Storm*. If you wish to enjoy a more detailed study on how chaos must be inculcated into the Christian walk you should read McGinn's book. And even the guys out there will be able to get past her touching, personal stories to see the important message she has for Christians in today's chaotic world.

# APPENDIX A

The following are additional verses not listed above that show the same definitions for confusion.

## STRONG'S NUMBER 1322

בוש ת בוש *bôsheth* **bo'-sheth**

From H954; shame (the feeling and the condition, as well as its cause); by implication (specifically) an idol: - ashamed, confusion, + greatly, (put to) shame (-ful thing).

*O Lord, righteousness belongeth unto thee, but unto us confusion (bôsheth) of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.*<sup>123</sup>

*O Lord, to us belongeth confusion (bôsheth) of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.*<sup>124</sup>

*Let them be ashamed and brought to confusion (châphêr) together that rejoice at mine hurt: let them be clothed with shame (bôsheth) and dishonour that magnify themselves against me.*<sup>125</sup>

*Let them be desolate for a reward of their shame (bôsheth) that say unto me, Aha, aha.*<sup>126</sup>

*My confusion is continually before me, and the shame (bôsheth) of my face hath covered me.*<sup>127</sup>

*Thou hast known my reproach, and my shame (bôsheth, and my dishonour: mine adversaries are all before thee.*<sup>128</sup>

*Let them be turned back for a reward of their shame (bôsheth) that say, Aha, aha.*<sup>129</sup>

*His enemies will I clothe with shame (bôsheth): but upon himself shall his crown flourish.*<sup>130</sup>

*Therefore shall the strength of Pharaoh be your shame (bôsheth):, and the trust in the shadow of Egypt your confusion (kelimmâh).*<sup>131</sup>

*They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame (bôsheth), and also a reproach.*<sup>132</sup>

*They shall be turned back, they shall be greatly ashamed (bôsheth), that trust in graven images, that say to the molten images, Ye are our gods.*<sup>133</sup>

*I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame (bôsheth), and spitting.*<sup>134</sup>

*Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame (bôsheth): for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.*<sup>135</sup>

*For your shame (bôsheth): ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.*<sup>136</sup>

*As the thief is ashamed (bôsheth) when he is found, so is the house of Israel ashamed (boosh); they, their kings, their princes, and their priests, and their prophets.*<sup>137</sup>

*For shame (bôsheth) hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.*<sup>138</sup>

*We lie down in our shame (bôsheth), and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.*<sup>139</sup>

*For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing (bôsheth), even altars to burn incense unto Baal.*<sup>140</sup>

*Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame (bôsheth)?*<sup>141</sup>

*I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: but they went to Baalpeor, and separated themselves unto that shame (bôsheth); and their abominations were according as they loved.*<sup>142</sup>

*Pass ye away, thou inhabitant of Saphir, having thy shame (bôsheth) naked: the inhabitant of Zaanan came not forth in the mourning of Bethazel; he shall receive of you his standing.*<sup>143</sup>

*Thou hast consulted shame (bôsheth) to thy house by cutting off many people, and hast sinned against thy soul.*<sup>144</sup>

*The just LORD is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame. (bôsheth)*<sup>145</sup>

*Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame (bôsheth).*<sup>146</sup>

#### STRONG'S NUMBER H7036

קלון *qâlôn kaw-lone'*

From [H7034](#); disgrace; (by implication) the pudenda: - confusion, dishonour, ignominy, reproach, shame.

*A wound and dishonour (kaw-lone'); shall he get; and his reproach shall not be wiped away.*

*He that reproveth a scorner getteth to himself shame (kaw-lone'): and he that rebuketh a wicked man getteth himself a blot.*<sup>147</sup>

*When pride cometh, then cometh shame (kaw-lone'): but with the lowly is wisdom.*<sup>148</sup>

*A fool's wrath is presently known: but a prudent man covereth shame (kaw-lone').*<sup>149</sup>

*Poverty and shame (kaw-lone') shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured.*<sup>150</sup>

*When the wicked cometh, then cometh also contempt, and with ignominy (kaw-lone') reproach.*

*Cast out the scorner, and contention shall go out; yea, strife and reproach (kaw-lone') shall cease.*

*He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame (kaw-lone') of thy lord's house.*

*Therefore will I discover thy skirts upon thy face, that thy shame (kaw-lone') may appear.*

*The nations have heard of thy shame (kaw-lone'), and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together.*

*As they were increased, so they sinned against me: therefore will I change their glory into shame (kaw-lone').*<sup>151</sup>

*Their drink is sour: they have committed whoredom continually: her rulers with shame (kaw-lone') do love, Give ye.*<sup>152</sup>

*Behold, I am against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame (kaw-lone').*<sup>153</sup>

*Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD'S right hand shall be turned unto thee, and shameful spewing (kaw-lone') shall be on thy glory.*<sup>154</sup>

#### STRONG'S NUMBER 2659

חָפַר *châphêr* **khaw-fare'**

A primitive root (perhaps rather the same as [H2658](#) through the idea of *detection*): to *blush*; figuratively to *be ashamed, disappointed*; causatively to *shame, reproach*: - be ashamed, be confounded, be brought to confusion (unto shame), come (be put to) shame, bring reproach.

