

**KNOWING GOD**  
**LESSON 21: THE JEALOUSY OF GOD**  
 Exodus 34:14

**I. INTRODUCTION: I**

1. **2** What would you think of a person described as being “very *jealous*”?
  - A. The word *jealous* would probably conjure up “negative” thoughts concerning their character.
  - B. **\*\*** And, for good reason...jealousy is condemned in the word of God:
 

**1 Cor. 3:3:** “For since there is ***jealousy*** and strife among you, are you not fleshly, and are you not walking like mere men?” (NASV)

**Rom. 13:13:** “Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and ***jealousy***.” (NASV)(cf. Jas. 3:13-16: “earthly, sensual, demonic”; Gal. 5:19-21)
2. Do you want to be guilty of *jealousy*? Surely not! “I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.” (Gal. 5:21)
3. **\*\*** Now, let me present you with a great paradox: God’s name is **Jealous!**

**Ex. 34:14b:** “...for the LORD, whose name is **Jealous**, is a jealous God),”

**How can this be?**

**Matt. 5:48:** “Therefore you shall be perfect, just as your Father in heaven is perfect.”

**Jas. 1:13:** “Let no one say when he is tempted, ‘I am tempted by God’; for God cannot be tempted by evil, nor does He Himself tempt anyone.”
4. We have a real dilemma on our hands here! *Jealousy* is condemned as a work of the flesh that will cause one to be lost, yet our Heavenly Father who is “perfect” (Matt. 5:48) and who “cannot be tempted by evil” (Jas. 1:13) is a “jealous God” (Ex. 34:14)
5. **3** Let’s resolve this paradox, as always, by asking and answering: **“What saith the Scripture?”**

**II. DISCUSSION:**

**To understand God as a “jealous God” we need to understand the...**

1. **4** Use of the word “jealous” in the Bible:
  - A. Both the Hebrew (OT) word (*qana*: kaw-naw’) and Greek (NT) word (*zelos*) for *jealousy* have the basic meaning of *zealous*.
  - B. *Zealous* means: "to seek or desire eagerly;" (Vine).
  - C. **\*\*** *Jealousy* can be used in a **negative** or **positive** sense; depending on the context:
    - (1) **\*\* Negative:** In its negative usages *jealousy* is close kin to *envy*. Note Vine’s comments concerning the two words:
 

**\*\***“The distinction [between envy and jealousy, cvt] lies in this, that "envy" desires to deprive another of what he has, "jealousy" desires to have the same or the same sort of thing for itself.”

      - (a) In this usage, the root of each there is the idea of “selfishness.”
      - (b) For example, the brethren in Corinth were dividing into parties (1 Cor. 1:10-13); because they were acting “selfishly” by seeking to promote their specific “party” or “sect” above that of other “parties” or sects in the congregation.

- (c) They were *zealous* in their actions, but their *zealous* actions were motivated by selfishness and this produced “*contentions*” (v. 11, KJV & NKJV), “*quarrels*” (v. 11, NASV) and “*strife*” (3:3, KJV, NKJV, NASV).
- (d) This aspect of jealousy is what we often describe as a “green-eyed monster” or as Packer puts it, “...the green-eyed monster, as a vice, one of the most cancerous and soul-destroying vices that there is” (J. I. Packer, *Knowing God*, p. 167)
- (e) Notice Packer’s further description of this **negative** aspect of jealousy:

**\*\***“Vicious jealousy is an expression of the attitude, “I want what you’ve got, and I hate you because I haven’t got it.” It is an infantile resentment springing from unmortified covetousness, which expresses itself in envy, malice and meanness of action. It is terribly potent, for it feeds and is fed by pride... There is a mad obsessiveness about jealousy which, if indulged, can tear an otherwise firm character to shreds. “Anger is cruel and fury overwhelming, but who can stand before jealousy?” asks the wise man (Prov. 27:4). What is often called sexual jealousy, the lunatic fury of a rejected or supplanted suitor, is of this kind.” (J. I. Packer, *Knowing God*, p. 167)

- (2) **\*\* Positive:** In its positive usages *jealousy* harkens back to its root Greek or Hebrew word meaning of *zealous*. As Vine puts it “to seek or desire eagerly”; only this seeking or desiring is done in a positive or godly way:

**Rom. 11:11-14:** “I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to **jealousy**, salvation has come to the Gentiles. 12 Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness! 13 For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, 14 if by any means I may provoke to **jealousy** those who are my flesh and save some of them.”

