

A TEACHING SERIES FOR *THE GLORIOUS FEW*

I AM JEALOUS

THE EXCLUSIVE DEMANDS OF YAHWEH
& HIS RENEGADE BRIDE

NICHOLAS PAUL
FRANKS



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*What am I to you, that you
should command me to
love you and, if I do not,
you should be angry with
me and threaten great
miseries?*

Augustine

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Preface

PREFACE

If you and I would be willing to honestly recall the occasions in our lives when sinful jealousy has consumed our thoughts, actions and words, then we would begin to understand something extremely important, perhaps for the first time, concerning the redemption of God and our ultimate future with Him.

As a profound proof of our need of salvation, each of us possesses the innate capacity of being consumed by sinful feelings that threaten the health of our earthly relationships and the purity of our marriage with God. Powerful human emotions such as jealousy urgently require the sanctification of a supernatural Power, not of this world, to function as the LORD intends. This is the radical and brimming hope of the Gospel that transforms selfish, sinful emotions into those which glorify God.

By contrast, the deceptive “*love is love*” zeitgeist of our modern, temporal world is the arch-enemy of this gospel wisdom, instead teaching that carnal feelings must be submitted to as saviour *instead* of Christ.

However, as the Apostle Paul taught, “*When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.*” (1 Corinthians 15:28.)

God means to be our “*all in all*” and to redeem our sinful halfheartedness into wholehearted submission to Christ so that we ourselves might become *utterly consumed* by godly jealousy for God as indeed God is Himself for the glory of His precious Name.

The redeeming love of Yahweh for His covenant people, (His adulterous bride), is expressed most ultimately in the life, death and resurrection of the Lord Jesus Christ; the propitiation He made was due to our state of sin in which feelings of jealousy are often only self-centred.

Jesus was perfect in holiness, slain on a Roman cross, that we might be redeemed unto *godly human jealousy*; He was “*marred beyond human likeness*” (*Isaiah 52:14*) for our redemption. Yet, He is the very same One Who the Corinthian Christians were foolish enough to provoke unto divine jealousy, (*1 Corinthians 10:22*).

You and I are those same jealousy-provoking Corinthians.

As we follow these video/ebook sessions together, I pray that we will come to know, as with Phinehas, the Church becoming increasingly,

“*...jealous with my jealousy among them, so that I did not consume the people of Israel in my jealousy.*” (Numbers 25:11).

If we will not then He threatens to us ‘*great miseries*’.

We would be wise to listen.

Maranatha,

Nick Franks
6th June, 2024.

YOUR NOTES





Session I.
Introduction

“Son of man, *make known*
to Jerusalem her
abominations...”

Ezekiel 16:2

INTRODUCTION

The LORD God Jealous commanded the Prophet Ezekiel to go to His beloved wife and make known to her the horror of her martial unfaithfulness, (*Ezekiel 16:2*).

For Jealous, *and* for Ezekiel, ‘adulterous’ wasn’t a sufficient accusation to address her state because Jerusalem had become *worse* than an adulteress, (*Ezekiel 16:31{b}*). Indeed, spurning the payment due to a mere prostitute, the ultimate spiritual reality that Ezekiel had been sent to shake Israel awake to was that God’s wife had become unfaithful to *such an extent* that His darling adopted girl had become His self-harming *whore*.

This is the specific language of the Bible because it is the specific language of God — Jealous intends for us to be *shocked*.

Without grappling with the depths of such a fall into demented unfaithfulness, (reflective of the whoredom of the Church today), we will never appreciate the staggering beauty of Yahweh’s redeeming love and the imminent danger posed by the ‘*great miseries*’ that He threatens us should we not each individually and corporately return to Him in radical repentance. The volcanos of God are not merely literary metaphors.

Two critically important books that I wholeheartedly endorse for your *urgent* and prioritised reading, (*God’s Unfaithful Wife* {originally entitled *Whoredom*} by Ray Ortlund and *Godly Jealousy* by Erik Thoennes),* have helped me significantly; I am greatly indebted to them both.

**see “further reading” for more information*

INTRODUCTION

This ebook, written to accompany my eight-part teaching video series, (*I AM JEALOUS*), is partly comprised of the work of Thoennes and Ortlund. However, with deep respect and admiration, I also provide a critique of their inadequate conclusions at the end, entitled *cautionary tones* —I pray and trust that this eighth video will be the sharpest edge of my own prophetic contribution.

For at least the last decade, the sixteenth chapter of the book of Ezekiel has occupied a central place in my heart and in my maturing understanding of Yahweh. It has been more recently that I have come to understand that *divine pathos* is only a leisurely foothill of the more gruelling climb towards our theological summit — *the jealous Name of God, Whom we have provoked to jealousy, (1 Corinthians 10:22)*

As with *The Glorious Few* found within Ezekiel chapter nine, (those marked and safeguarded by the angel because of their groaning), it was following an intense thirty-day reading of the Bible in September 2023 that I was left with one indelible reality burning in my mind: the glorious Name of the LORD God is *Jealous* and He is preparing to erupt in ‘*great miseries*’ such is the current idolatry within the Body and Bride of Christ.

I humbly ask you to spend the time with me in this eight-week teaching series to consider why it would be that, even before the beginning of time, the Name of the LORD GOD...was *Jealous*.

“*Hear Him when He is jealous*”
— John Chrysostom

YOUR NOTES

INTRODUCTION

**The following note-form content is from
my working document used for the
filming of the
I AM JEALOUS video recordings.**

**I have left my notes “as/is” providing
only a light edit. It follows that there may
be occasional spelling mistakes,
formatting inconsistencies and/or typos.**

NPF

“But you trusted in your
beauty and played the
whore because of your
renown...”

Ezekiel 16:15(a)

MAIN CONTENT - WEEK 1

WEEK 1. INTRODUCTION

1. PERSONAL INTRODUCTION

- “Make known to Jerusalem her abominations...”
Ezekiel 16:2
- God is confronting the rebellion of His people...as such it is “being made known” (Ez.16:2) and exposed for healing (as per Hosea 7:1).
- Bible in 30 days (September 2023). One overwhelming reality was impressed upon me: The Name of my God is Jealous and the all-consuming fire and fury of His jealousy, expressed by His people, because of His unfaithful people, is required.
- His people have delusions of innocence.
- This project is an accusation from the LORD, to His people, that is both an expression of His holiness and wrath as well as His loving, merciful correction as the coming Bridegroom.
- The brazen, stiff-necked unresponsiveness of the Church, proven since 2020.