*Let them be ashamed (châphêr) and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.*<sup>155</sup>

*Let them be ashamed (châphêr) and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.*<sup>156</sup>

*My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame (châphêr), that seek my hurt.*<sup>157</sup>

*Let them be confounded and troubled for ever; yea, let them be put to shame (châphêr), and perish.*<sup>158</sup>

*A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame (châphêr).*<sup>159</sup>

*He that wasteth his father, and chaseth away his mother, is a son that causeth shame (châphêr), and bringeth reproach.*<sup>160</sup>

*For they shall be ashamed (boosh) of the oaks which ye have desired, and ye shall be confounded (châphêr) for the gardens that ye have chosen.*<sup>161</sup>

*Then the moon shall be confounded (châphêr), and the sun ashamed (boosh), when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.*<sup>162</sup>

*The earth mourneth and languisheth: Lebanon is ashamed (châphêr): and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.*<sup>163</sup>

*Fear not; for thou shalt not be ashamed (boosh): neither be thou confounded (kaw-lone'); for thou shalt not be put to shame (châphêr): for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.*<sup>164</sup>

*She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while it was yet day: she hath been ashamed (boosh) and confounded (châphêr) : and the residue of them will I deliver to the sword before their enemies, saith the LORD.*<sup>165</sup>

*Your mother shall be sore confounded (boosh); she that bare you shall be ashamed (châphêr): behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert.*<sup>166</sup>

*Then shall the seers be ashamed (boosh), and the diviners confounded (châphêr): yea, they shall all cover their lips; for there is no answer of God.*<sup>167</sup>

#### STRONG'S NUMBER H3639

פלמה *kelimmâh* **kel-im-maw'**

From [H3637](#); *disgrace*: - confusion, dishonour, reproach, shame.

*Because for thy sake I have borne reproach; shame (kel-im-maw') hath covered my face.*<sup>168</sup>

*Thou hast known my reproach, and my shame, and my dishonor (kel-im-maw'): mine adversaries are all before thee.*<sup>169</sup>

*Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonour (kel-im-maw') that seek my hurt.*<sup>170</sup>

*Let mine adversaries be clothed with shame (kel-im-maw'), and let them cover themselves with their own confusion (boosh), as with a mantle.*<sup>171</sup>

*He that answereth a matter before he heareth it, it is folly and shame (kel-im-maw'), unto him.*<sup>172</sup>

*Therefore shall the strength of Pharaoh be your shame (bôsheth), and the trust in the shadow of Egypt your **confusion** (kel-im-maw').*<sup>173</sup>

*They shall be ashamed (boosh), and also confounded (kaw-lawm'), all of them: they shall go to **confusion** (kel-im-maw') together that are makers of idols.*<sup>174</sup>

*I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame (kel-im-maw') and spitting.*<sup>175</sup>

*But the LORD is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting **confusion** (kel-im-maw') shall never be forgotten.*<sup>176</sup>

*We are confounded, because we have heard reproach: shame (kel-im-maw') hath covered our faces: for strangers are come into the sanctuaries of the LORD'S house.*<sup>177</sup>

*Thou also, which hast judged thy sisters, bear thine own shame (kel-im-maw') for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame (kel-im-maw'), in that thou hast justified thy sisters.*<sup>178</sup>

*That thou mayest bear thine own shame (kel-im-maw'), and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.*<sup>179</sup>

*That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame (kel-im-maw'), when I am pacified toward thee for all that thou hast done, saith the Lord GOD.*<sup>180</sup>

*There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame (kel-im-maw') with them that go down to the pit.*<sup>181</sup>

*They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame (kel-im-maw') with them that go down to the pit: he is put in the midst of them that be slain.*<sup>182</sup>

*There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame (kel-im-maw') with them that go down to the pit.*<sup>183</sup>

*And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame (kel-im-maw') of the heathen any more.*<sup>184</sup>

*Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame (kel-im-maw') of the heathen.*<sup>185</sup>

*Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame (kel-im-maw').*<sup>186</sup>

*Neither will I cause men to hear in thee the shame (kel-im-maw') of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.*<sup>187</sup>

*After that they have borne their shame (kel-im-maw'), and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.*<sup>188</sup>

*And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame (kel-im-maw'), and their abominations which they have committed.*<sup>189</sup>

*Prophesy ye not, say they to them that prophesy: they shall not prophesy to them, that they shall not take shame (kel-im-maw').<sup>190</sup>*

STRONG'S NUMBER H3637

כָּלַם *kâlam* **kaw-lawm'**

A primitive root; properly to wound; but only figuratively, to taunt or insult: - be (make) ashamed, blush, be confounded, be put to confusion, hurt, reproach, (do, put to) shame.