- (a) In other words, the offering of salvation to the Gentiles should provoke the Jews to something **good**; that they might “desire eagerly” to accept the gospel of Christ; to accept the offer of salvation through the risen Savior.
- (b) **Note:** no envy involved; Paul was not encouraging the Jews to selfishly desire their own salvation and depriving the Gentiles of theirs!

**2 Cor. 11:2-3:** “For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ. 3 But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ.” (Idea of a **jealous** husband is common Biblical theme!)

- (a) Paul had a **godly jealousy** toward the Corinthian brethren.
- (b) He had an *eager desire* that they not fall away from the gospel. Notice Packer’s description of this **positive** aspect of jealousy:

**\*\***“But there is another sort of jealousy; zeal to protect a love relationship or to avenge it when broken. This jealousy operates in the sphere of sex; however, it appears not as a blind reaction of wounded pride but as a fruit of marital affection. ...This sort of jealousy is a positive virtue, for it shows a grasp of the true meaning of the husband-wife relationship, together with the proper zeal to keep it intact...” (J. I. Packer, *Knowing God*, p. 170)

- D. This 2<sup>nd</sup> type of jealousy, positive in nature; is the type of jealousy the Bible attributes to God:

**Ex. 34:14b:** “...for the LORD, whose name is Jealous, is a jealous God),”

- (1) Here jealousy is being ascribed to God in a positive way...God has an eager desire towards certain things...primarily our obedience to Him.

**\*\***“Now, Scripture consistently views God’s jealousy as being of this latter kind; that is, as an aspect of his covenant love for his own people. The Old Testament regards God’s covenant as his marriage with Israel, carrying with it a demand for unqualified love and loyalty. The worship of idols, and all

compromising relations with non-Israelite idolaters, constituted disobedience and unfaithfulness, which God saw as spiritual adultery, provoking him to jealousy and vengeance.” (J. I. Packer, *Knowing God*, pgs. 170-171)

- (2) In fact, the Old Testament uses the words *jealous* or *jealousy* in reference to God at least a dozen times! (*jealous*: Ex. 20:5; 34:14; Deut. 4:24; 5:9; 6:15; Josh. 24:19; Ezek. 39:25; Nahum 1:2; *jealousy*: Deut. 32:21; Ezek. 8:3; 36:5; 36:6)

### To understand God as a “jealous God” we also need to understand the...

#### 2. 5 Use of “anthropomorphic” language in the Bible:

A. Webster on *anthropomorphic*: “ascribing human characteristics to nonhuman things.”

- (1) From two Greek words: **anthropos** = man; and **morphe** = form.
- (2) We use *anthropomorphism* when we ascribe human characteristics to animals.
- (3) \*\* Nearly all cartoon characters (e.g., Bugs Bunny, Porky Pig, Daffy Duck) are animals exhibiting human-like traits; ditto for most characters in children’s books (e.g., *Cat in the Hat* by Dr. Seuss; *Aesop’s Fables*, *Alice in Wonderland*, etc.)

B. \*\* The Bible is full of *anthropomorphic* language in describing God. Here are just a very few of many examples:

- ☛ “arms” (e.g., Psa. 98:1; Isa. 51:9; 53:1),
- ☛ “right hand” (e.g., Psa. 98:1; Heb. 1:3),
- ☛ “finger” (e.g., Ex. 8:19),
- ☛ “eyes and ears” (e.g., Gen. 6:8; Psa. 34:15; 1 Pet. 3:12),
- ☛ “feet” (e.g., Nahum 1:3).
- ☛ “sorrow” (Gen. 6:6).

