

CHANCE, CHANCETH, LUCK, ODDS, RANDOM

The reason husbands and wives don't get along, and are at **odds** with one another, is because God cursed the marriage relationship in the garden of Eden (as punishment for Eve's sin).

- **Genesis 3:16:** "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

There's a recurring theme throughout the Bible that names have specific meanings, and tell a story about the thing that was named. Names weren't given **randomly**.

- **Genesis 26:22:** "And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land."

When Zilpah bore Jacob a son, Leah named him "Gad" (which seems to mean "good **luck**").

- **Genesis 30:10-11:** "And Zilpah Leah's maid bare Jacob a son. And Leah said, A troop cometh: and she called his name Gad."

When Laban confronted Jacob about running away, Jacob tried to hide his deceit by claiming that his great **luck** in livestock

was God's blessing, instead of a deliberate act on his part. (The reason Jacob's livestock were streaked and spotted was because of the way he manipulated them.)

- **Genesis 31:42:** "Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight."

It seems Jacob's sons were unwilling to bring a **random** person to Joseph and pretend that he was their brother Benjamin. The only options they considered were bringing their brother Benjamin to Joseph or not going back to Egypt at all.

- **Genesis 43:3-5:** "And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you."

Since the plague of flies wasn't sent until the following day, Pharaoh had a **chance** to free the Israelites and stop the plague from coming. However, he didn't do that.

- **Exodus 8:21, 23:** "Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. ... And I will put a division between my people and thy people: to

morrow shall this sign be."

God gave Pharaoh a **chance** to save his people and his livestock from the deadly plague of hail.

- **Exodus 9:18-19:** "Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die."

When God said He was going to kill all of the Israelites because they didn't believe in Him, Moses didn't argue that the Israelites should be given a second **chance**. Instead he said that if God killed them, the Egyptians would hear about it and claim the reason He had done it was because He wasn't powerful enough to give them the land of Canaan. The reason Moses gave was connected to God's glory, not the Israelites.

- **Numbers 14:12-13:** "I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they. And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) Because the LORD was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness."

The family members of the people who rebelled with Korah were given a **chance** to flee, but they didn't.

- **Numbers 16:26-27:** "And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children."

When the king of Edom had a **chance** to help Israel at no cost to him or his nation, he refused. Instead he turned them away and used his army to force them to leave.

- **Numbers 20:19-21:** "And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing anything else, go through on my feet. And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him."

Balaam had a **chance** to tell the king that God was never going to allow Israel to be cursed. However, he didn't do that.

- **Numbers 22:38:** "And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak."

The lots which were cast to divide the land of Canaan among the tribes of Israel wasn't **random**. God decided how they were cast, in order to achieve the outcome He desired.

- **Numbers 26:54, 56:** "To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him. ... According to the lot shall the possession thereof be divided between many and few."

When Joshua was told that the five kings of the Amorites were hidden in a cave, he told his armies to ignore them for the time being. Instead of going after the kings, they were to continue waging war against the Amorites armies before they had a **chance** to enter their cities and escape.

- **Joshua 10:17-19:** "And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah. And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them: And stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand."

Gideon knew he was pushing his **luck** when he asked God for a second fleece sign. In fact, he specifically prayed that God wouldn't be angry with him for asking yet again.

- **Judges 6:39:** "And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew."

Jephthah gave the king of the Ammonites a **chance** to retreat and leave in peace. (The king didn't take it.)

- **Judges 11:27-28:** "Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon. Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him."

Samson gave the 30 companions who attended his wedding feast a riddle about a dead lion he had killed, which became home to bees. (This was a completely unfair riddle. No one had any **chance** of figuring it out.)

- **Judges 14:14:** "And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle."

God warned Eli in advance that He was going to kill Eli and his two sons, and curse his family forever because of their sins. He gave Eli a **chance** to repent and seek forgiveness and mercy, but Eli ignored God and did nothing.

- **1 Samuel 2:31-32:** "Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever."

It seems the Philistines were deliberately trying to transport the Ark of the Covenant back to Israel as foolishly as possible, in a way that had no **chance** of succeeding apart from divine intervention, in order to tempt God and rob Him of His glory.

(By this point it was obvious to everyone that God was responsible for all the disasters that had befallen the Philistine cities. The way the Philistines transported the Ark was an attack on God, not submission to Him.)

