

October 28:  
Deuteronomy 6:1-25

Sections and verses:

- I. Deuteronomy 6:1-5: The introduction the Shema and the Shema. Shema=hear
- II. Deuteronomy 6:6-9: make these commandments a part of you.
- III. Deuteronomy 6:10-15: when you enter the land, do not forget the Lord
- IV. Deuteronomy 6:16-19: keep the commandments!
- V. Deuteronomy 6:20-25: answering children about how the Lord delivered us

### Detailed Observation, applications and other sources:

I. Deuteronomy 6:1-5: The introduction the Shema and the Shema. Shema=hear.  
*“Now this is the commandment, the statutes and the judgments which the Lord your God has commanded me to teach you, that you might do them in the land where you are going over to possess it, <sup>2</sup>so that you and your son and your grandson might fear the Lord your God, to keep all His statutes and His commandments which I command you, all the days of your life, and that your days may be prolonged. <sup>3</sup>O Israel, you should listen and be careful to do it, that it may be well with you and that you may multiply greatly, just as the Lord, the God of your fathers, has promised you, in a land flowing with milk and honey.*

*<sup>4</sup>“Hear, O Israel! The Lord is our God, the Lord is one! <sup>5</sup>You shall love the Lord your God with all your heart and with all your soul and with all your might.*

- a. Remember that this section connects with chapter 5:27. Chapter 5:27-6:3 are a Chiasm.
- b. Remember that I wrote this a few weeks ago:
- c. The Moddy Bible Commentary: *The Lord was pleased with the people’s response to hear and obey (do) His word, and He hoped that this same attitude of reverence and submission would always be characteristic of them (vv. 28-29). After they were dismissed to their tents, Moses was to remain with God and receive additional legislation for the people to observe ... in the land (v. 31). With a rhetorical flourish, Moses associated the nation’s obedience with a long prosperous stay in the land they were to possess.*
- d. *The subject matter at the end of chap. 5 dovetails with the beginning of chap. 6 as shown in the chiasm to follow. All pivot on the injunction in v. 32, you shall not turn aside to the right or to the left, summarizing the nation’s need for strict obedience to God’s commandments.*
- e. ***Moses’ purpose of structuring this passage in this way is to clearly define these verses as a unit (in this case it crosses a chapter division!) and to focus on the outside verbal injunction (to “hear/listen” 5:27/6:3) and the pivot in the middle***

**where the nation was not to turn aside to the right or to the left (5:32).** To live long in the land (5:31, 33) the nation was to listen to (hear, 5:27; 6:3) God's commandments (5:29; 6:1) by fearing (reverencing; 5:29; 6:2) Him and not deviating (5:32) in their obedience.

- f. Structure of Deuteronomy 5:27–6:3 The point of a chiasmic structure is to draw insight to the middle section “F”
1. A hear (Hb. shema) ... speaks (Hb. dabar) to you (5:27)
  2. B fear ... keep all My commandments ... sons (5:29)
  3. C commandments and the statutes and the judgments ... teach (5:31)
  4. D land which I give them to possess (5:31)
  5. E you shall observe to do just as the LORD your God has commanded you (5:32)
  6. F you shall not turn aside to the right or to the left (5:32)
  7. E' You shall walk in the way which the LORD your God has commanded you (5:33)
  8. D' land which you will possess (5:33)
  9. C' commandment, the statutes and the judgments ...teach (6:1)
  10. B' son ... fear ... keep ... His commandments (6:2)
  11. A' listen (Hb. shema) ... promised (Hb. dabar) you (6:3)<sup>1</sup>
- g. In the previous passage Moses was talking about them walking in all the ways the Lord commands them to.
- h. Three words for what Moses is about to share:
- i. Commandments
  - ii. Statutes: portion, term, law, statute, regulation
  - iii. Ordinances or judgments: decision, judgment
  - iv. *Heb* “commandment.” The word מִצְוָה (*mitsvah*) again is in the singular, serving as a comprehensive term for the whole stipulation section of the book. See note on the word “commandments” in 5:31.<sup>2</sup>
- i. Moses is commanded to teach them.
- j. They are to carry them out in the land where they are headed
- k. Verse 2
- l. Purpose
- i. You
  - ii. Your son
  - iii. Your grandson
  - iv. Will fear the Lord
    1. (*yā·rē*) translated as “fear” has the idea of fear or reverence or awesome or revere
  - v. Notice it include 3 generation: self, son, grandson
  - vi. Fear
  - vii. Keep all His statutes and commandments
  - viii. Moses is commanding them to them

---

<sup>1</sup> . *The Moody Bible Commentary (Kindle Locations 10656-10659). Moody Publishers. Kindle Edition.*

<sup>2</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 6:1.