*And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt (kaw-lawm') them not, neither was there ought missing unto them, all the while they were in Carmel.<sup>191</sup>*

*But the men were very good unto us, and we were not hurt (kaw-lawm'), neither missed we any thing, as long as we were conversant with them, when we were in the fields:<sup>192</sup>*

*When they told it unto David, he sent to meet them, because the men were greatly ashamed (kaw-lawm'): and the king said, Tarry at Jericho until your beards be grown, and then return.<sup>193</sup>*

*And the people gat them by stealth that day into the city, as people being ashamed (kaw-lawm') steal away when they flee in battle.<sup>194</sup>*

*Then there went certain, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed (kaw-lawm'). And the king said, Tarry at Jericho until your beards be grown, and then return.<sup>195</sup>*

*Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed (kaw-lawm'), and sanctified themselves, and brought in the burnt offerings into the house of the LORD.<sup>196</sup>*

*And said, O my God, I am ashamed and blush (kaw-lawm') to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.<sup>197</sup>*

*Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed (kaw-lawm')?<sup>198</sup>*

*These ten times have ye reproached (kaw-lawm') me: ye are not ashamed that ye make yourselves strange to me.<sup>199</sup>*

*Let them be confounded and put to shame (kaw-lawm') that seek after my soul: let them be turned back and brought to confusion that devise my hurt.<sup>200</sup>*

*Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame (kaw-lawm') that wish me evil.<sup>201</sup>*

*But thou hast cast off, and put us to shame (kaw-lawm'); and goest not forth with our armies.<sup>202</sup>*



*Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded (kaw-lawm') for my sake, O God of Israel.*<sup>203</sup>

*Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to **confusion** (kaw-lawm'), that desire my hurt.*<sup>204</sup>

*O let not the oppressed return ashamed (kaw-lawm'): let the poor and needy praise thy name.*<sup>205</sup>

*Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame (kaw-lawm').*<sup>206</sup>

*Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth (kaw-lawm'), his father.*<sup>207</sup>

*Behold, all they that were incensed against thee shall be ashamed and confounded (kaw-lawm'): they shall be as nothing; and they that strive with thee shall perish.*<sup>208</sup>

*They shall be ashamed, and also confounded (kaw-lawm'), all of them: they shall go to confusion together that are makers of idols.*<sup>209</sup>

*But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded (kaw-lawm') world without end.*<sup>210</sup>

*Fear not; for thou shalt not be ashamed: neither be thou confounded (kaw-lawm'); for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.*<sup>211</sup>

*Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed (kaw-lawm').*<sup>212</sup>

*Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush (kaw-lawm'): therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD.*<sup>213</sup>

*Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush (kaw-lawm'): therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.*<sup>214</sup>

*And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded (kaw-lawm'), and covered their heads.*<sup>215</sup>

*The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded (kaw-lawm') for all thy wickedness.*<sup>216</sup>

*Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded (kaw-lawm'), because I did bear the reproach of my youth.<sup>217</sup>*

*Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed (kaw-lawm') of thy lewd way.<sup>218</sup>*

*That thou mayest bear thine own shame (kaw-lawm'), and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.<sup>219</sup>*

*Then thou shalt remember thy ways, and be ashamed (kaw-lawm'), when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.<sup>220</sup>*

*Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded (kaw-lawm') for your own ways, O house of Israel.<sup>221</sup>*

*Thou son of man, shew the house to the house of Israel, that they may be ashamed (kaw-lawm') of their iniquities: and let them measure the pattern. And if they be ashamed (kaw-lawm') of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.<sup>222</sup>*

#### STRONG'S NUMBER H954

**בוש** *bûsh* **boosh**

A primitive root; properly to pale, that is, by implication to be ashamed; also (by implication) to be disappointed, or delayed: - (be, make, bring to, cause, put to, with, a-) shame (-d), be (put to) confounded (-fusion), become dry, delay, be long.

*Therefore their inhabitants were of small power, they were dismayed and confounded (boosh); they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.<sup>223</sup>*

*For I was ashamed (boosh) to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.<sup>224</sup>*

*And said, O my God, I am ashamed (boosh) and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.<sup>225</sup>*

*They were confounded (boosh) because they had hoped; they came thither, and were ashamed.<sup>226</sup>*

*These ten times have ye reproached me: ye are not ashamed (boosh) that ye make yourselves strange to me.*<sup>227</sup>

*Let all mine enemies be ashamed (boosh) and sore vexed: let them return and be ashamed suddenly.*<sup>228</sup>

*Ye have shamed (boosh) the counsel of the poor, because the LORD is his refuge.*<sup>229</sup>

*They cried unto thee, and were delivered: they trusted in thee, and were not confounded (boosh).*<sup>230</sup>

*O my God, I trust in thee: let me not be ashamed (boosh), let not mine enemies triumph over me. Yea, let none that wait on thee be ashamed (boosh): let them be ashamed (boosh) which transgress without cause.*<sup>231</sup>

*O keep my soul, and deliver me: let me not be ashamed (boosh); for I put my trust in thee.*<sup>232</sup>

*<To the chief Musician, A Psalm of David.> In thee, O LORD, do I put my trust; let me never be ashamed (boosh): deliver me in thy righteousness.*<sup>233</sup>

*Let me not be ashamed (boosh), O LORD; for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave.*<sup>234</sup>

*Let them be confounded (boosh) and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.*<sup>235</sup>