C. God does not have literal feet, eyes, or arms! (Jn. 4:24; Lk. 24:39)

D. The Bible uses *anthropomorphic* terminology to help us understand. For example, Paul’s uses the figure of “slaves of righteousness” versus “slaves of sin” in Romans 6. Why did he speak in those “humanistic” terms?

**Rom. 6:19a:** “I speak in human terms because of the weakness of your flesh.”

“In using the imagery of slavery, Paul is making an application that they would readily understand. It was an illustration from their human experience and his point being made was an accommodation to this experience.” (C. D. Hamilton, *Truth Commentary on Romans*, pp. 405-406)

E. However, when human characteristics like **jealousy** are ascribed to God, be very careful.

**6** “When faced with God’s anthropomorphisms, however, it is easy to get hold of the wrong end of the stick. We have to remember that man is not a measure of his Maker, and that when the language of human personal life is used of God, none of the limitations of human creaturehood are thereby implied—limited knowledge, or power, or foresight, or strength, or consistency, or anything of that kind. And we must remember that those elements in human qualities which show the corrupting effect of sin have no counterpart in God. Thus, for instance, his wrath is not the ignoble outburst that human anger so often is, a sign of pride and weakness, but it is holiness reacting to evil in a way that is morally right and glorious. “Man’s anger does not bring about the righteous life that God desires” (Jas. 1:20)—but the wrath of God is precisely his righteousness in judicial action. And in the same way, God’s jealousy is not a compound of frustration, envy and spite, as human jealousy so often is, but appears instead as a (literally) praiseworthy zeal to preserve something supremely precious.” (J. I. Packer, *Knowing God*, pgs. 169-170)

**To appreciate and understand God as a “jealous God” we need to understand it is an...**

**3. 7** Intrinsic divine attribute:

- A. Jealousy is an intrinsic characteristic of God & a prominent aspect of His relationship with us.
- B. A primary theme of the book of Exodus is God making known His name.

**\*\*God of the “fathers”**

**Ex. 3:6:** “Moreover He said, ‘I am the God of your father; the God of Abraham, the God of Isaac, and the God of Jacob.’ And Moses hid his face, for he was afraid to look upon God.”

**“I AM WHO I AM”**

**Ex. 3:13-14:** “Then Moses said to God, ‘Indeed, when I come to the children of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they say to me, ‘What is His name?’ what shall I say to them?’ 14 And God said to Moses, ‘I AM WHO I AM.’ And He said, ‘Thus you shall say to the children of Israel, ‘I AM has sent me to you.’”

**“Jehovah”**

**Ex. 34:6-7:** “And the LORD passed before him and proclaimed, ‘The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth, 7 ‘keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children’s children to the third and the fourth generation.’”

**“Jealous”**

**Ex. 20:4-5:** “You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 5 you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me,”

**Ex. 34:12-14:** “Take heed to yourself, lest you make a covenant with the inhabitants of the land where you are going, lest it be a snare in your midst. 13 “But you shall destroy their altars, break their sacred pillars, and cut down their wooden images 14 ‘(for you shall worship no other god, for the LORD, whose name is Jealous, is a jealous God),”

**\*\***“Clearly, this unexpected word (jealous, cvt) stood for a quality in God which, far from being inconsistent with the exposition of his name that had gone before, was in some sense an epitome of it. And since this quality was in a true sense his ‘name’ it was clearly important that his people should understand it.” (J. I. Packer, *Knowing God*, p. 168)

- C. **8** Over and over in the OT God’s jealousy is constantly presented as a motive that moves Him to action in both wrath and mercy:

**\*\*Wrath:**

**Ex. 20:4-5** (Some allusion here to the eventual Assyrian and Babylonian captivities, which came about as a result of His jealousy.)

**Ex. 20:4-5:** “You shall not make for yourself a carved image — any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 5 you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me,”

**Deut. 4:23-28:** “Take heed to yourselves, lest you forget the covenant of the LORD your God which He made with you, and make for yourselves a carved image in the form of anything which the LORD your God has forbidden you. 24 ‘For the LORD your God is a consuming fire, a jealous God. 25 ‘When you beget children and grandchildren and have grown old in the land, and act corruptly and make a carved image in the form of anything, and do evil in the sight of the LORD your God to provoke Him to anger, 26 ‘I call heaven and earth to witness against you this day, that you will soon utterly perish from the land which you cross over the Jordan to possess; you will not prolong your days in it, but will be utterly destroyed. 27 ‘And the LORD will scatter you

among the peoples, and you will be left few in number among the nations where the LORD will drive you. 28 'And there you will serve gods, the work of men's hands, wood and stone, which neither see nor hear nor eat nor smell."