- ix. Keep them all the days of their life
- x. So that their days may be prolonged
- m. The idea of fearing the Lord is common in the Old Testament:
- n. Ex 20:20; Deut 10:12; Ps 111:10; 128:1; Eccl 12:13<sup>3</sup>
- o. Deuteronomy 4:9 also talked about teaching these things to children and grandchildren
- p. Verse 3
  - i. Addresses Israel
  - ii. Listen
  - iii. Be careful to do this
  - iv. That= purpose
  - v. it may be well with you
  - vi. multiply greatly
  - vii. as the Lord promised...
  - viii. “be careful” carries the idea of keeping watch over and/or guarding
- q. Verse 4
- r. Starting in verse 4 is called the “shema” which means “to hear”
- s. Matt 22:37; Mark 12:29, 30; Luke 10:27<sup>4</sup>
- t. The Lord is our God.
- u. The Lord is One
- v. This is a pivotal statement for the rest of the Old Testament and the rest of our Theology
- w. The word for one is a sense of togetherness and integration. It is the word used for “one flesh” Genesis chapter 2:24. He is not just the God of Israel but the God of all, God is unique.<sup>5</sup>
- x. God is one in essence, 3 in Persons. God is “1 what, 3 who’s.

IVP Bible Backgrounds Commentary:

**Monotheism in the ancient Near East:**

*There were **two** movements interpreted as monotheistic in the ancient Near East of the Old Testament period. The first was by the Egyptian pharaoh Akhenaten in the general time period of the Pentateuch; the second by the Babylonian king Nabonidus in the years just before the fall of Babylon to the Persian king Cyrus. **Neither movement lasted more than twenty years.** Akhenaten attempted to establish the sole worship of the sun disk, Aten, a god with no mythology, portrayed with no human form. It was a worship without image and had little use for temple or ritual. Every attempt was made to eradicate the worship of Amun-Re, previously the major deity of the land, and the sun disk was proclaimed the sole god (though there was no apparent attempt to eradicate many other gods). Though Akhenaten may have intended this to be philosophical monotheism (some have even tried to identify it as trinitarian), it does not appear that many of his subjects adopted his beliefs. Nabonidus embarked on an official sponsorship of the moon god Sin by restoring his temple in Harran. For ten years he then stayed in Teima in northwest Arabia, apparently (according to some interpretations) devoted to establishing the cult*

<sup>3</sup> [New American Standard Bible: 1995 Update](#) (La Habra, CA: The Lockman Foundation, 1995).

<sup>4</sup> [New American Standard Bible: 1995 Update](#) (La Habra, CA: The Lockman Foundation, 1995).

<sup>5</sup> I heard on White Horse Inn podcast on Sunday, Sept 23, 2018

of Sin. There is little evidence, however, that this was done to the exclusion of other deities. Though he favored Sin, he continued to make requisite appearances at and donations to other temples. His time in Teima may have been the result of a falling out with the priestly powers in Babylon, or may have had trade policies or other political ends motivating it, but there is no reason to attribute monotheistic reform to it. Whether Israelite belief at this stage is labeled monotheism or henotheism, there is thus little to compare it with in the rest of the ancient world.<sup>6</sup>

NOTE from above source: I believe Israel was strictly monotheistic at this point.