<sup>236</sup>*Let them be ashamed (boosh) and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify themselves against me.*

*They shall not be ashamed (boosh) in the evil time: and in the days of famine they shall be satisfied.*<sup>237</sup>

*Let them be ashamed (boosh) and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.*<sup>238</sup>

*But thou hast saved us from our enemies, and hast put them to shame (boosh) that hated us.*<sup>239</sup>

*There were they in great fear, where no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame (boosh), because God hath despised them.*<sup>240</sup>

*Let not them that wait on thee, O Lord GOD of hosts, be ashamed (boosh) for my sake: let not those that seek thee be confounded for my sake, O God of Israel.*<sup>241</sup>

*Let them be ashamed (boosh) and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.*<sup>242</sup>

*Let them be confounded (boosh) and consumed that are adversaries to my soul; let them be covered with reproach and dishonour that seek my hurt.*<sup>243</sup>

*My tongue also shall talk of thy righteousness all the day long: for they are confounded (boosh), for they are brought unto shame, that seek my hurt.*<sup>244</sup>

*Let them be confounded (boosh) and troubled for ever; yea, let them be put to shame, and perish.*<sup>245</sup>

*Shew me a token for good; that they which hate me may see it, and be ashamed (boosh): because thou, LORD, hast holpen me, and comforted me.*<sup>246</sup>

*Confounded (boosh) be all they that serve graven images, that boast themselves of idols: worship him, all ye gods.*<sup>247</sup>

*Let them curse, but bless thou: when they arise, let them be ashamed (boosh); but let thy servant rejoice.*<sup>248</sup>

*Then shall I not be ashamed (boosh), when I have respect unto all thy commandments.*<sup>249</sup>

*I have stuck unto thy testimonies: O LORD, put me not to shame (boosh).*<sup>250</sup>

*I will speak of thy testimonies also before kings, and will not be ashamed (boosh).*<sup>251</sup>

*Let the proud be ashamed (boosh); for they dealt perversely with me without a cause: but I will meditate in thy precepts.*<sup>252</sup>

*Let my heart be sound in thy statutes; that I be not ashamed (boosh).*<sup>253</sup>

*Uphold me according unto thy word, that I may live: and let me not be ashamed (boosh) of my hope.*<sup>254</sup>

*Happy is the man that hath his quiver full of them: they shall not be ashamed (boosh), but they shall speak with the enemies in the gate.*<sup>255</sup>

*Let them all be confounded (boosh) and turned back that hate Zion.*<sup>256</sup>

*He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame (boosh).*<sup>257</sup>

*A virtuous woman is a crown to her husband: but she that maketh ashamed (boosh) is as rottenness in his bones.*<sup>258</sup>

*The king's favour is toward a wise servant: but his wrath is against him that causeth shame (boosh).*<sup>259</sup>

*A wise servant shall have rule over a son that causeth shame (boosh), and shall have part of the inheritance among the brethren.*<sup>260</sup>

*He that wasteth his father, and chaseth away his mother, is a son that causeth shame (boosh), and bringeth reproach.*<sup>261</sup>

*The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame (boosh).*<sup>262</sup>

*For they shall be ashamed (boosh) of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.*<sup>263</sup>

*Moreover they that work in fine flax, and they that weave networks, shall be confounded (boosh).*<sup>264</sup>

*And they shall be afraid and ashamed (boosh) of Ethiopia their expectation, and of Egypt their glory.*<sup>265</sup>

*Be thou ashamed (boosh), O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.*<sup>266</sup>

*Then the moon shall be confounded, and the sun ashamed (boosh), when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.*<sup>267</sup>

*LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed (boosh) for their envy at the people; yea, the fire of thine enemies shall devour them.*<sup>268</sup>

*Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed (boosh), neither shall his face now wax pale.*<sup>269</sup>

*They were all ashamed (boosh) of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.*<sup>270</sup>

*Therefore their inhabitants were of small power, they were dismayed and confounded (boosh): they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.*<sup>271</sup>

*Behold, all they that were incensed against thee shall be ashamed (boosh) and confounded: they shall be as nothing; and they that strive with thee shall perish.*<sup>272</sup>

*They shall be turned back, they shall be greatly ashamed (boosh), that trust in graven images, that say to the molten images, Ye are our gods.*<sup>273</sup>

*They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed (boosh).*<sup>274</sup>

*Behold, all his fellows shall be ashamed (boosh): and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together.*<sup>275</sup>

*They shall be ashamed (boosh), and also confounded, all of them: they shall go to confusion together that are makers of idols. But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed (boosh) nor confounded world without end.*<sup>276</sup>

*Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed (boosh).*<sup>277</sup>

*And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed (boosh) that wait for me.*<sup>278</sup>

*For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed (boosh).*<sup>279</sup>

*Fear not; for thou shalt not be ashamed (boosh): neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.*<sup>280</sup>

*Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed (boosh):*<sup>281</sup>

*Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed (boosh).*<sup>282</sup>

*As the thief is ashamed when he is found, so is the house of Israel ashamed (boosh); they, their kings, their princes, and their priests, and their prophets,*<sup>283</sup>