MAIN CONTENT

2. ORIGINS — *Marriage as the centrepiece & cornerstone*

“His jealousy is based on the covenant He established with His people. The marriage metaphor is the central expression of this relationship.” Thoennes, p.241.

“True religion is marital in nature...” Ortlund, p. 174.

3. WATCHING VOLCANOS — *Exposing delusions of innocence*

“As the recognition of God-ordained relational exclusivity wanes, so does an appreciation for jealousy that demands exclusive fidelity.” Thoennes, p.31.

- David Johnston’s experience monitoring the simmering eruption of Mount St. Helen’s in May 1980 that killed him. He had respect but also a false sense of security, underestimating the danger that he was in. See article [here](#) for an article reshaping nature of fire and jealousy
- Imagine Mount St. Helen’s erupting in 1980 to reshape not only the mountain itself but all of the surrounding landscape within a twenty-mile radius. Every tree flattened.
- PICKING UP ON MOSES’ JEALOUSY ON SINAI, mention VOLCANIC significance of RESHAPING jealousy from [this article](#). 🌋

MAIN CONTENT

“Hear the word of the Lord, O children of Israel, for the Lord has a controversy with the inhabitants of the land. There is no faithfulness or steadfast love, and no knowledge of God in the land...” Hosea 4:1. (ABSOLUTE TERMS ARE REQUIRED).

Yahweh — Jealous jilted — is the volcano.

“When the love of Jealous is offended, He burns.” Ortlund, p.31.

God means to amplify His concerns over spiritual adultery and whoredom so as to sever the lasting effects of our deep psychological attachments with idolatry.

HE is going to ERUPT and RESHAPE and BURN the house down. It is insanity for anyone to remain.

“Jealousy is the feeling which arises from wounded love, and is the fiercest of all human passions. It is therefore employed as an illustration of the hatred of God towards idolatry. It is when a bride transfers her affections from her lawful husband, in every way worthy of her love, to some degraded and offensive object. This illustration, feeble as it is, is the most effective that can be borrowed from human relations, and is often employed in Scripture to set forth the heinousness of the sin of idolatry.”

CHARLES HODGE. (Thoennes, p.120).

MAIN CONTENT

NEXT WEEK'S TOPIC: *“Why Jealousy?”*

YOUR NOTES

Session II.

“As the recognition of God-ordained relational exclusivity wanes, so does an appreciation for jealousy that *demands exclusive fidelity.*”

Erik Thoennes

MAIN CONTENT - WEEK 2

WEEK 2. WHY JEALOUSY?

1. WHY JEALOUSY? Qanna

Interpreting the mind of God precisely.
“Taking God’s side before man” p.25.

“JEALOUS GROUNDING” OF THE 10C

- At the point at which the LORD Yahweh enters into a marriage covenant with Israel, (Exodus 20:3), He specifically proclaims that He is a jealous God. Exodus 34:14. (cf.Exodus 20:5). NF
- Jealousy is the foundational reason God gives for the 2C, (Exodus 20:3-5). You shall have no gods beside/before me. Marriage covenant/metaphor. Contemporary “understanding” of marriage is animalistic.
- *“As the recognition of God-ordained relational exclusivity wanes, so does an appreciation for jealousy that demands exclusive fidelity.” Thoennes, p.31 cf.*
- *“It is not only the emotion that leads to divine wrath, it is also the cause of God’s loving pursuit of His rebellious people when they go astray.”*

MAIN CONTENT - WEEK 2

Qanna as an “essential attribute” of God AND an
“essential mode of action” of God
(cf. Isaiah 63:15)

- “An emotion springing from the very depths of god’s personality”. Gerhard von Rad, p.7.
- We speak truly of God when we speak about Him as He has spoken of Himself. And He has told us that He s a jealous God. Thoennes, p.21.

— ID/SA/WHOREDOM

MAIN CONTENT - WEEK 2

2. WHY NOT ZEAL?

- Definition of jealousy: *The ardent desire to maintain exclusive relational faithfulness from a person in the face of a challenge to that faithfulness.* **Thoennes**
- IMPORTANT TO UNDERSTAND Zeal cf. Jealousy:

“Jealousy always carries a relational element in which the one who is jealous desires exclusive favour in the relationship. Zeal is the more general emotion of which jealousy is a sub-category. Jealousy is always a zealous emotion, but zeal is not always a jealous emotion.” **Thoennes, p.12.**

REITERATE CENTRALITY OF MARRIAGE MYSTERY

“Any attempt to minimise or deny this attribute is antithetical to God’s description of Himself” **Extremely important.**

- Any covenant violation is met with a strong emotional response of jealousy, (not merely zeal), which results in WRATHFUL and RESTORATIVE action. (We’ll see this later when we think of the importance of ACTING or the volcano analogy above).

MAIN CONTENT - WEEK 2

- **Jealous cf. Zealous.** Begin with the emphasis on marriage, and the exclusivity of relationship as central to the marriage metaphor of the Bible. i.e. that where jealousy is negatively portrayed by Bible translators, (opting for more general ‘zeal’ etc., and where marriage vows re submission are misrepresented as oppressive), *we* (personally and the Church), *have a greatly diminished understanding of who God is.*
- “Jealousy is the relational counterpart to zeal, primarily a focusing of emotions towards a person in **the desire for a closer or renewed bond**”.
Thoennes, p.11.
- What are the consequences when “jealousy” is not used?
- Jealousy desires the protection of something possessed. **p.14 Thoennes.**
- **LEADER’S OF GOD’S PEOPLE ACT** on God’s behalf to bring about covenant fidelity and obedience in the lives of His people.

MAIN CONTENT - WEEK 2

- This jealous emotion is a primary basis for the courage, boldness and integrity with which great leader's of God's people lived their lives.

Thoennes, p.26

- **Phinehas** - Numbers 25
 - **David** - Psalm 69,
 - **Elijah** - 1 Kings 19,
 - **Paul** - 2 Corinthians 11
 - **Jesus Christ** - John 2
- we will see these in weeks 6 & 7. David - Psalm 69, elijah - 1 kings 19, paul - 2 corinthians 11, Jesus Christ - John 2 we will see these in weeks 6 & 7

3. SQUEAMISH/CONTEMPORARY VIEW OF 'JEALOUSY' (QNA). INTRO ID/SA

(One of the biggest dangers to the faithful doctrine of God).