y. You shall: this is a command

z. Love the Lord your God

i. **Notes for 6:5**

ii. The verb אָהַב ('ahav, "to love") in this setting communicates not so much an emotional idea as one of covenant commitment. **To love the LORD is to be absolutely loyal** and obedient to him in every respect, a truth Jesus himself taught (cf. John 14:15).<sup>7</sup>

aa. Love the Lord

bb. Mind or heart

cc. Soul or whole being

dd. Might or strength

ee. *Literally muchness*

ff. *Pastor Collin Smith said he thought it was R.C. Sproul who read this and said: "I have not done that for five minutes!" Collin Smith: This is positively what Exodus 20 says negatively. He shared don't live for your spouse and family. That is what they did and that is why they wandered in the wilderness. They saw giants in the land and they were afraid for their children and so they all died off in the wilderness. We must trust God with our family.*

a. R.C. Sproul said we honestly have to say we have not done this for 5 minutes!

b. <sup>9</sup> **tn** Heb "heart." In OT physiology the heart (לֵב, לֵבָב; *levav, lev*) was considered the seat of the mind or intellect, so that one could think with one's heart.<sup>8</sup>

II. Deuteronomy 6:6-9: make these commandments a part of you.

<sup>6</sup> These words, which I am commanding you today, shall be on your heart. <sup>7</sup> You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. <sup>8</sup> You shall bind them as a sign on your hand and they shall be as frontals on your forehead. <sup>9</sup> You shall write them on the doorposts of your house and on your gates.

a. Verse 6:

b. Have these words on your heart, or this could be translated as "Mind."

c. Verse 7:

d. This seems to use repetition to show the idea of teaching them to your children all the time

<sup>6</sup> Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Dt 6:4.

<sup>7</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 6:4–5.

<sup>8</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 6:5.

- e. → it is so very important to teach the children these words
- f. → talk about the Bible as you drive them to school, or the store, or a game, or as you do activities together.
- g. → talk about the Bible and God as you work with your children, or at dinner, or all the time.
- h. → Create teachable moments...
- i. **The reason for this emphasis on the children is clear. Deuteronomy is always aimed at the next generation.**
- j. In Hebrew we see the idea of repeating in order to engrave these laws into the children.
- k. Verses 8-9:
- l. The idea of putting the Law in front of you all the time...

### III. Deuteronomy 6:10-15: when you enter the land, do not forget the Lord

*“Then it shall come about when the Lord your God brings you into the land which He swore to your fathers, Abraham, Isaac and Jacob, to give you, great and splendid cities which you did not build, <sup>11</sup> and houses full of all good things which you did not fill, and hewn cisterns which you did not dig, vineyards and olive trees which you did not plant, and you eat and are satisfied, <sup>12</sup> then watch yourself, that you do not forget the Lord who brought you from the land of Egypt, out of the house of slavery. <sup>13</sup> You shall fear only the Lord your God; and you shall worship Him and swear by His name. <sup>14</sup> You shall not follow other gods, any of the gods of the peoples who surround you, <sup>15</sup> for the Lord your God in the midst of you is a jealous God; otherwise the anger of the Lord your God will be kindled against you, and He will wipe you off the face of the earth.*

- a. Moses continues this narrative with “then.” He is now continuing to talk about the future.
- b. When the Lord brings you into this land.
- c. Notice how Moses reminds them of the covenant with Abraham, Isaac and Jacob.
- d. Up through verse 12 we see a strong emphasis on the greatness of the land.
  - i. *great and splendid cities which you did not build,*
  - ii. *<sup>11</sup> and houses full of all good things which you did not fill,*
  - iii. *and hewn cisterns which you did not dig,*
  - iv. *vineyards and olive trees which you did not plant, and you eat and are satisfied*

#### **Cross Reference:**

Deut 9:1; 19:1; Josh 24:13; Ps 105:44

Dt 9:1 Listen, Israel: Today you are about to cross the Jordan so you can dispossess the nations there, people greater and stronger than you who live in large cities with extremely high fortifications.

Dt 19:1 When the LORD your God destroys the nations whose land he is about to give you and you dispossess them and settle in their cities and houses,

Jos 24:13 I gave you a land in which you had not worked hard; you took up residence in cities you did not build and you are eating the produce of vineyards and olive groves you did not plant.’