*Why gaddest thou about so much to change thy way? thou also shalt be ashamed (boosh) of Egypt, as thou wast ashamed (boosh) of Assyria.*<sup>284</sup>

*Were they ashamed (boosh) when they had committed abomination? nay, they were not at all ashamed (boosh), neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD.*<sup>285</sup>

*The wise men are ashamed (boosh), they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them?*<sup>286</sup>

*Were they ashamed (boosh) when they had committed abomination? nay, they were not at all ashamed (boosh), neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.<sup>287</sup>*

*For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded (boosh), because we have forsaken the land, because our dwellings have cast us out.<sup>288</sup>*

*They have sown wheat, but shall reap thorns: they have put themselves to pain, but shall not profit: and they shall be ashamed (boosh) of your revenues because of the fierce anger of the LORD.<sup>289</sup>*

*And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed (boosh) and confounded, and covered their heads.<sup>290</sup>*

*Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed (boosh) , they covered their heads.<sup>291</sup>*

*She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while it was yet day: she hath been ashamed (boosh) and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.<sup>292</sup>*

*O LORD, the hope of Israel, all that forsake thee shall be ashamed (boosh), and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.<sup>293</sup>*

*Let them be confounded (boosh) that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.<sup>294</sup>*

*But the LORD is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed (boosh); for they shall not prosper: their everlasting confusion shall never be forgotten.<sup>295</sup>*

*The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed (boosh) and confounded for all thy wickedness.<sup>296</sup>*

*Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed (boosh), yea, even confounded, because I did bear the reproach of my youth.<sup>297</sup>*

*And Moab shall be ashamed (boosh) of Chemosh, as the house of Israel was ashamed of Bethel their confidence.<sup>298</sup>*

*Concerning Damascus. Hamath is confounded (boosh), and Arpad: for they have heard evil tidings: they are fainthearted; there is sorrow on the sea; it cannot be quiet.<sup>299</sup>*

*Your mother shall be sore confounded (boosh); she that bare you shall be ashamed (capher): behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert.<sup>300</sup>*

*Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded (boosh), and all her slain shall fall in the midst of her.<sup>301</sup>*

*We are confounded (boosh), because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the LORD'S house.<sup>302</sup>*

*Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded (boosh) also, and bear thy shame, in that thou hast justified thy sisters.<sup>303</sup>*

*That thou mayest remember, and be confounded (boosh), and never open thy mouth any more because of thy shame (kel-im-maw'), when I am pacified toward thee for all that thou hast done, saith the Lord GOD.<sup>304</sup>*

*There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed (boosh) of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit.<sup>305</sup>*

*Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed (boosh) and confounded (kel-im-maw') for your own ways, O house of Israel.<sup>306</sup>*

*For their mother hath played the harlot: she that conceived them hath done shamefully (boosh): for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink.<sup>307</sup>*

*The wind hath bound her up in her wings, and they shall be ashamed (boosh) because of their sacrifices.<sup>308</sup>*

*It shall be also carried unto Assyria for a present to king Jareb: Ephraim shall receive shame (bosh-naw'), and Israel shall be ashamed (boosh) of his own counsel.<sup>309</sup>*

*Though he be fruitful among his brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry (boosh), and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.<sup>310</sup>*

*Be ye ashamed (boosh), O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.<sup>311</sup>*

*And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed (boosh).<sup>312</sup>*

*And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed (boosh).<sup>313</sup>*



*Then shall the seers be ashamed (boosh), and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.<sup>314</sup>*

*The nations shall see and be confounded (boosh) at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.<sup>315</sup>*

*In that day shalt thou not be ashamed (boosh) for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.<sup>316</sup>*

*Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed (boosh); and the king shall perish from Gaza, and Ashkelon shall not be inhabited.<sup>317</sup>*

*And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall be confounded (boosh).<sup>318</sup>*

## END NOTES

<sup>1</sup> 1 Corinthians 14:33

<sup>2</sup> 2 Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Acts 17:10-11 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

1 Peter 3:15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear

<sup>3</sup> Act 23:6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

Gal 1:13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

<sup>4</sup> 2 Tim. 4:13

<sup>5</sup> 2 Pet. 3:15-6

<sup>6</sup> Lev 18:23

<sup>7</sup> Lev 20:12

<sup>8</sup> 1Sa 20:30

<sup>9</sup> 2 Chron. 30:21

<sup>10</sup> Job 8:22

<sup>11</sup> Psa 109:29

<sup>12</sup> Jer 7:19

<sup>13</sup> Ezra 9:7

<sup>14</sup> (Job 10:15)