“Jealousy is the feeling which arises from wounded love, and is the fiercest of all human passions. It is therefore employed as an illustration of the hatred of God towards idolatry. It is when a bride transfers her affections from her lawful husband, in every way worthy of her love, to some degraded and offensive object. This illustration, feeble as it is, is the most effective that can be borrowed from human relations, and is often employed in Scripture to set forth the heinousness of the sin of idolatry.”
— CHARLES HODGE. (Thoennes, p.120).

MAIN CONTENT - WEEK 2

- *“Theologians concerned with preserving belief in God’s eternal, transcendent, sovereign nature may fail to fully appreciate His genuine emotions.” Thoennes, p.244.*
- *“They embrace ‘a wideness in God’s mercy’, but not the severity of His jealousy.” Thoennes, p.32.*
- *****Extremely important***** *“Any attempt to minimise or deny this attribute is antithetical to God’s description of Himself” and results in a greatly diminished understanding of who God is.*
- Anthropomorphisms of the LORD rejected by much of the Church but only to suit the popular, contemporary culture of the Church. (i.e. God’s love and mercy is ‘allowed’ but not His wrath or jealousy).
- There is both theological/scholarly unwillingness to attribute to God the things He clearly attributes to Himself and also pastoral squeamishness to teach about God as God teaches about Himself. I believe this is wilful ignorance, idolatry and, therefore, spiritual adultery. **vis. ID/SA.**

MAIN CONTENT - WEEK 2

- **Why squeamish?** The unfaithfulness of the Christian evangelical theological world and the Church in failing to render the Scriptures in English as they were intended by the Hebrew authors; a violation of authorial intent for the sake of popularity and the fear of man. (Ezekiel 16:25 example about “offering yourself” vs. “spreading wide your feet” and “something moving apart that is normally not”).
- cf. Ezekiel 39:25 renderings “I will be jealous”.
- Mention the “shockingly graphic” in Ezekiel in passing.
- The domesticated translations (see link) of the Bible (ESV, RSV, NKJV, AMP, AMPC, CEV, ERV, NIRV, are unfaithful to the God of the Bible. **vis. ID/SA.**
- The Church (especially the charismatics/seeker-sensitives) are all over the place on this: perfectly happy to describe God as being loving and merciful but not jealous or wrathful. It is a failure of Christian teachers and pastors to teach God as He commands. They are accountable. They are like children making sandcastles at the foot of an erupting Mount St. Helens. Repent!
- *“The dismissal of a description of God’s behaviour as merely anthropomorphic and without theological import does not do justice to god’s revelation of himself.”*
Thoennes, p.39.

MAIN CONTENT - WEEK 2

- “Any attempt to minimise or deny this attribute is antithetical to God’s description of Himself”
Extremely important greatly diminished understanding of who God is.
- Ignorance of Who He is.
- *“A wounded God wounds the heart of an unresponsive nation. The people do not know who they are or whose they are.” (Ortlund, Whoredom).*
- *“The doctrine of God is deeply influenced by an ignorance of or appreciation for the biblical teaching on God’s jealousy.” Thoennes, p.29*

MAIN CONTENT - WEEK 2

4. SCRIPTURE “TIMELINE” —*to commit to memory*

Exodus 20:1-6 —34:14;—Numbers 25:11;—Deuteronomy 4:23-24;—Ezekiel 16/23;—1 Corinthians 10:22;—James 4:5

- Repeatedly throughout the Bible God reminds His people that He is a jealous God:

— 38 Scripture references at bottom of Thoennes p.7, footnote 3.

- BUT MORE THAN THIS...During the renewal of the covenant in Exodus 34:10-28, (following the gross adultery of Exodus 32), God actually announces that His Name is Jealous.
- A proper study of the biblical emphasis of jealousy requires looking at the occurrences where the word appears, in context, (as above) but also where jealousy features without the word appearing at all.

e.g. Moses' anger in smashing the original ten double-sided commandments of stone at the foot of Sinai, destroying the golden calf by fire, grinding it into powder, (reforming it by applying extreme heat and pressure), and making the people drink it, slaying approximately 3000 men....was surely motivated by imperfect godly jealousy. (As with Hezekiah and Josiah's reforms).

MAIN CONTENT - WEEK 2

God's Word reveals that His jealousy is for his own honour and with those with Whom he has established a covenant relationship.

MAIN CONTENT - WEEK 2

5. IN CONCLUSION

>REITERATE CENTRALITY OF MARRIAGE
MYSTERY<

“As the recognition of God-ordained relational exclusivity wanes, so does an appreciation for jealousy that demands exclusive fidelity.” Thoennes, p.31 cf. Piper quote.

“God demands that His people recognise His exclusive claims on them.” Thoennes, p.22.

Why jealousy? Because never negotiates with idolatry. God is jealous for God’s glory and He is being dishonoured by His covenant people., His bride
...GOING INTO SECOND SESSION. (see two quotes at bottom of pink notebook on p.6).

NOT ONLY IS JEALOUSY AN EMOTION THAT GOD EXPERIENCES, IT IS A FUNDAMENTAL CHARACTER TRAIT...hence His Name being Jealous.

OUTCOME/SIDE NOTE: Over this course, I will build the argument and case that all idolatry is always spiritual adultery/spirit of whoredom and that the Church today are akin to Jerusalem in the 6th Century BC. vis. ID/SA, SEE WEEK 3 INTRO. Galatians 1:6. Any compromise is the desertion of a spouse.

MAIN CONTENT - WEEK 2

IDOLATRY IS PUTTING ANYTHING ABOVE HIM OR EQUAL TO HIM.” Thoennes, p.111.

(vis. ID/SA).

- AIMS OF THE COURSE?

Outcome: *“Recovery of the pervasive theme in Scripture of God’s jealousy for His own glory will ensure that God’s people live to fulfil their highest purpose — to bring glory to God.”*

Thoennes, p.31.

Outcome: The final outcome of divine jealousy is repentance and restoration, p.97

Also see Ortlund, p.30/footnote 16 for a very good summary.

NEXT WEEK’S TOPIC: *“God’s jealousy for His glory”*

YOUR NOTES

SESSION II

Session III.