Ps 105:44 He handed the territory of nations over to them, and they took possession of what other peoples had produced,

The IVP Bible Backgrounds Commentary:  
**cities of Canaan in the Late Bronze Age:**

*Late Bronze Age Canaan (1550–1200 B.C.) was characterized by declining population and fewer fortified cities than the Middle Bronze period. Even the villages and rural settlements show significant decline. In the Amarna letters (fourteenth-century correspondence between Canaan and Egypt), Hazor and Megiddo were two of the most important and powerful city states in the north, Shechem in the central region, and Jerusalem and Gezer in the south. Archaeology has found that the cities' wealthier inhabitants had comfortable houses, usually with center courtyards. Most cities were surrounded by arable land farmed by the majority of the population. The work of digging wells and hewing out stone cisterns, preparing the soil and setting up irrigation had all been part of the agricultural lifestyle in Canaan. Groves and vineyards usually took many years to develop and be productive, but all of this groundwork was already done.<sup>9</sup>*

- e. Verse 12
- f. Once again, do not forget the Lord! Deut 4:9: *Again, however, pay very careful attention, lest you forget the things you have seen and disregard them for the rest of your life; instead teach them to your children and grandchildren.*
- g. Once again a reminder of how the Lord led them out of Egypt.
- h. Fear only the Lord
- i. Worship Him
- j. Swear by His Name

IVP Bible Backgrounds Commentary:

**oaths in Yahweh's name:**

*Since oaths were considered powerful and effective, the utterance of oaths would demonstrate which deity was truly considered powerful. Though inheriting the cities, homes and farms of the Canaanites, the Israelites are not to inherit the gods that had been associated with protecting these cities and providing fertility to this land. One of the ways to demonstrate their rejection of those gods is to refuse to attribute power to them through oaths.<sup>10</sup>*

Ps 63:11 *But the king will rejoice in God; everyone who takes oaths in his name will boast, for the mouths of those who speak lies will be shut up.*

- k. Verse 14: don't worship other gods. Again, a warning of idolatry.
- l. Verse 15: is a strong warning: the Lord your God will wipe you off the face of the earth. He is a jealous God. See article below by Sam Storms.

Dt 4:24 For the LORD your God is a consuming fire; he is a jealous God.

Dt 5:9 You must not worship or serve them, for I, the LORD your God, am a jealous God. I punish the sons, grandsons, and great-grandsons for the sin of the fathers who reject me,

IV. Deuteronomy 6:16-19: keep the commandments!

---

<sup>9</sup> Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [\*The IVP Bible Background Commentary: Old Testament\*](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Dt 6:10–11.

<sup>10</sup> Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [\*The IVP Bible Background Commentary: Old Testament\*](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Dt 6:13.

*You shall not put the Lord your God to the test, as you tested Him at Massah.<sup>17</sup> You should diligently keep the commandments of the Lord your God, and His testimonies and His statutes which He has commanded you.<sup>18</sup> You shall do what is right and good in the sight of the Lord, that it may be well with you and that you may go in and possess the good land which the Lord swore to give your fathers,<sup>19</sup> by driving out all your enemies from before you, as the Lord has spoken.*

- a. Verse 16: don't put the Lord to the test.
- b. Moses reminds them of Massah.

*Ex 17:7 He called the name of the place Massah and Meribah, because of the contending of the Israelites and because of their testing the LORD, saying, "Is the LORD among us or not?"*

#### The NET Bible Notes:

*The place name Massah (מַסָּה, massah) derives from a root (נָסָה, nasah) meaning "to test; to try." The reference here is to the experience in the Sinai desert when Moses struck the rock to obtain water (Exod 17:1–2). The complaining Israelites had, thus, "tested" the LORD, a wickedness that gave rise to the naming of the place (Exod 17:7; cf. Deut 9:22; 33:8).<sup>11</sup>*

- c. ESV Study Bible points out: You shall not put the **LORD** your God to the test. Testing God is an act of disobedience and a lack of trust in him. Israel's behavior at Massah (see [Ex. 17:7](#)) was a constant pattern in the wilderness ([Num. 14:22](#)). Jesus quoted this verse in his wilderness temptations ([Matt. 4:7](#); [Luke 4:12](#)).
- d. Verse 17: Repetition of the importance of keeping the Lord's commandments:
  - i. commandments
  - ii. Statutes
  - iii. Testimonies
  - iv. Which He has commanded you.
- e. Verse 18: do what is:
  - i. Right
  - ii. And good
  - iii. Then it will be well and they can possess the good land.
  - iv. Notice the emphasis on "good" land.