<sup>15</sup> Ps. 83:16

<sup>16</sup> Prov. 3:35

<sup>17</sup> Job 6:20

<sup>18</sup> Psa 35:4

<sup>19</sup> Psa 35:26

<sup>20</sup> Ps 34:5

<sup>21</sup> Job 20:3

<sup>22</sup> Ps. 4:2

<sup>23</sup> Ps 35:26

<sup>24</sup> Ps. 44:15

<sup>25</sup> Is 61:7

<sup>26</sup> Jer. 3:25

<sup>27</sup> Psa 70:2

<sup>28</sup> Num 12:14

<sup>29</sup> Jdg 18:7

<sup>30</sup> Rth 2:15

<sup>31</sup> 1Sa 20:34

<sup>32</sup> Psa 71:1

<sup>33</sup> Gen 2:25

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<sup>34</sup> Exo 32:1  
<sup>35</sup> Jdg 3:25  
<sup>36</sup> Jdg 5:28  
<sup>37</sup> 2Ki 2:17  
<sup>38</sup> 2Ki 8:11  
<sup>39</sup> Isa 24:10  
<sup>40</sup> Isa 34:11  
<sup>41</sup> Isa 41:29  
<sup>42</sup> Gen 1:2  
<sup>43</sup> Deu 32:10  
<sup>44</sup> 1Sa 12:21  
<sup>45</sup> Job 6:18  
<sup>46</sup> Job 6:18  
<sup>47</sup> Job 26:7  
<sup>48</sup> Psa 107:40  
<sup>49</sup> Isa 29:21  
<sup>50</sup> Isa 40:17  
<sup>51</sup> Isa 40:23  
<sup>52</sup> Isa 44:9  
<sup>53</sup> Isa 45:18  
<sup>54</sup> Isa 45:19  
<sup>55</sup> Isa 49:4  
<sup>56</sup> Isa 59:4  
<sup>57</sup> Jer 4:23  
<sup>58</sup> Act 19:29  
<sup>59</sup> 1Co 14:33  
<sup>60</sup> Luk 21:9  
<sup>61</sup> 2Co 6:5  
<sup>62</sup> 2Co 12:20  
<sup>63</sup> (Jas 3:16)  
<sup>64</sup> 1 Cor. 14:23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?  
<sup>65</sup> Banks, Roberts, *Paul's Idea of Community*, revised edition, Hendrickson Publishers, Peabody, MA, 1994  
<sup>66</sup> 1 Thess. 5:21  
<sup>67</sup> Heb 5:11-2 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.  
Act 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.  
<sup>68</sup> Acts 15:1-2  
<sup>69</sup> Gal. 5:12 I wish that those who are unsettling you would castrate themselves! EMTV

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<sup>70</sup> Gal. 2:11  
<sup>71</sup> Mar 10:42-4 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all.  
<sup>72</sup> Isa 1:18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.  
<sup>73</sup> 1 Peter 3:15  
<sup>74</sup>  
<http://www.exploratorium.edu/complexity/CompLexicon/lorenz.html>  
<sup>75</sup> <http://www.imho.com/grae/chaos/chaos.html>  
<sup>76</sup> McGinn, Linda R., *Dancing in the Storm: Hope in the midst of Chaos*, From Briggs, John and Peat, David, *Turbulent Mirror: An Illustrated Guide to Chaos Theory and the Science of Wholeness*, (New York: Harper and Row, 1989, 14, 20, Baker House Books, Grand Rapids, MI, 1999, p. 22  
<sup>77</sup> McGinn, *Dancing in the Storm*, p. 21  
<sup>78</sup> McGinn, *Dancing in the Storm*, p. 21  
<sup>79</sup> Jer. 7:4-6  
<sup>80</sup> Matt. 10:38  
<sup>81</sup> Matt. 10:32  
<sup>82</sup> 1 Pet. 3:11-5 Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil. And *who is* he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled; But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.  
<sup>83</sup> Matt. 23:15  
<sup>84</sup> Heb. 5:11-13  
<sup>85</sup> McGinn, *Dancing in the Storm*, p. 21  
<sup>86</sup> McGinn, *Dancing in the Storm*, p. 189  
<sup>87</sup> The paper can be downloaded from <http://www.KeepersOfTheWay.Org>  
<sup>88</sup> Ex. 20:19  
<sup>89</sup> Matt. 22:14  
<sup>90</sup> McGinn, *Dancing in the Storm*, p. 71

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<sup>91</sup> Gen. 1:31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

<sup>92</sup> McGinn, *Dancing in the Storm*, p. 72

<sup>93</sup> Job 1:1,8 JPS

<sup>94</sup> Strong's H8535 *tâm tawm*

From H8552; *complete*; usually (morally) *pious*; specifically *gentle, dear*: - coupled together, perfect, plain, undefiled, upright.

<sup>95</sup> Job 36:22,6, 37:14-6

<sup>96</sup> Job 42:1-5

<sup>97</sup> McGinn, *Dancing in the Rain*, p. 77

<sup>98</sup> Num. 11:5-6

<sup>99</sup> Eccl. 3:1-9

<sup>100</sup> Keil, Carl and Delitzsch, Friedrich, Commentary on the Old Testament, From E-sword, Ecc. 3:9

<sup>101</sup> 2 Cor. 7:10

<sup>102</sup> 2 Cor. 7:10 God's word

<sup>103</sup> McGinn, *Dancing in the Rain*, p. 80

<sup>104</sup> Matt. 10:29-31

<sup>105</sup> Romans 8:28

<sup>106</sup> Deut. 6:6-7

<sup>107</sup> Stevenson, Mary, <http://www.footprints-in-the-sand.com/>

<sup>108</sup> Eph. 1:11 Young't Literal Translation for e-sword

<sup>109</sup> Job 42:2 JPS

<sup>110</sup> 1 John 5:16-7 If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death.