“A wounded God wounds
the heart of an
unresponsive nation.
The people do not know
who they are or
whose they are.”

Ray Ortlund

WEEK 3.
GOD'S JEALOUSY FOR HIS GLORY

*“God demands that His people recognise
His exclusive claims on them”*

*“God’s jealousy for His own glory is His inherent jealousy
that desires that His glory be acknowledged and
proclaimed.”*

*“When God is jealous, it means that He ‘continually seeks
to protect His own honour’...it is not only the motion that
leads to divine wrath, it is also the cause of God’s loving
pursuit of His rebellious people when they go astray.”*

Thoennes, p.22

MAIN CONTENT - WEEK 3

1. INTRO

- RECAP about the difficulty of jealousy in the modern Church and “contemporary mind”
// FROM GOD to MAN.

>REITERATE CENTRALITY OF MARRIAGE MYSTERY<

- THE CHURCH LACKS JEALOUSY & needs serious help with this preeminent emphasis of Scripture — connecting God’s self-given Name, *Jealous*, with His glory and the priority of our lives as disciples. The Church need help not only in coming to know that He is jealous but that His people are also meant to be “jealous with His jealousy” (Num. 25:11) among the “maranatha community” of God’s people and within the world as we wait — a “people prepared” for Christ to come! This was the driving motivation of the Lord Jesus in all He said and did. (See John 5:19).

We are examining God’s jealousy in order to form a foundation from which to understand godly human jealousy in the coming weeks. We must start with His precious Name.

MAIN CONTENT - WEEK 3

2. TWO KINDS OF DIVINE JEALOUSY

- 1) Jealousy for His own glory (ultimate reason)
- 2) Jealousy for the faithfulness of His people (primary means). The latter is based on the former.

LEARN SO AS TO ADLIB: “God’s jealous demand that He be supremely valued is a theme woven throughout salvation history. From the creation of the world, which declares His glory, (Psalm 19) and of man and woman who bear His image, to the final judgment, and the eternal heavenly praise he will receive, God’s self-exalting goal can be clearly seen. This goal in no way detracts from His covenant love which is also a central motive in His relationship with His people.” **(Thoennes, p.33)**

The Church — and any mission/activities thereof — are not jealous with the jealousy of God when they do not understand the centrality of His glory. They do not recognise His exclusive claims on them. **vis. ID/SA**

MAIN CONTENT - WEEK 3

3. THE NAME & GLORY OF GOD

- True Knowledge of God
- *“The name of God is a major theme of biblical theology because the name of God is a window into His character.” Thoennes, p.78.*
- *“His name reveals Who He is and how He acts, and it refers to the ‘total complex of God’s identity and reputation’.* John Oswalt/Thoennes, p.78.
- *“God’s jealousy for His own glory is His inherent jealousy that desires that His glory be acknowledged and proclaimed.” ... “He continually seeks to protect His own honour.” Thoennes, p.22.*

God’s Name = God’s Glory (two ways of expressing the same thing).

- *“The primary means by which God is glorified is through the faithfulness of His people with whom He has established a covenant relationship.” Thoennes, p.23.*
- At the point at which the LORD Yahweh enters into a marriage covenant with Israel, (Exodus 20:3), He is specifically proclaiming that He is a jealous God, (Exodus 20:3 cf. Exodus 34:14). NF

MAIN CONTENT - WEEK 3

Both the Self-given Name of God, (as we will come to see), and the context when His Name is revealed, are critical. ie. the jealous grounding at the beginning of the 10C which are the marriage vows. No gods beside/before me. (PLEASE SEE 2 CHRONICLES 29:10)

IMPORTANT: NOT ONLY IS JEALOUSY AN EMOTION THAT GOD EXPERIENCES, IT IS A FUNDAMENTAL CHARACTER TRAIT...hence His Name being Jealous.

“Not a minor incidental aspect of God’s work in human history but a deep and pervasive quality of His that is foundational to everything He does in human history.” Thoennes, p.23.

MAIN CONTENT - WEEK 3

4. TWO EXAMPLES OF PASSAGES IN WHICH THE EMPHASIS IS ON GOD SEEKING HONOUR/glory FOR HIMSELF

1. EXODUS 10:1-2

2. ISAIAH 48:9-11 (For others see p.37).

∴ When God's honour and glory is violated, it is only His jealousy that maintains His holiness. His name, character and reputation are closely linked. Indeed,

“Divine jealousy is located at the junction between the holiness, anger and love of God.” Thoennes, p.86

MAIN CONTENT - WEEK 3

5. KABOD & DOXA - Responding Appropriately to God's Name & glory (p.33)

LEARN TO ADLIB: Because the theology of the Bible unfolds within human history, God's character is usually revealed in the context of His relationship with humanity. So, as would be expected within this salvation history, the majority of divine jealousy passages have God's people as the focus. Although God's self-directed jealousy is foundational for all other types of godly jealousy, passages where God's own honour is emphasised are not as common. This causes gaps in the progressive development of this kind of jealousy through the OT canon. This does not make God's jealousy for His own glory any less significant or foundational, it merely points to the historical nature of God's revelation of Himself.

- This type of godly jealousy is unique to God and is expressed in several ways (ie God expresses His own glory)
- kabod and doxa — root idea of “heaviness” or “weight” // both are often rendered “honour”
- In relation to God, kabod means, "the revelation of God's being, nature and presence to mankind, sometimes with physical phenomena."

MAIN CONTENT - WEEK 3

“When man accurately recognises and appropriately responds to this revealed character of God in worship, obedience and service, he gives glory to God.” Thoennes, p.33

THE OPPOSITE IS ALSO TRUE

“When God demands that He be recognised as the one and only true God, and worshipped and obeyed as such, He is jealously demanding the glory due to Him.”

“God's desire for glory drives His constant revelation of Himself in the lives of His people. He wants to be known, and recognised for Who He is, so that He will receive his deserved glory. God wants humanity to know that He is the Lord, and this motive is frequently given as the cause of His actions. God expressed this in many places and in many ways.” p.34

TRUE KNOWLEDGE OF GOD PRODUCES A HEALTHY, HOLY FEAR OF HIM. i.e. a correct response to God.