### Mercy:

**Deut. 4:29-31:** "But from there you will seek the LORD your God, and you will find Him if you seek Him with all your heart and with all your soul. 30 'When you are in distress, and all these things come upon you in the latter days, when you turn to the LORD your God and obey His voice 31 '(for the LORD your God is a merciful God), He will not forsake you nor destroy you, nor forget the covenant of your fathers which He swore to them."

- D. \*\* Throughout Israel's history we see the struggle of a "jealous God" seeking to woo His "adulterous" wife back to faithfulness:

**Ezek. 8:** God gives the prophet Ezekiel a vision of how abominable Israel, His bride, had become:

**Ezek. 8:5, 17-18:** "Then He said to me, 'Son of man, lift your eyes now toward the north.' So I lifted my eyes toward the north, and there, north of the altar gate, was this image of jealousy in the entrance. [vv. 6-16 vividly describe the abominable conduct of the nation] 17 'And He said to me, 'Have you seen this, O son of man? Is it a trivial thing to the house of Judah to commit the abominations which they commit here? For they have filled the land with violence; then they have returned to provoke Me to anger. Indeed they put the branch to their nose. 18 Therefore I also will act in fury. My eye will not spare nor will I have pity; and though they cry in My ears with a loud voice, I will not hear them."

**Hosea 1:2:** "When the LORD began to speak by Hosea, the LORD said to Hosea: 'Go, take yourself a wife of harlotry and children of harlotry, for the land has committed great harlotry by departing from the LORD."

(Hosea marries Gomer, a harlot. The book of Hosea presents a parallel between God and Hosea, both husbands whose wives go off into harlotry.)

**9 Imagine yourself:** You are resting quietly on your front porch one fine summer day. Suddenly you hear a roaring motor. Then you see a chopped Harley "hog" motorcycle turn and come racing down your street. Amazingly it turns into your driveway. On the Harley sits a grizzled man in his late '30's sporting tattoos, earrings, a Nazis-style helmet and a "Hell's Angels" jacket. He climbs off the "chopper" and begins walking towards your position on the porch. As he gets closer, it becomes evident that he hasn't shaved in a week or two, much less seen a bar of soap. As he approaches even closer you can distinctly smell alcohol on his breath and the smoke coming from his cigarette smells of marijuana rather than tobacco. To your utter amazement and astonishment, suddenly out from behind him pops your 16-year old daughter with a broad smile on her face. She says chirpingly, "Hi daddy/mommy, I want you to meet my fiancé...Bubba." As your chin drops to the porch floor your precious daughter disappears into the house. Soon she reappears with a suitcase full of clothing. With a distinct stutter in your voice you ask, "Where are you going?" To your utter and complete amazement, as she and Bubba stroll hand-in-hand back to the Harley, she turns, smiles, and says, "I'm going to live with Bubba and his friends."

### Can you now in some small way understand and appreciate God's jealousy?

- E. **10** God directs His *jealousy* in order to fulfill His three grand purposes: (BTW: all of which are designed for our ultimate and eternal good!)

(1) \*\* God will exercise His *jealousy* to vindicate His *rule* and *righteousness*. He will do so by exercising His sovereign judgment upon sin:

**Acts 17:31:** "because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead."

**Rom. 14:10b-12:** "For we shall all stand before the judgment seat of Christ. 11 For it is written: 'As I live, says the LORD, Every knee shall bow to Me, And every tongue shall confess to God.' 12 So then each of us shall give account of himself to God." (cf. Phil. 2:9-11)

**1 Cor. 15:24-26:** “Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. 25 For He must reign till He has put all enemies under His feet. 26 The last enemy that will be destroyed is death.”