Heb. 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins

<sup>111</sup> Deut. 30:19 I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live

<sup>112</sup> James 1:13-7

<sup>113</sup> McGinn, *Dancing in the Storm*, p. 102

<sup>114</sup> McGinn, *Dancing in the Storm*, p. 109,111

<sup>115</sup> This study is written about in *Dancing in the Storm* on pages 112-3

<sup>116</sup> 1 Cor. 10:13

<sup>117</sup> Matt. 20:25-8

<sup>118</sup> McGinn, *Dancing in the Storm*, p. 117

<sup>119</sup> Gen. 1:31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

<sup>120</sup> Gen. 2:2-3

<sup>121</sup> Heb. 4:4-10 Young's literal translation

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<sup>122</sup> Matt. 9:27-9 And Jesus passing on thence, two blind men followed him, calling and saying, "Deal kindly with us, Son of David." And he having come to the house, the blind men came to him, and Jesus saith to them, 'Believe ye that I am able to do this?' They say to him, "Yes, sir." Then touched he their eyes, saying, "According to your faith let it be to you."

<sup>123</sup> Dan 9:7

<sup>124</sup> Dan 9:8

<sup>125</sup> Psa 35:26

<sup>126</sup> Ps 40:15

<sup>127</sup> Ps. 44:15

<sup>128</sup> Ps. 69:19

<sup>129</sup> Ps. 70:3

<sup>130</sup> Ps. 132:18

<sup>131</sup> Is. 30:3

<sup>132</sup> Isa 30:5

<sup>133</sup> Isa. 42:17

<sup>134</sup> Isa 50:6

<sup>135</sup> Isa 54:4

<sup>136</sup> Isa 61:7

<sup>137</sup> Jer. 2:26

<sup>138</sup> Jer 3:24

<sup>139</sup> Jer 3:25

<sup>140</sup> Jer. 11:13

<sup>141</sup> Jer 20:18

<sup>142</sup> Hos 9:10

<sup>143</sup> Mic 1:11

<sup>144</sup> Hab 2:10

<sup>145</sup> Zep 3:5

<sup>146</sup> Zep 3:1)

<sup>147</sup> Prov. 9:7

<sup>148</sup> Prov. 11:2

<sup>149</sup> Prov. 12:16

<sup>150</sup> Prov. 13:18

<sup>151</sup> Hos. 4:7

<sup>152</sup> Hos. 4:18

<sup>153</sup> Nah 3:5

<sup>154</sup> Hab. 2:16

<sup>155</sup> Ps 40:14

<sup>156</sup> Ps. 70:2

<sup>157</sup> Ps. 71:24

<sup>158</sup> Ps. 35:24

<sup>159</sup> Prov. 13:25

<sup>160</sup> Prov. 19:25

<sup>161</sup> Is. 1:29

<sup>162</sup> Is. 24:23

<sup>163</sup> Is. 33:9

<sup>164</sup> Is. 54:4

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<sup>165</sup> Jer. 15:9  
<sup>166</sup> Jer. 50:12  
<sup>167</sup> Mic. 3:7  
<sup>168</sup> Ps. 69:7  
<sup>169</sup> Ps. 69:19  
<sup>170</sup> Ps 71:13  
<sup>171</sup> Ps 109:29  
<sup>172</sup> Pr. 18:13  
<sup>173</sup> Is. 30:3  
<sup>174</sup> Is. 45:16  
<sup>175</sup> Is. 50:6  
<sup>176</sup> Jer. 20:11  
<sup>177</sup> Jer. 51:51  
<sup>178</sup> Ez. 16:52  
<sup>179</sup> Ez. 16:54  
<sup>180</sup> Ez. 16:63  
<sup>181</sup> Ez. 32:24  
<sup>182</sup> Ez. 32:25  
<sup>183</sup> Ez. 32:30  
<sup>184</sup> Ez. 34:29  
<sup>185</sup> Ez. 36:6  
<sup>186</sup> Ez. 36:7  
<sup>187</sup> Ez. 36:15  
<sup>188</sup> Ez. 39:26  
<sup>189</sup> Ez. 44:13  
<sup>190</sup> Mic. 2:6  
<sup>191</sup> 1Sa 25:7  
<sup>192</sup> 1Sa 25:15  
<sup>193</sup> 2Sa 10:5  
<sup>194</sup> 2Sa 19:3  
<sup>195</sup> 1Ch 19:5  
<sup>196</sup> 2Ch 30:15  
<sup>197</sup> Ezr 9:6  
<sup>198</sup> Job 11:3  
<sup>199</sup> Job 19:3  
<sup>200</sup> Psa 35:4  
<sup>201</sup> Psa 40:14  
<sup>202</sup> Psa 44:9  
<sup>203</sup> Psa 69:6  
<sup>204</sup> Psa 70:2  
<sup>205</sup> Psa 74:21  
<sup>206</sup> Pro 25:8  
<sup>207</sup> Pro 28:7  
<sup>208</sup> Isa 41:11  
<sup>209</sup> Isa 45:16  
<sup>210</sup> Isa 45:17  
<sup>211</sup> Isa 54:4