False knowledge of God produces what we have in the Church today. HENCE DIVINE JEALOUSY

MAIN CONTENT - WEEK 3

Amazingly, God has made it so that His glory and honour are inextricably woven into the process of preparation of the Church for the Wedding Supper of the Lamb, (the sanctification of the Holy Spirit in the faithful “Church prepared” — whoredom to fidelity, **vis. ID/SA**)

Jealousy and the “Church prepared”
ie God’s jealousy for His own glory is primarily expressed by His jealousy for the faithfulness of His people.

Next week we’ll look at God’s Jealousy for the Faithfulness of His people in the OT.

YOUR NOTES

SESSION III

YOUR NOTES

SESSION III

Session IV.

“Ezekiel hopes to transform his audience’s perception of their relationship with Yahweh, exposing delusions of innocence & offering a divine understanding of reality.”

Daniel Block

MAIN CONTENT - WEEK 4

WEEK 4.
GOD'S JEALOUSY
FOR THE FAITHFULNESS
OF HIS PEOPLE (OT)

Re-cap from last session:

*>REITERATE CENTRALITY OF MARRIAGE
MYSTERY<*

The glory of God is the ultimate reason for the existence of the universe; the primary means by which this is expressed is the faithfulness of His covenant people.

God has made it so that His glory and honour are inextricably woven into the process of preparation of the Church for the Wedding Supper of the Lamb, (i.e. the sanctification of the Holy Spirit in the faithful “Church prepared”) — whoredom to fidelity, vis. ID/SA.

MAIN CONTENT - WEEK 4

1. INTRO

EXAMPLES OF GOD'S JEALOUSY FOR THE FAITHFULNESS OF HIS PEOPLE TO INCLUDE:

CENTRALITY OF MARRIAGE METAPHOR (SEE ORTLUND) // "One flesh cf. one body."

"Jealous grounding" of 10C — the marriage covenant.

Exodus 20:3 cf. Exodus 34:14.

ID/SA

"There never has been a generation whose general view of marriage is high enough. The chasm between the biblical vision of marriage and the common human vision is now, and has always been, gargantuan. Some cultures in history respect the importance and the permanence of marriage more than others. Some, like our own, have such low, casual, take-it-or-leave-it attitudes toward marriage as to make the biblical vision seem ludicrous to most people." *Piper, This Momentary Marriage, p.19.*

As mentioned last week, i.e.. His Name cf. kabod/doxa/honour, Exodus 34:12-17: "whose Name is Jealous"

Refer to timeline cited in week 1/point 6.
Hone-in on Ezekiel — the extreme intentions and methods of the prophet to shock the covenant people of God out of their delusions of security and to awaken them to spiritual reality.

MAIN CONTENT - WEEK 4

“Ezekiel hopes to transform his audience’s perception of their relationship with Yahweh, exposing delusions of innocence & offering a divine understanding of reality.”

—*Daniel Block*

The jealous fury of Yahweh is directly proportional to the depth of His love. It is only His jealousy that will protect His unfaithful bride. THIS IS WHAT IT MEANS TO BE PREPARED — STRAIGHTENED OUT — FOR THE RETURN OF CHRIST. (cf. TGF).x

MAIN CONTENT - WEEK 4

2. RE-CAP: TWO MAJOR KINDS OF DIVINE JEALOUSY

- 1) Jealousy for His own glory (ultimate reason)
- 2) Jealousy for the faithfulness of His people
(primary means)
(latter is based on the former)

The glory of God is the ultimate reason for the existence of the universe; the faithfulness of His covenant people is the primary means by which this is expressed.

“God is ultimately jealous for the faithfulness of His people because He is jealous for His own glory... God’s concern for His glory is expressed in His concern that His Name and reputation be rightly known among mankind.” Thoennes, p.32, 36.

“Because God has entered into a covenant relationship with Israel, His Name has become associated with them, and therefore His reputation is tied with their destiny.” p.42

“God’s jealous demand of covenant exclusivity is foundational to His relationship with His people.”
p.64.

MAIN CONTENT - WEEK 4

“As the recognition of God-ordained relational exclusivity wanes, so does an appreciation for jealousy that demands exclusive fidelity.” p.31.

“What one observes in Hosea’s historical situation is the admixture of contrary theologies made congenial not by logic of principle but by fashion and feeling.” Ortlund, p.48

“THE INTENSITY OF HIS WRATH/THREATS TO RELATIONSHIP (JUDGMENT) IS DIRECTLY PROPORTIONAL TO THE DEPTH OF HIS LOVE”
Thoennes, p.109

“While Israel may have dreaded the anger of God’s jealousy, the prophets always reminded her that this same jealousy ensured that her rebellious heart would not triumph...the sovereign jealous love of her faithful divine Husband would.” Thoennes
p.109

MAIN CONTENT - WEEK 4

3. THE “UNJEALOUS” CHURCH

“When jealousy for God’s glory is neglected, the creature rather than the Creator takes centre stage.”
p.31.

“Breaking God’s law is a personal breach of a personal relationship that incurs a deeply personal judgment.” p.97 (as we will see...
syncretism/denominationalism)

- LEARN TO ADLIB: Much of the contemporary Church today, across the idolatrous maze of the denominational landscape, is alienated from the jealousy of God as a central attribute of His character. This includes conservative evangelical camps which fail to adequately (prophetically) “join the dots” having done the hard theological/language work in seminal writing and study.
- The Church (especially its leaders) are not jealous among their people with the jealousy of God Himself as Phinehas was, (Number 25:11), hence the multiplicity of “Christian denominations” and false doctrines that result in our muddled pool of ‘witness’ and ecumenicity.

MAIN CONTENT - WEEK 4

- Thoenne's search for scholarly work on the jealousy of God from a biblical perspective proved sorely lacking...only two papers from 1971 and 1983!!
- Mention (IN BRIEF/PASSING.. flag final video) about the contrast between the glory in Thoennes and Ortlund's books but the lack of substance in their conclusions/implications sections, and flag the concluding part of this video course.

MAIN CONTENT - WEEK 4

4. EZEKIEL 16 & 23 - The 'extended metaphor' of Ezekiel 16...an unfaithful wife ... ID/SA

“Ezekiel is the main representative of God’s jealousy for the faithfulness of His people.” p.97

“The 63 verses of this chapter illustrate not only the history of Jerusalem, but all of humanity.” p.99 //
“The gift replaces the Giver.” Zimmerli

Personal BREACH (cf. Ex.20:3)

Personal RELATIONSHIP

Personal JUDGMENT (Ezekiel 16:38, 42)

(SEE/cf. 2 Kings 17:7-23)

“The power of theology to become proclamation”
Hals, 112.