*Dt 4:40 Keep his statutes and commandments that I am setting forth today so that it may go well with you and your descendants and that you may enjoy longevity in the land that the LORD your God is about to give you as a permanent possession.*

- f. Verses 18-19 remind them back to the covenant

V. Deuteronomy 6:20-25: answering children about how the Lord delivered us

<sup>20</sup> "When your son asks you in time to come, saying, 'What do the testimonies and the statutes and the judgments mean which the Lord our God commanded you?'<sup>21</sup> then you shall say to your son, 'We were slaves to Pharaoh in Egypt, and the Lord brought us from Egypt with a mighty hand. <sup>22</sup> Moreover, the Lord showed great and distressing signs and wonders before our eyes against Egypt, Pharaoh and all his household; <sup>23</sup> He brought us out from there in order to bring us in, to give us the land which He had sworn to our fathers.'<sup>24</sup> So the Lord commanded us to observe all these statutes, to fear the Lord our God

---

<sup>11</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 6:16.

*for our good always and for our survival, as it is today. <sup>25</sup> It will be righteousness for us if we are careful to observe all this commandment before the Lord our God, just as He commanded us.*

a. Cross reference

Ex 13:8 *You are to tell your son on that day, 'It is because of what the LORD did for me when I came out of Egypt.'*

Ex 13:14 *In the future, when your son asks you 'What is this?' you are to tell him, 'With a mighty hand the LORD brought us out from Egypt, from the land of slavery.'*

b. This is another reference to teaching the children and passing on the faith.

c. Verse 21:

d. This has to do once again with teaching the children about their history and how the Lord led them out of Egypt.

e. This is second time in this chapter there is a reference to Egypt. See verse 12.

f. Emphasis on how the Lord led them out of Egypt with a:

i. Mighty hand

ii. Great and distressing signs

iii. Wonders

iv. Against Pharaoh and all his household.

g. Verse 23

h. This shows the reason the Lord led them out of Egypt.

i. They were to receive the land sworn to their fathers. This is again a reference to the covenant.

j. Verse 24-25: *So the Lord commanded us to observe all these statutes, to fear the Lord our God **for our good always** and for **our survival**, as it is today. <sup>25</sup> It will be righteousness for us if we are **careful** to **observe** all this commandment before the Lord our God, just as He commanded us.*

k. Notice:

i. For our good “always”

ii. For our “survival”

l. Repeated once again:

i. Righteousness

ii. “IF”

iii. “Careful” to observe all this commandment

1. Verse 3:

2. also said to “be careful...”

m.

## **10 THINGS YOU SHOULD KNOW ABOUT THE JEALOUSY OF GOD**

## 2

October 8, 2018 | By: Sam Storms

We don't typically understand jealousy as a good thing. How, then, can I dare suggest that God is characterized by jealousy? To many, that sounds virtually blasphemous. So let's take a close look at this oft-neglected attribute of God.

(1) We need to understand from the start that jealousy can be both good and bad.

Jealousy can be driven or motivated both by holy and righteous motives as well as unholy and unrighteous ones. Jealousy can be a sign of both sinful weakness and wounded pride, on the one hand, and genuine love, on the other. Jealousy is sometimes the expression of an excessively possessive spirit, and at other times the fruit of care and concern for the welfare of the one who is loved. Jealousy is often the result of deep insecurity in a person's soul, but also a reflection of commitment and devotion to the person that you love. As we will see, the jealousy that burns within the heart of God is good and godly and holy.

(2) God is an emotional being. He experiences within the depths of his being genuine affections. The Bible is replete with references to divine joy, mercy, love, compassion, kindness, hatred, just to mention a few. But what of jealousy? The fact that we balk at the suggestion that God might be truly jealous indicates that we have a weak, insipid view of the divine nature. At the very core of his being, in the center of his personality is an inextinguishable blaze of immeasurable love called jealousy. Several texts confirm this.