- **1 Samuel 6:7-9:** "Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go. And see, if it goeth up by the way of his own coast to Bethshemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us: it was a chance that happened to us."

Even though Goliath challenged Israel for 40 days, no one went out to fight him. This included Saul, the Israelites, and the three oldest sons of Jesse. They all had a **chance** to fight him, but none of them did.

- **1 Samuel 17:10, 16:** "And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. ... And the Philistine drew near morning and evening, and presented himself forty days."

David had many **chances** to kill Saul when Saul repeatedly tried to murder him, but he didn't. In fact, David *never* moved against Saul, even though Saul killed a tremendous number of innocent people and did great harm to Israel. Even though David was the rightful king of Israel and Saul wasn't, David did nothing. His inaction allowed Saul to inflict tremendous damage on Israel. (David kept claiming Saul was anointed by

God, stubbornly ignoring the fact that God had rejected Saul *and anointed David to replace him.*)

- **1 Samuel 18:11:** "And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice."
- **1 Samuel 24:6:** "And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD."

When a man lied about Saul's death, he told David that he came upon Saul by **chance** and saw that he was being chased by horsemen. (However, he was lying.)

- **2 Samuel 1:6:** "And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him."

During the battle at Ramothgilead, a soldier drew a bow at **random** and smote King Ahab.

- **1 Kings 22:34:** "And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded."

When Benhadad besieged Samaria, the four lepers at the entrance to the city gate said that if they surrendered to the Syrian army, there was a **chance** they would save them.

- **2 Kings 7:4:** "If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die."

When Ahab commanded that the prophet Micaiah be imprisoned and tortured, Jehoshaphat had a **chance** to intervene and save him. However, he instead did nothing.

- **2 Chronicles 18:4, 25-26:** "And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day. ... Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace."

There are times when God gives people a **chance** to repent before He punishes them for their sin. (It seems that if Uzziah had left the temple when the priests rebuked him, he wouldn't have been struck with leprosy. God only struck him after he refused to leave.)

- **2 Chronicles 26:18-19:** "And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God. Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the

leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar."

When Elihu gave Job a **chance** to speak, Job said nothing. (In fact, Job never responded to anything Elihu said.)

- **Job 33:32-33:** "If thou hast anything to say, answer me: speak, for I desire to justify thee. If not, hearken unto me: hold thy peace, and I shall teach thee wisdom."
- **Job 34:1:** "Furthermore Elihu answered and said,"

When Job had a **chance** to speak to God, he didn't ask God any questions.

- **Job 40:3-5:** "Then Job answered the LORD, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further."

The first time Job had a **chance** to speak to God, he didn't repent. Instead said that he wasn't going to speak (which was the wrong thing to do).

- **Job 40:4-4:** "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. "Once have I spoken; but I will not answer: yea, twice; but I will proceed no further."

The Lord determines everything that take place, including events that seem **random**. This means there's no such thing as random chance.

- **Proverbs 16:33:** "The lot is cast into the lap; but the whole disposing thereof is of the LORD."

Our bodies were made by God. (They weren't formed by a **random** evolutionary process.)

- **Proverbs 20:12:** "The hearing ear, and the seeing eye, the LORD hath made even both of them."

The only **chance** we have to make a difference in this world is while we're alive.

- **Ecclesiastes 9:5-6:** "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun."

From our perspective, our lives are determined by **chance**. It's possible to have every advantage and still lose because of something that was outside our control.

- **Ecclesiastes 9:11:** "I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all."

Before God took food and water away from Judah, He warned them that this was going to happen. (This gave the Jews a **chance** to repent and avoid the judgment.)

- **Isaiah 3:1:** "For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water."

God compared the nations that Sennacherib had conquered to corn that's blasted before it had a **chance** to grow. (In other words, he had conquered nations that were weak and powerless.)

- **Isaiah 37:27:** "Therefore their inhabitants were of small power, they were dismayed and confounded: 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."

God said that if the Jews repented of their sins then there was a **chance** He wouldn't send His judgment upon Jerusalem. (However, they didn't repent.)

- **Jeremiah 26:3:** "If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings."

God gave the Moabites a **chance** to avoid the coming judgment (by fleeing).

- **Jeremiah 48:28:** "O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth."

Before Babylon fell, God gave people a **chance** to save their lives by telling them to flee the city.

- **Jeremiah 51:6:** "Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD's vengeance; he will render unto her a recompence."

