

## The positives and negatives of confusion (Confusion Pt 2 & Final)

This is our second and final study on the word *confusion*. In our first study we looked at two points; (1) God is not the author of confusion, and (2) when we sin we bring unto ourselves confusion. We provided a meaning of the word *confusion* from the Scriptures which included; *tumult, commotion, disorder, shame, dishonour* and *reproach*. In this study we will provide four points;- (1) when we are afflicted and torn in two, we are full of confusion, and (2) Jerusalem is to be known as the city of confusion, and (3) pray and ask the Lord that *we* never be put to confusion and (4) pray and ask the Lord that the heathen *would be* brought to confusion.

Let us add a little detail to our points:-

### 1. When we are afflicted and torn in two, we are full of confusion.

Job.10:15 *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; therefore see thou mine affliction;*

David spoke about his affliction as if he were troubled by his enemies (Ps.25: 17-19), and Job spoke about his affliction on the basis of his misery and anguish of his boils that were inflicted upon him by the devil (Job 2: 7). Satan told the Lord on two occasions that His servant Job would curse Him if He put forth His hand, and touched all that he had (see 1: 11 & 2: 4, 5), but Job did not curse God in his affliction (Job 2: 10), nevertheless he was *full* of confusion, even to the point of desiring death (Job 7: 15). In contrast Paul encourages the church that (a) believers are proved as ministers of God when they go through affliction (2Cor.6: 4), and (b) believers are to be partakers in the afflictions of the gospel according to the power of God, and (c) they are also to endure afflictions (see 2Tim.4: 5). So in one example with Job we have a physical affliction that brought misery and confusion where Job desired death, whilst in the example of Christ who was afflicted, and Paul who encouraged the church to be a part of His affliction (2Tim.1: 18). The question arises, is there not confusion because in one passage where we see confusion being the result of affliction and the recipient being miserable and in great anguish, yet in the other examples in the New Testament we see that affliction is encouraged as we become partakers in the ministry of the gospel, and as such we are to endure confusion. Why the possible confusion? Why the apparent differences between the two examples? Our point was “when we are afflicted and torn in two, we are full of confusion”. That right, Job’s pain of his boils, his physical affliction and his miserable counsel from his miserable comforters, caused him to question whether he was sinning against God or remaining righteous - “If I be wicked, woe unto me, and if I be righteous, yet will I lift up my head”. The verse concludes with “I am full of confusion; therefore see thou mine affliction.”

The lesson? You cannot assert that every apparent confusion in Scripture is an error. We need to read the context of our examples as we have done here. To understand the *apparent* confusion of our two examples, we see clearly only when we read the *whole* verse in Job 10: 15, which starts “*If I be wicked, woe unto me; and [if] I be righteous yet will I lift up my head*”, which indicates from the outset that Job is comparing both his potential to be wicked and his potential to be righteous (hence he is torn in two). Which means the verse provides the context for Job’s confusion and affliction which is only adding to his physical affliction of the boils. Whereas, when Paul teaches us that we are to be partakers of the afflictions of the gospel he, is referring to us suffering as he and the Lord did.

That may appear to be a simply a case that would not confuse anyone. Yet there are those that point out that the Bible is confusing, because it has “errors” in it, on the basis that one verse says 24, 000 died in a battle (Num.25: 9) and another passage says that 23,000 (1Cor.10: 8) in the same battle. But when we read the context, and again in this case the *full* verse in 1Cor.10: 8 we find that there were 23,000 killed in *one day*, so it is quite plausible that the other 1000 died on another day. No error and no confusion of the text, for the seeker of truth.

Hence, our point is not when we are afflicted, we are full of confusion, because that would contradict other passages, so our point has to be in line with the verse and other scriptures. When we are afflicted, AND torn in two, we are *full* of confusion. As the Lord Jesus taught, a house divided of itself shall not stand

(Matt.12: 25 & Mk.3: 25), which is what happens when we are torn in two on what to do, we are in division, with the result that we are full of confusion.

## 2. Jerusalem is to be known as the city of confusion.

Is.24: 10 *The city of confusion is broken down: every house is shut up, that no man may come in.*

Our verse does not specifically refer to Jerusalem, but we know from verse 12 which speaks of the city as being left to desolation (Jerusalem c.p. Is.64: 10), and the gate (Jerusalem c.p.Neh.1: 3) is smitten with destruction, hence the context for our verse in Isaiah indicates that the city of confusion is Jerusalem. And yes, the verse does refer to a *future* time, but nevertheless Isaiah speaks the words of prophecy in a time when that great city Jerusalem is in tumult, and given the knowledge we have about the confusion being apparent when there is differences in who God is or what He said, it is likely that Jerusalem was, is today, and will be, known as the city of confusion.

Just look at the land today. On the place where Jews and Christians claim the great temple of our God was built, then demolished and rebuilt again and demolished in A.D.70 when the city was besieged by Romans, there is today the Muslim Dome of the Rock. If this is true what an offence to our God to have such a building where His temples have been built, especially when the Muslims believe that “the Rock (al-Sakhra) in the midst of the building was the spot from which Mohammed ascended to heaven after his miraculous night journey from Mecca to Jerusalem on the winged steed al-Buraq.” see <http://www.domeoftherock.net/>.