It is striking to consider what God commanded
Ezekiel to do:

1. Accuse Israel of spiritual adultery
2. Make known Jerusalem’s “vile deeds”

“Ezekiel 8, 16 & 23 is as shocking as the Bible gets — graphic descriptions of the depth of Jerusalem’s infidelity and ingratitude.” p.97

MAIN CONTENT - WEEK 4

1. PROVIDE BRIEF OVERVIEW OF BOOK / SECTIONS / MESSAGE / KEY CHAPTERS????
8,16 & 23.

LEARN TO ADLIB: Ezekiel's prophetic denunciation of the state of Israel/Jerusalem, pictured as a baby wallowing in blood, (as was common in the Ancient Near East), and her adoption, is paralleled by King David's rescue of the city from her exposed condition. Yahweh makes a covenant and spreads His garment over her. King David literally saved the city of Jerusalem as Boaz (his grandfather) had literally spread his cloak and covered Ruth (Ruth 3:9).

ADLIB central message of Ezekiel 16/23.
"Harlot"/"harlotry" 43x in Ezekiel (21 in ch.16, 18 in ch. 23).

THE LANGUAGE OF GOD, THE LANGUAGE OF THE BIBLE

Adultery and child sacrifice (Deuteronomy 22:20-24 // Leviticus 20:2) were both offences warranting capital punishment... Ezekiel has left no doubt that Jerusalem is guilty of both.

MENTIONED IN INTRO: The domesticated translations (see link) of the Bible (ESV, RSV, NKJV, AMP, AMPC, CEV, ERV, NIRV, are unfaithful to the God of the Bible. vis. ID/SA.

MAIN CONTENT - WEEK 4

2. FOCUS ON Ezekiel 16:25 — AUTHORIAL INTENT
cf. rebuke-worthy “domesticating Church”

GOD’S PURPOSE IN THE SEXUALLY GRAPHIC
NATURE OF THESE PASSAGES IS TO SHOCK
HIS PEOPLE INTO AN AWARENESS OF THEIR
APOSTATE CONDITION...THE GOAL IS
REPENTANCE

PURPOSE OF EZEKIEL TODAY? LADD’S
PROPHETIC PERSPECTIVE MENTIONED ABOVE

EZEKIEL HOPES TO TRANSFORM HIS
AUDIENCE’S PERCEPTION OF THEIR
RELATIONSHIP WITH YAHWEH, EXPOSING
DELUSIONS OF INNOCENCE & OFFERING A
DIVINE UNDERSTANDING OF REALITY. —
Daniel Block

MAIN CONTENT - WEEK 4

3. LEARN TO ADLIB: “Jerusalem's trait, participating in pagan practices but also becoming an outspoken advocate of them, she became self-centred and self-satisfied. She forgot her utter dependence on Yahweh. She trusted in her beauty and her beauty became DETESTABLE.” Ortlund, p.102

“The punishment fits the crime” Hals, p.48

Personal BREACH (cf. Ex.20:3)
Personal RELATIONSHIP
Personal JUDGMENT (Ezekiel 16:38, 42)
(cf. 2 Kings 17:7-23)

Augustine quote

“THE INTENSITY OF HIS WRATH/THREATS TO
RELATIONSHIP (JUDGMENT) IS DIRECTLY
PROPORTIONAL TO THE DEPTH OF HIS LOVE”
Thoennes, p.109

Ronald Hals on Ezekiel 8 makes very helpful points comparing apostasy and syncretism while alluding to the Early Church and their uncompromising standard against apostasyp.53.

MAIN CONTENT - WEEK 4

Focus on the “domesticating” and ignoring of
Ezekiel 16.

“Any attempt to minimise or deny this attribute is
antithetical to God’s description of Himself”
Extremely important

“Jerusalem’s remembering is the only element
Ezekiel describes as a link between her grievous past
& her forgiven future.” Hals, 112.

This is the tension between God's unchanging
nature and "beholding the Lamb"

"It is the depths of His love for His people that will
not allow for ambivalence when they are
unfaithful." Thoennes, p.107.

“The 63 verses of this chapter illustrate not only the
history of Jerusalem, but all of humanity.” p.99 //
“The gift replaces the Giver.” Zimmerli

For an excellent treatment of of the method and
motive of the offensive sexual imagery, see Block,
pp. 466-467.

MAIN CONTENT - WEEK 4

1. “Adultery” not strong enough for Ezekiel...cf. harlotry. Explain Block’s 4 points of rationale. p.104.

“The gut-wrenching reality of a wife who has spurned the love and covenant of her husband is the tragic condition of God’s people in Ezekiel’s day.” p.104. — what of mine?

It appears that God’s people had rationalised their infidelity. (See Thoennes on Hals, top of p.105).
Calloused, hardened, ignorant, oblivious...

“Instead of viewing qanna cynically, one would hear in the word the legitimate, nay amazing passion of God for one whom He loves”. Block, p.113.

“THE INTENSITY OF HIS WRATH/THREATS TO RELATIONSHIP (JUDGMENT) IS DIRECTLY PROPORTIONAL TO THE DEPTH OF HIS LOVE”
Thoennes, p.109

See/read/learn Ezekiel 16:38, 42

The punishment is humiliating...returning her to the state she was in before she was rescued... cf. Ruth and Naomi returning to Bethlehem.

MAIN CONTENT - WEEK 4

The redemptive purpose of Jealous (jealousy) is covered excellently by Thoennes on p.107-109.

“WE ARE GOMER” is the central revelation that will dawn on the Church who “make herself ready”...the Church for whom “Maranatha!” will prime the heart, strengthen the stomach & usher the method of our national repentance.

“The gut-wrenching reality of a wife who has spurned the love and covenant of her husband is the tragic condition of God’s people in Ezekiel’s day.” p.104. — what of ours?

Breach (idolatry)
Relationship (marriage vow broken)
Judgement (glory
departed/exile/syncretism/denominations)

“What one observes in Hosea’s historical situation is the admixture of contrary theologies made congenial not by logic of principle but by fashion and feeling.” Ortlund, p.48

MAIN CONTENT - WEEK 4

Repentance (turning
Reformation (removal of all filth // clarification of
doctrine // renewal of vows)
Church Bride Prepared (Communities of TGF)

NEXT WEEK'S TOPIC: "God's Jealousy for the
Faithfulness of His people in the NT"

YOUR NOTES

YOUR NOTES

Session V.