For example:

*"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. You shall not bow down to them or 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 the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments" ([Exod. 20:4-6](#)).*

*“For you shall worship no other god, for the Lord, whose name is Jealous, is a jealous God”* (Exod. 34:14).

*“Phinehas the son of Eleazar, son of Aaron the priest, has turned back my wrath from the people of Israel, in that he was jealous with my jealousy among them, so that I did not consume the people of Israel in my jealousy”* (Num. 25:11).

*“For the Lord your God is a consuming fire, a jealous God”* (Deut. 4:24).

*“You shall not go after other gods, any of the gods of the peoples who are around you – for the Lord your God in your midst is a jealous God – lest the anger of the Lord your God be kindled against you, and he destroy you from off the face of the earth”* (Deut. 6:14-15; cf. 29:20)

*“They stirred him to jealousy with strange gods; with abominations they provoked him to anger”* (Deut. 32:16; cf. 32:21).

*“But Joshua said to the people, ‘You are not able to serve the Lord, for he is a holy God. He is a jealous God . . . ’* (Joshua 24:19).

*“For they provoked him to anger with their high places; they moved him to jealousy with their idols”* (Ps. 78:58).

*“Therefore thus says the Lord God, ‘Now I will restore the fortunes of Jacob and have mercy on the whole house of Israel, and I will be jealous for my holy name’* (Ezek. 39:25).

(3) An especially instructive text is the following passage from Ezekiel.

*“He put out the form of a hand and took me by a lock of my head, and the Spirit lifted me up between earth and heaven and brought me in visions of God to Jerusalem, to the entrance of the gateway of the inner court that faces north, where was the seat of the image of jealousy, which provokes to jealousy”* (Ezekiel 8:3).

The Israelites had placed an idol of some sort at the entrance to the north gate of the temple. Literally, it reads “the jealousy that provokes jealousy”, a reference to the passion that this object ignites in God's heart. “Look,” says the Lord, “look at that abominable statue which draws away the hearts of my people. They are loving it, not me. They are bowing down to it, not me. I am red hot with jealousy, for I will not stand for anything or anyone to come between me and the devotion of my bride!”

(4) Is it a serious matter to attend both a pagan feast devoted to idolatry and the Lord's Supper? Paul comes straight to the point: "Shall we provoke the Lord to jealousy? Are we stronger than he?" ([1 Cor. 10:22](#)).

For people to sit both at the table of demons and the table of the Lord, i.e., for people to walk in idolatry, whatever form it might take, and then to partake of the Lord's Supper, will only serve to stoke the fires of jealousy in God's already burning heart (see also [1 Kings 14:22](#); [Ezek. 16:38,42](#); [23:25](#); [36:5ff](#); [38:19](#); [Joel 2:18](#); [Nahum 1:2](#); [Zeph. 1:18](#); [3:8](#); [Zech. 1:14](#); [8:2](#); [Ps. 79:5](#)).

(5) To say that God is jealous certainly does not mean that he is suspicious because of some insecurity in his heart. This kind of jealousy is the result of ignorance and mistrust. Such is surely not true of God.

(6) To say that God is jealous does not mean he is wrongfully envious of the success of others. Jealousy that is sinful is most often the product of anxiety and bitterness and fear. But surely none of this could be true of God. Sinful jealousy is the sort that longs to possess and control what does not properly belong to oneself; it is demanding and cares little for the supposed object of its love.

But as J. I. Packer explains, "God's jealousy is not a compound of frustration, envy, and spite, as human jealousy so often is, but appears instead as a . . . praiseworthy zeal to preserve something supremely precious" (*Knowing God*, 153). Divine jealousy is thus a zeal to protect a love relationship or to avenge it when it is broken.

(7) Jealousy in God is that passionate energy by which he is provoked and stirred and moved to take action against whatever or whoever stands in the way of his enjoyment of what he loves and desires. The intensity of God's anger at threats to this relationship is directly proportionate to the depths of his love.