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<sup>212</sup> Jer 3:3  
<sup>213</sup> Jer 6:15  
<sup>214</sup> Jer 8:12  
<sup>215</sup> Jer 14:3  
<sup>216</sup> Jer 22:22  
<sup>217</sup> Jer 31:19  
<sup>218</sup> Eze 16:27  
<sup>219</sup> Eze 16:54  
<sup>220</sup> Eze 16:61  
<sup>221</sup> Eze 36:32  
<sup>222</sup> Eze 43:10-1  
<sup>223</sup> 2Ki 19:26  
<sup>224</sup> Ezr 8:22  
<sup>225</sup> Ezr 9:6  
<sup>226</sup> Job 6:20  
<sup>227</sup> Job 19:3  
<sup>228</sup> Psa 6:10  
<sup>229</sup> Psa 14:6  
<sup>230</sup> Psa 22:5  
<sup>231</sup> Psa 25:2-3  
<sup>232</sup> Psa 25:20  
<sup>233</sup> Psa 31:1  
<sup>234</sup> Psa 31:17  
<sup>235</sup> Psa 35:4  
<sup>236</sup> Psa 35:26  
<sup>237</sup> Psa 37:19  
<sup>238</sup> Psa 40:14  
<sup>239</sup> Psa 44:7  
<sup>240</sup> Psa 53:5  
<sup>241</sup> Psa 69:6  
<sup>242</sup> Psa 70:2  
<sup>243</sup> Psa 71:13  
<sup>244</sup> Ps 71:24  
<sup>245</sup> Psa 83:17  
<sup>246</sup> Psa 86:17  
<sup>247</sup> Psa 97:7  
<sup>248</sup> Psa 109:28  
<sup>249</sup> Psa 119:6  
<sup>250</sup> Psa 119:31  
<sup>251</sup> Psa 119:46  
<sup>252</sup> Psa 119:78  
<sup>253</sup> Psa 119:80  
<sup>254</sup> Psa 119:116  
<sup>255</sup> Psa 127:5  
<sup>256</sup> Psa 129:5  
<sup>257</sup> Prov. 10:5  
<sup>258</sup> Pro 12:4

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<sup>259</sup> Pro 14:35  
<sup>260</sup> Pro 17:2  
<sup>261</sup> Pro 19:26  
<sup>262</sup> Pro 29:15  
<sup>263</sup> Isa 1:29  
<sup>264</sup> Isa 19:9  
<sup>265</sup> Isa 20:5  
<sup>266</sup> Isa 23:4  
<sup>267</sup> Isa 24:23  
<sup>268</sup> Isa 26:11  
<sup>269</sup> Isa 29:22  
<sup>270</sup> Isa 30:5  
<sup>271</sup> Isa 37:27  
<sup>272</sup> Isa 41:11  
<sup>273</sup> Isa 42:17  
<sup>274</sup> Isa 44:9  
<sup>275</sup> Isa 44:11  
<sup>276</sup> Isa 45:16-7  
<sup>277</sup> Isa 45:24  
<sup>278</sup> Isa 49:23  
<sup>279</sup> Isa 50:7  
<sup>280</sup> Isa 54:4  
<sup>281</sup> Isa 65:13  
<sup>282</sup> Isa. 66:5  
<sup>283</sup> Jer 2:26  
<sup>284</sup> Jer 2:36  
<sup>285</sup> Jer 6:15  
<sup>286</sup> Jer 8:9  
<sup>287</sup> Jer 8:12  
<sup>288</sup> Jer 9:19  
<sup>289</sup> Jer 12:13  
<sup>290</sup> Jer 14:3  
<sup>291</sup> Jer 14:4  
<sup>292</sup> Jer 15:9  
<sup>293</sup> Jer 17:13  
<sup>294</sup> Jer 17:18  
<sup>295</sup> Jer 20:11  
<sup>296</sup> Jer 22:22  
<sup>297</sup> Jer 31:19  
<sup>298</sup> Jer 48:13  
<sup>299</sup> Jer 49:23  
<sup>300</sup> Jer 50:12  
<sup>301</sup> Jer 51:47  
<sup>302</sup> Jer 51:51  
<sup>303</sup> Eze 16:52  
<sup>304</sup> Eze 16:63  
<sup>305</sup> Eze 32:30

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<sup>306</sup> Eze 36:32  
<sup>307</sup> Hos 2:5  
<sup>308</sup> Hos 4:19  
<sup>309</sup> Hos 10:6  
<sup>310</sup> Hos 13:15  
<sup>311</sup> Joe 1:11  
<sup>312</sup> Joe 2:26  
<sup>313</sup> Joe 2:27  
<sup>314</sup> Mic 3:7  
<sup>315</sup> Mic 7:16  
<sup>316</sup> Zep 3:11  
<sup>317</sup> Zec 9:5  
<sup>318</sup> Zec 10:5