““Paul is convinced that the
God of the Jewish
Scriptures is unchanged in
His attitude to idolatry.”

Erik Thoennes

MAIN CONTENT - WEEK 5

WEEK 5.
GOD'S JEALOUSY
FOR THE FAITHFULNESS
OF HIS PEOPLE (NT)

THE PROVOCATION OF HIS JEALOUSY = THE
AROUSING OF HIS POWER.

(Discernible theme of Deuteronomy 32).

“There is a powerful temptation to put human relationships above one's relationship with Christ. Jesus demands that he have no rival in the heart of the believer...Acceptance before men can become an idol when that acceptance prevents bold confession of Christ.” ID/SA

Thoennes, p.113

Re-cap from last session:

Central purposes of Jesus' life = to glorify the Father.

Inter-trinitarian jealousy in which the Father and Son are concerned for each other's glory. Herod was struck down for accepting glory (Acts 12: 21-23). God entrusts His glory to earthen vessels so that He will receive the glory not the vessels. (2 Corinthians 4:7).

MAIN CONTENT - WEEK 5

1. INTRO — Total Allegiance to Jesus.

“Paul is convinced that the God of the Jewish Scriptures is unchanged in His attitude to idolatry.”
Thoennes, p.?

He is testing the ‘primary allegiance’ of His covenant people, His Bride.

LEARN TO ADLIB: In the New Testament, the Kingdom of God is ushered in through the person and work of Christ. God’s presence and character are no longer shrouded in the fire of Sinai. He is now veiled in flesh, walking the shores of Galilee and preaching the good news of the Kingdom to the poor.” Thoennes.

GOD REMAINS INTENSELY JEALOUS FOR THE FAITHFULNESS OF HIS PEOPLE IN THE NEW TESTAMENT.

UNWAVERING ALLEGIANCE TO CHRIST IS THE DEMAND OF THE NEW TESTAMENT.

“Jesus Christ is the object of the faith that God jealously demands...
IDOLATRY IS PUTTING ANYTHING ABOVE HIM OR EQUAL TO HIM.” Thoennes, p.111.
(vis. ID/SA).

MAIN CONTENT - WEEK 5

“Jesus tells His disciples that nothing less than absolute devotion to Him, expressed through confessing Him before a culture opposed to Him, would be necessary to be accepted by Jesus on Judgment Day.” Thoennes, p.113

Well-known OT prophetic metaphor of adultery to describe the faithless & wicked generation of His day.

“For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels.” Mark 8:38

Are there any "signs and symptoms" in my life in which I am putting anything above or equal to Him?

New Testament passages where God is seen to be jealous for the faithfulness of His people:
Matthew 10:37; Mark 8:38; Acts 7:42-43; 1 Corinthians 10:22; Hebrews 3:10; James 4:5; Revelation 2:14, 20-22, 21:2-3; 22:14-17.

MAIN CONTENT - WEEK 5

We don't have time to go through all of these but I will focus on one significant convergence of the Old Testament (Moses) with the New Testament (Paul) to explain that,

“Paul is convinced that the God of the Jewish Scriptures is unchanged in His attitude to idolatry.”
Thoennes, p.?

MAIN CONTENT - WEEK 5

2. Paul — Setting on Fire the Foundations of the Mountains (Deuteronomy. 32:22 cf. Psalm 97).
1 CORINTHIANS 10:14-22 cf. Deuteronomy 32: 17-21

Paul begins this chapter with a historical sketch of Israel's failures in the wilderness and gives Moses' summary of their idolatrous behaviour to serve as his backdrop.

“To engage in worship of anything besides God is to violate the 1C&2C and to arouse the jealousy warned of in the Decalogue & thereby incur His wrath.”

Thoennes, p.117 ID/SA/WHOREDOM

Paul's “Christian Midrash” — cf. Deuteronomy 32:17-21

Watching volcanos from intro/etymology of “Qanna” ... fire/red/reshaping effect of qanna etc.
Considering the people of Israel (v18) — the majority of whom fell in the wilderness. (Numbers 14).
Shall we (continue to) provoke Him to jealousy? (v22)
Unmindful of the Rock that bore/fathered you.
(Deuteronomy 32:18) cf. Ezekiel 16: 6-7
The startling implications that Paul regarded idolatry in the NT as Moses did in the OT.

MAIN CONTENT - WEEK 5

It is the Lord Jesus Christ who is being provoked to jealousy. Cf. Exodus 19 in billowing smoke and flame at Sinai!! YESHUA!! MARANATHA!!!!

“He is our Husband, to whom our supreme affection is due, and who loves us as a husband loves his wife.”

Charles Hodge, (Thoennes, 121)

“No doubt Paul has in mind the awesome direct command of Yahweh from Sinai.” Exodus 20:5 cf.

30:14. Thoennes, p.117

“The basis for Paul’s warning about God’s jealous response to Corinthian idolatry is firmly grounded in the Old Testament understanding of God’s character.” p. 118.

MAIN CONTENT - WEEK 5

Conclusions form Paul's midrash?

- It is thoroughly unbiblical to relegate the One Whose Name is Jealous to the OT. Paul was convinced that God's response to idolatry/SA in the NT was unchanged.
- “Provoking the Lord to jealousy” in 1 Corinthians 10:22 refers to the Lord Jesus Christ. (cf. Him standing amongst the lamp stands of Revelation”
- Jesus Christ is jealous (as we will see more next week) for the faithfulness of His people with the jealousy of God the Father.
- The shocking attitude of the Corinthians was that they were stronger than He.
- How does this relate to Acts 5 and Ananias and Sapphira and the “fear” of God that fell?
- How does this relate to the Church today who do not dread the jealousy of God at all?
- The Rock that followed and provided for the Israelites in the wilderness in the old covenant was the Christ who provides for the Corinthian believers in the new.

“The Lord of 10:22 is the Lord of the table, cup and bread.” Thoennes, p.120

MAIN CONTENT - WEEK 5

THE PROVOCATION OF HIS JEALOUSY = THE
AROUSING OF HIS POWER. 🗨️

(Discernible theme of Deuteronomy 32).