- (2) \*\* God exercises His *jealousy* in *ransoming* and *redeeming* His chosen people:

**Eph. 1:3-11**

**Again, the idea of a “spotless” or “virgin” wife:**

**Eph. 5:25-27:** “Husbands, love your wives, just as Christ also loved the church and gave Himself for her, 26 that He might sanctify and cleanse her with the washing of water by the word, 27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.”

- (3) \*\* Through the exercising of His *jealousy*, God will be loved and praised by His people throughout all eternity for His glorious acts of love and self-vindication.

**Rev. 19:1-9** “Alleluia (Hallelujah: “praise Jehovah”)

We do not have the time to fully examine the wonderful imagery of this passage. Let it suffice that it presents the beautiful picture of the end of time when God’s people, the church, His bride; will receive their reward in heaven and forever proclaim praises to the Almighty I AM.

**As Christians in the 21<sup>st</sup> century we must realize that we still serve a “jealous God” and therefore, must make the proper application of this aspect of His being to ourselves!**

4. **II Application of God’s jealousy:**

- A. I would like to focus how we should apply God’s *jealousy* in our lives by examining a case of “righteous jealousy” in the Old Testament.

**Numbers 25:1-13 12 & 13**

- B. **14** What did Israel do? Committed “*harlotry*” by disobeying God! Did they know better? Surely!

- (1) They had already been given the law of Moses, the 10 commandments! Ex. 20
- (2) They had seen God’s mighty power over evil in deliverance from Egyptian bondage!
- (3) \*\* They had felt God’s fierce chastisement numerous times for their disobedience. If you will, there had already been **numerous** manifestations of God’s “*jealousy*”:
  - ☛ Fire from God had consumed some as they complained (unspecified, general dissatisfaction) (Num. 11:1-3),
  - ☛ Plague due to grumbling over the manna and quail (Num. 11).
  - ☛ Death of the unfaithful spies concerning entrance into the promised land; banishment to the wilderness for forty years (Num. 14).
  - ☛ Defeat at the hands of the Amalekites for not trusting God over entry into promised land (Num. 14),
  - ☛ Death penalty exercised for a man picking up sticks on the Sabbath (Num. 15).
  - ☛ Judgment of Korah, Dathan, and Abiram rebelling against Moses’ leadership (earth swallowed them and their families, fire from LORD consumed 250 of their cohorts)(Num. 16).
  - ☛ Very next day Israel murmurs again against Moses and Aaron! Plague kills 14,700 (Num. 16).

- ☛ Sin over water; Moses not allowed to enter the Promised Land (Num. 20),
- ☛ Israel complains...again! (bronze serpent incident)(Num. 21).

C. **15** We need get a very clear picture of the scene in Numbers 25:

- (1) The people had committed harlotry and idolatry with the women of Moab.
- (2) The LORD instructs Moses to kill those involved (24,000!!) and to hang their dead bodies in the sun (v. 4-5). Wow! Double Wow!
- (3) Now in the midst of this scene notice what happens:

**\*\*Num. 25:6:** *“And indeed, one of the children of Israel came and presented to his brethren a Midianite woman in the sight of Moses and in the sight of all the congregation of the children of Israel, who were weeping at the door of the tabernacle of meeting.”*

- (4) Two commentators offer these explanations of this event:

**\*\***“When Israel had provoked God to anger by idolatry and prostitution, and Moses had sentenced the offenders to death, and the people were in tears, ...a man chose at that moment to swagger up with a Midianite party girl on his arm.” (J. I. Packer, *Knowing God*, p. 174)

**\*\***“Whilst the heads of the people were deliberating on the subject, and the whole congregation was assembled before the tabernacle, weeping on account of the divine wrath came an Israelite, ...who brought a Midianitish women, ...into the camp of the Israelites, before the eyes of Moses and all the congregation, to commit adultery with her in his tent.” (Keil & Delitzsch, *Commentary on the Old Testament: Pentateuch*, p. 791)

- (5) Notice what happens:

**\*\*Num. 25:7-8:** *“Now when Phinehas the son of Eleazar, the son of Aaron the priest, saw it, he rose from among the congregation and took a javelin in his hand; 8 and he went after the man of Israel into the tent and thrust both of them through, the man of Israel, and the woman through her body.”*

- (6) Was Phinehas wrong? Was he to be condemned for his actions? **NO!!**

**\*\*Num. 25:10-13:** *“Then the LORD spoke to Moses, saying, ‘Phinehas the son of Eleazar, the son of Aaron the priest, has turned away My wrath from the sons of Israel in that he was **jealous** with My **jealousy** among them, so that I did not destroy the sons of Israel in My jealousy. ‘Therefore say, ‘Behold, I give him My covenant of peace; and it shall be for him and his descendants after him, a covenant of a perpetual priesthood, because he was **jealous** for his God and made atonement for the sons of Israel.’” (NASV)*

- (7) He did what God said He Himself would do! **“he was jealous with My jealousy”**

D. **16 Application:** Who should be on the “business end” of Phinehas’s spear today?

- ☛ **\*\***What about those who do not obey the gospel? Those with selfish and worldly lifestyles, not caring one iota that God’s Son died on the cross for them? (cf. 2 Thess. 1:7-10; Phil. 3:18-19) Which end of Phinehas’s spear does God’s **jealousy** have in store for them?
- ☛ **\*\***What about those who follow the false teachings of denominational error? (1 Cor. 1:10-13; 3:3-4; Matt. 7:21-23; 15:9, 13-14) Which end of Phinehas’s spear does God’s **jealousy** have in store for them?
- ☛ **\*\***What about those brethren that say we shouldn’t condemn the errors of denominationalism, the modern Baal of Peor? (1 Cor. 1:10-13; Jn. 17:20-23; Eph. 4:1-6; 2 Jn. 9-11; Eph. 5:11) Which end of Phinehas’s spear does God’s **jealousy** have in store for them?

- ☛ **\*\***What about those brethren that say we don't have to have book, chapter, and verse for all that we teach, preach, and practice? (Col. 3:17; Matt. 28:18; 1 Pet. 4:11) Which end of Phinehas's spear does God's ***jealousy*** have in store for them?
- ☛ **17**What about those brethren that insist that the church has to change to meet the needs of modern society through the provision of social and recreational pursuits? (cf. Col. 1:18-23) Which end of Phinehas's spear does God's ***jealousy*** have in store for them?
- ☛ **\*\***What about those brethren that no longer believe in the power of the gospel to call sinful men to God (Rom. 1:16; 10:17; 2 Thess. 2:13-14) and would use carnal attractions instead of the word of God? (Jn. 6:68) Which end of Phinehas's spear does God's ***jealousy*** have in store for them?
- ☛ **\*\***What about those who have obeyed the gospel and have turned aside and gone back into the world? (2 Pet. 2:20-22) Which end of Phinehas's spear does God's ***jealousy*** have in store for them?
- ☛ **\*\***What about those "lukewarm" members of the church that serve God only when it is convenient? (Rev. 3:16) They don't see how much they can do; they see how little they can do! "What is the minimum I must do not to be withdrawn from"? (Matt. 25:14-30; Heb. 10:24-25) Which end of Phinehas's spear does God's ***jealousy*** have in store for them?
- ☛ **\*\***What about brethren who do not share with others? Heb. 13:16; 1 Jn. 3:17; Eph. 4:28; Matt. 25:31-46

E. **\*\*** "Nuff said?" Matt. 11:15

### III. CONCLUSION: **18**

1. Do you think I'm being too harsh? Was Phinehas too harsh? **\*\***Was God too harsh for praising him for standing up for what was right?

**Deut. 4:24:** "For the LORD your God is a consuming fire, a jealous God."

**No change in God!** Heb. 13:8

**Heb. 10:31:** "It is a fearful thing to fall into the hands of the living God."

**Heb. 12:29:** "For our God is a consuming fire."

**19**Heb. 10:26-31

2. **20** What about you? Do you get it?! Hebrews 10:31

3. **Which end of Phinehas's spear are you on?**

A small portion of this outline is from *Knowing God*, J. I. Packer