This is no momentary or sporadic or infrequent or occasional burst of anger or minor irritation in the heart of God. This is no passing twinge in God's mind. This is the incessant, intensely persistent burning in the heart of the infinitely powerful, uncreated

God. In the ancient near east, the word for “jealousy” literally meant to become intensely red, a reference to the effects of anger on one's facial complexion. Jealousy in God is not a “green-eyed monster” but a “red-faced lover” who will brook no rivals in his relationship with his people.

(8) For what, then, is God jealous? God is most jealous for his own glory, fame, and honor! God desires above all else that his name be preserved and promoted and he will act quickly and powerfully to vindicate his glory. “The jealousy of Yahweh,” writes Ray Ortlund, “is his profoundly intense drive within to protect the interests of his own glory ([Ex. 20:4-6](#); [Ezek. 39:25](#)), for he 'will admit no derogation from his majesty'”

*(Whoredom: God's Unfaithful Wife in Biblical Theology, 29, n. 15).*

God is jealous for the supremacy of his name in this world, in this land, in your home, in your life, and in our church. It isn't your name that he is jealous to protect, but his own. Your reputation is not first on God's agenda. His is.

Consider the incredible events that unfolded in the life of Nebuchadnezzar as told in Daniel 4. To put it bluntly, he was reduced to live as a cow for seven years. Why, for heaven's sake? Because he provoked God to jealousy. He claimed glory and responsibility for what God alone had done. His judgment would last until he came to recognize “that the Most High rules the kingdom of men and gives it to whom he will” (4:32; cf. 4:37).

Worse still was the judgment that came upon King Herod, although the reason for it was the same as in the case of Nebuchadnezzar. We read in [Acts 12:21-23](#): “Immediately an angel of the Lord struck him down because he did not give God the glory, and he was eaten by worms and breathed his last.” God's jealousy for the glory of his name is so intense that he may well send worms to gnaw and consume the flesh of anyone who dares try to keep a little for himself!

(9) God is also jealous for the devotion, wholeheartedness, loyalty, and love of his bride, his people. Just as a husband cannot be indulgent of adultery in his wife, so also God

cannot and will not endure infidelity in us. What would we think of a man or woman who does not experience jealous feelings when another person approaches his/her spouse and threatens to win their affection? We would regard such a person as deficient in moral character and lacking in true love.

If I were to receive a phone call or letter with news that a man had been seen delivering flowers to my wife, expensive gifts, or serenading her outside our bedroom window, and I did nothing and felt nothing, would this not be a reflection on my lack of character, lack of love, and lack of zeal for the welfare of my wife and my relationship with her?

(10) But does not predicating jealousy of God expose him to the charge of selfishness? It seems so self-centered of him to destroy anything that might hinder our love for him and devotion to him. Yes, I know it seems that way, but you must remember that **God is the only Being for whom jealous passion for his own glory is a supreme act of love** (I owe this observation to John Piper).

If God is going to love you he must give you the best, most beautiful, and most satisfying thing in all the universe. He must freely give you the greatest treasure, the most exquisite prize, the most enduring and enjoyable thing in all the universe. And what might that be? Himself, of course! But that is only half the story. God must then work in your heart so that you experience him as the preeminent treasure that he is. He must awaken in your soul satisfaction in himself. He must open your eyes to his beauty and lead you to taste and savor the sweetness of knowing him and loving him and enjoying him.

Does that sound like God is pursuing his own glory and his own praise? Yes. But it also sounds like God is loving you passionately and powerfully. It could not be otherwise unless there is something other than God that is better than God with which he can satisfy your soul. It could not be otherwise unless there is something other than God with which he might captivate your heart and fascinate your mind and with which he might bring you into unending joy and delight and peace and happiness. But there is no such thing!

That is why it is true of God alone that for him to pursue his own glory and praise is for him to love and bless you. God's jealous pursuit of his own glory and fame is the most loving thing he could ever do for you. God's jealous passion for the undivided loyalty and praise of your heart is the preeminent expression of his love for sinful men and women like you and me. For you to deny that, is to say that there is something or someone or an experience of some sort that can satisfy and enthrall your soul more than God can. And that is blasphemy!<sup>12</sup>

---

<sup>12</sup> <https://www.samstorms.com/enjoying-god-blog/post/10-things-you-should-know-about-the-jealousy-of-god>