

Improvement Demands Order in the Soul which Requires Subordination to the Authority of Scripture; God Is Not Disordered, 1 Cor 14:33a

29. The system that we are given at salvation is designed to take us in our fallen condition and provide for us a way of improving our lot with the help of Holy Spirit and, with knowledge of divine thought, bring order to life.
30. Man has a tendency to be disordered. The way by which he orders his life is dependent upon him first ordering his soul. This may be accomplished by submission to a system of order.
31. Order results from one's orientation to some system of authority. Children who enter a room containing boxes and shelves of toys will, given a few minutes, strow their contents over the floor. Unless trained by parents to pick up the toys and return them to their places, the room will remain disordered.
32. When entered into academia, children learn about order in various subjects. There is established and inflexible order in spelling, English grammar (to not teach grammar is to rob a child of his ability to think), legitimate poetry, mathematics, physics, chemistry, music, and sports. No one except an ideologue would argue about the rigidity found in the principles that define these areas of study.
33. Order and professionalism are two virtues that God desires His children to develop. The Scripture is clear that God is not the author of confusion but that confusion is the result of creature failure and its ramifications:

1 Corinthians 14:33a - God is not a God of confusion.

34. The word for "confusion" is the noun, **ἀκαταστασία, akatastasia**, and its various definitions come together to describe the disorder that results from creature failure, not a product of divine design. Here are some helpful definitions:

The Analytical Greek Lexicon. (Grand Rapids: Zondervan Publishing House), 12:

καθίσταμαι [*kathistamai*]: to be in a fixed and tranquil state.

35. An environment created by a perfect God would be fixed and tranquil. But when the alpha privative, **ἀ, a**, is added as a prefix it transforms the definition to:

ἀκαταστασία [*akatastasia*]: An unsettled state; disorder; tumult; sedition [which with the alpha privative, plus the negative particle οὐ, *ou*, means that God is none of these things].

Arndt, William F. and F. Wilber Gingrich, A Greek-English Lexicon of the New Testament. 2d ed. (Chicago: University of Chicago Press, 1958, 1979), 30:

ἀκαταστασία [*akatastasia*]: Disturbance, disorder, unruliness, insurrections.

36. These definitions give us the clue that what brings about disorder is rebellion against the established order of a thing. This is reiterated by:

Kittel, Gerhard (ed.). The Theological Dictionary of the New Testament, s.v. "καθίστημι" [*kathistēmi*]:

ἀκαταστασία, [*akatastasia*]: Disorder; unrest; political turmoil; revolution; disruption of the peace of the community by disputes. (3:446)

Vine, W. E. An Expository Dictionary of Biblical Words. (Nashville: Thomas Nelson Publishers, 1984), 219:

AKATASTASIA (ἀκαταστασία), instability, denotes a state of disorder, disturbance, confusion, tumult; in James 3:16, revolution or anarchy.

37. We can go farther into 1 Corinthians 14 and see that creatures are to operate under a divine mandate to pursue order, not disorder:

1 Corinthians 14:40 - Let all things [πάς, *pas*] be done [present active imperative of γίνομαι, *ginomai*] properly [εὐσχημόνως, *euschēmonōs*] and in an orderly manner [τάξις, *taxis*].