The God of the Bible who hated His people worshipping false gods (see Deut.16: 22 & 12: 31), and who had the temple built for a Holy place for His name to reside in (2Chr.6: 10), in the city of Jerusalem, the city of David, now looks down from heaven and sees a sacred mosque to a false god, that brings confusion to those who do not know Him. For they see Jews and Muslims disputing over this sacred spot of land for centuries. Hence, the site upon which Solomon’s temple was built, now only adds to the confusion about religions of the world to those who look on. Hence, the city of Jerusalem is to be known as the city of *confusion* in the Scriptures.

## 3. Pray and ask the Lord that *we* never be put to confusion.

Ps.71:1 *In thee, O Lord, do I put my trust: let me never be put to confusion.*

Never let yourself be put to confusion, never let your house be divided (as the Lord Jesus said that a house divided cannot stand - Lk.11: 17). There are only three occurrences of the word *confusion* in the New Testament, each of them is negative; Acts 19: 29, 1Cor.14: 33 & Jam.3: 16. We have already mentioned each of these, but lets briefly look again at Jam.3: 16 - “For where envying and strife [is], there [is] confusion and every evil work.” Is it any wonder that David did not want to be put to confusion? As part of the ingredients for confusion are envying, strife and evil work. And then in verse 14 & 15 we see that bitter envying and strife is “not from above, but is earthly, sensual, devilish”. And look who is linked to such behaviour - the devil. Satan causes confusion in the garden with Eve when he challenged what God said (Gen.3: 1), and when David numbered the people (1Chr.21: 1) and disobeyed the Lord, and in Jam.3: 16 the behaviour of envy and strife is from the devil, and they bring confusion.

So let us pray and ask the Lord that *we*, and our brethren, “never be put to confusion”. How do we achieve that? By obeying what the Holy Scriptures say. For example in our verse from Psalms (71: 1) we see that David links his trust in the Lord to never being confused. Therefore, I suggest the only way we will never be put to confusion is to first *have* God’s words, rather than 200 different versions, second *read* and *trust* in God’s words, and third *obey* God’s words. And *never* seek to change one word of what God said. For when *we* change God’s words *we* introduce confusion. But instead let us pray, and say Amen to the Psalm of David, where he writes, “In thee, O Lord, do I put my trust: let me never be put to confusion.”

#### 4. Pray and ask the Lord that the heathen would be brought to confusion.

Ps.35: 4 *Let them be confounded and put to shame that seek after my soul:*

*let them be turned back and brought to confusion that devise my hurt.*

See also: Ps.35: 26, 109:29 & Jer.20: 11.

Why would we ask the Lord to bring confusion on the heathen?

In our first point we established that when we are afflicted, and torn in two, there is confusion, then our second point that Jerusalem will be known as the *city* of confusion, and our third that when we pray for ourselves we ask the Lord that *we* would never be put to confusion. And in our previous study we identified that confusion is not of God and is the result of sin.

What happens when a person is afflicted, confused or in misery? Misfortune, misery and confusion are often catalysts for people recognising their need for God.

What would happen in the midst of Jerusalem being in confusion? God is not in their midst, because He is not the author of confusion.

Why would we pray and ask the Lord that we never be put to confusion? Because we would likely be in sin and afflicted.

Yet, for our enemies, for the heathen that reject the Lord Jesus Christ there is no better place for them to be, than in confusion. Because, perhaps they will see their need for God, their need for His wisdom, His strength, His outstretched arm to save them from their affliction.

I have had people on the street during the preaching of the gospel ask me what happened in my life for me to turn to God, in a way that insinuates that when a person's life is fine they do not *need* God, but when it all turns "belly up" that is when a person often *calls* on God. And that is right according to the Scriptures, Israel would often turn away from God when they were living in pleasure but it was during their times of *affliction* that they cried unto their God to save them (see 1Sam.12: 10). It is the same for many saved people today, many who are ex-drunks, ex-gamblers who were snared by worldly devices that the devil used to trap them, when their soul has had enough and the Spirit of God convicts them of sin they cry unto the living God, and He delivers them.

I know some believers that have been in prison, and the Lord has convicted them of their sin, in righteousness, and in judgment, and they have been saved from such deprivation. Others who have become Pastors who previously had lived a life on drugs and alcohol. What a testimony to be changed, transformed from such darkness into the Light! So yes, if that is what it takes for a man to come to the place where he *knows* that he cannot live this life anymore in his own strength because of his sin, then I say, let us pray and ask the Lord that the heathen will be afflicted, be like the city of David in confusion and immersed in the sins of their father the devil, for in being brought to such confusion, such torment, they may come to the end of themselves and call on the name of the Lord Jesus Christ and repent, and turn from their wicked ways, as Israel did when God raises up a judge (see Judg.2: 16-22), and as Paul did when he persecuted the church (see Gal.1: 13-16), and as so many who get saved from darkness into the Light. Let us pray without ceasing for the lost that God would send them great affliction, a life full of confusion and tumult that they would turn to Him. Amen!

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