When God sent prophets to Israel, He used them to warn about the coming judgment so that the Jews might repent and be saved. Sending the prophets was an act of mercy, because it gave the Jews a **chance** to avoid the judgment.

- **Ezekiel 3:18:** "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

God warned the Jews in advance what He was going to do to Jerusalem. He gave them a **chance** to repent and be saved. (However, they didn't repent.)

- **Ezekiel 5:12:** "A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them."

Daniel told Belshazzar what was going to happen to him and his kingdom. The king had a **chance** to repent. (However, he didn't.)

- **Daniel 5:28:** "PERES; Thy kingdom is divided, and given to

the Medes and Persians."

God gave Israel a **chance** to repent and be saved. He told them in advance what was going to happen to them, but they didn't repent.

- **Amos 5:1-2, 4:** "Hear ye this word which I take up against you, even a lamentation, O house of Israel. The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up. ... For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:"
- **Amos 5:15:** "Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph."

It seems that Jonah wanted a God who *didn't* give people a **chance** to be saved, but instead killed them on the spot and sent them straight to Hell. Jonah became very angry when God saved the Ninevites.

- **Jonah 4:2:** "And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil."

One of the punishments God sends upon people is taking away what they've built before they've had a **chance** to enjoy it.

- **Zephaniah 1:13:** "Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof."

God warned the priests what would happen if they continued in their wicked ways. He was offering them mercy by giving them a **chance** to repent. (However, they didn't repent.)

- **Malachi 2:2:** "If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart."

We must be willing to sacrifice everything for the sake of Jesus. This means we must be willing to follow Jesus even if it puts us at **odds** with our family, and even if they rise up against us.

- **Matthew 10:37:** "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

There were times when the disciples of Jesus competed with one another (over who was the greatest), and were at **odds** with one another.

- **Matthew 20:21, 24:** "And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. ... And when the ten heard it, they were moved with indignation against the two brethren."

In ancient times, Roman soldiers would sometimes force **random** people to carry the cross of condemned criminals.

- **Matthew 27:32:** "And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross."

In the parable of the vineyard, the owner gave the people who leased his vineyard *many* **chances** to pay what they owed. However, they refused.

- **Mark 12:2-5:** "And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some."
- **Luke 20:10-12:** "And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third: and they wounded him also, and cast him out."

Jesus gave His disciples a **second** chance to watch with Him as He prayed. However, instead of doing that they went back to sleep.

- **Mark 14:40:** "And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him."

The reason Jesus was brought into the temple (which gave Simeon a **chance** to see Him) was to carry out the sacrifice that was required by the Mosaic Law.

- **Luke 2:26-27:** "And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,"

Paul said that he was glad he had a **chance** to speak to King Agrippa about the charges that had been made against him.

- **Acts 26:2:** "I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:"

The cross of Christ is fundamentally at **odds** with the wisdom of this world.

- **1 Corinthians 1:18-20:** "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?"

We can either be wise in the sight of the world, or wise in the sight of God. We can't be both, because they're at **odds** with one another.

- **1 Corinthians 3:18:** "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

Salvation by works is at **odds** with the grace of God.

- **Galatians 2:21:** "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."

The things that the flesh wants are at **odds** with the Spirit.

- **Galatians 5:16:** "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

People in the church shouldn't be at **odds** with one another. Instead they should be likeminded.

- **Philippians 2:2:** "Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."

Paul greatly cared about churches that he hadn't yet had a **chance** to visit yet.

- **Colossians 2:1:** "For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;"

Paul said the reason he wrote to Timothy was so that if the apostle didn't have a **chance** to visit him, he would know how to behave in church.

- **1 Timothy 3:15:** "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

The wrath of man is at **odds** with the righteousness of God.

- **James 1:20:** "For the wrath of man worketh not the righteousness of God."

The reason Jesus was going to tarry wasn't because He didn't care about His promise, but because He was giving people a **chance** to repent and be saved.

- **2 Peter 3:9:** "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."
- **Revelation 2:21:** "And I gave her space to repent of her fornication; and she repented not."

Since the devil is cast into the lake of fire before the Great White Throne judgment, and the new earth is created afterward, that means the devil will never set foot in the new earth. He'll never have another **chance** to deceive the nations.

- **Revelation 21:1:** "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

The things that are written in the book of Revelation will surely come to pass. There's no **chance** that its prophecies will fail.

- **Revelation 22:6:** "And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done."