“Those who would put God to the test by insisting on challenging Him by their actions, daring Him to act... secure in their own foolishness, they think of themselves as so ‘strong’ that they can challenge Christ Himself.” Thoennes, p.121.

INCLUDE STUPID “we want lava!” song 🎵

How has this been manifestly exposed in recent years in the Church?

“A wounded God wounds the heart of an unresponsive nation. The people do not know who they are or whose they are.” (Ortlund, Whoredom).

Potentially include some of Moo’s comments on James and ID/SA

NEXT WEEK’S TOPIC: “Godly Human Jealousy in the OT”

YOUR NOTES

Session VI.

“What sort of husband would look at his wayward wife and dismiss her adulteries by mumbling, ‘As long as she and her lovers don’t shake the bed and make too much noise, as long as I can get my sleep, what’s the big deal? It’s only marriage!’? No-one but a knave would own such a sentiment.”

Ray Ortlund

MAIN CONTENT - WEEK 6

WEEK 6. GODLY HUMAN JEALOUSY (OT)

1. INTRO — WILL SMITH & THE PROPER RESPONSE OF JEALOUSY.

LEARN TO ADLIB:

Will's famous slap of Chris Rock — pent-up jealousy?

“What husband permits his wife to have an illicit affair with another man? And what do you think of a wife who forsakes marital love by engaging in adulterous relations? What do you think is God's reaction when a believer becomes enamoured with the world? God is a jealous God (Exodus 20:5; Deuteronomy 5:9). He tolerates no friendship with the world.”

Simon. J. Kistemaker (Thoennes, p.128).

“What sort of husband would look at his wayward wife and dismiss here adulteries by mumbling, ‘As long as she and her lovers don't shake the bed and make too much noise, as long as I can get my sleep, what's the big deal? It's only marriage!?’ No-one but a knave would own such a sentiment.” Ortlund, p.174.

MAIN CONTENT - WEEK 6

“As the recognition of God-ordained relational exclusivity wanes, so does an appreciation for jealousy that demands exclusive fidelity.” Thoennes, p.31

There is something unusually sick about Will and Jada Smith's "relationship", for it can hardly be called a marriage.

And yet an unjealous Church is like the Smith's "blessing" on their extra-marital relationships.

This is the deep sickness in the Church whose response to its own obvious unfaithfulness is to "keep pressing on" etc. and all of its multifaceted variants.

LIKE THE BILLOWING SCENE OF FIRE OF
EXODUS 19, GOD REMAINS INTENSELY
JEALOUS FOR THE FAITHFULNESS OF HIS
PEOPLE IN THE NEW TESTAMENT.

MAIN CONTENT - WEEK 6

WE NEED GODLY HUMAN JEALOUSY

“My sons, do not now be negligent, for the LORD has chosen you to stand in His presence, to minister to Him and to be His ministers and make offerings to Him.” 2 Chronicles 29:11

“God, and godly persons, are intensely jealous for God’s glory and the faithfulness of His people”.
p.30.

"Godly human jealousy for God’s honour/glory represents the highest form of human jealousy."
Thoennes, p.138

“Taking God’s side and representing His case before men.” (i.e. Divine pathos)

“Human jealousy that is most like God’s seeks His glory above all else; the jealous person desires this response from others.” Thoennes, p.242.

MAIN CONTENT - WEEK 6

FIVE INDIVIDUALS THAT STAND OUT AS MOST CLEARLY POSSESSING GODLY JEALOUSY:

- Phinehas (Numbers 25)
- David (Psalm 69:9)
- Elijah (1 Kings 19:10-14)
- Jesus Christ (John 2:13-17)
- Paul (2 Corinthians 11:1-4)

Each passage uses QNA (Qanna) or Zélos to describe the men.

MAIN CONTENT - WEEK 6

2. PHINEHAS. — INDIGNANT FURY 🏹

“Priests, such as Phinehas, were God's representatives among Israel and were to symbolise God's character in their behaviour.” Gordon J. Wenham (Thoennes, p.142).

“Phinehas arose from the community as a lone vice of divine jealousy...the strong person who broke ranks with the passivity of the crowd and provided the shocking example of God's jealous anger.”
Thoennes, p.154

WHO WAS PHINEHAS?

LEARN TO ADLIB: Thoennes overview on pp. 142-146

MAIN CONTENT - WEEK 6

Son of Eleazar the High Priest
Grandson of Aaron
A Levite himself

A time to learn key lessons and purge evil from the camp. (Numbers 25 / Phinehas).

The message of Numbers 25 is the same as Exodus 32...and much of the Bible.

Baal-peor is an extension of the golden calf. Baal-peor, the threshold of Canaan, Israel fell into the exact apostasy God had warned them would bring their downfall once in the land.

Levites were to have outward action and inner godliness.

In this video showcase Phinehas as an OT type of jealous/all-consumed Christ.

The clearest example of Godly human jealousy in the Bible.

JEALOUS WARNING AT THE HEART OF THE DEMANDS OF THE COVENANT.

MAIN CONTENT - WEEK 6

“This jealous warning, at the heart of the demands of the covenant, goes unheeded before the Jordan is even crossed.” Thoennes, p.148.

NUMBERS 25

Context: people had fallen into sexual immorality with the Moabite /Midianite? women, leading to Baal worship, (ID/SA). So the context was not sexual immorality as much as it was spiritual adultery. ... hence the LORD sending a plague among them. Amidst the corporate response of repentance, an Israelite sins with a Midianite woman in sight of the Tent of Meeting. (Num. 25:6) Brazen/unashamed sin.

“Canaanite religion was doubtless the most depraved and morally corrupt of any cultic system the world has ever known.” R. K. Harrison (Thoennes, p.149). (See Zechariah 14:21 and the promise of “trader”/“Canaanite being cleansed from the house of the LORD).

The significance of the events of Baal-peor lingered long within Israelite history.

MAIN CONTENT - WEEK 6

Direct violation of the first (polytheism), second (idolatry) and seventh (adultery) commandments. It was physical and spiritual adultery. ID/SA p.149

Four examples:

1. Deuteronomy 4:3
2. Joshua 22:17
3. Hosea 9:10
4. 1 Corinthians 10:8

Phinehas' actions represent God before the people, in his jealousy. (v11). His actions stop the plague and result in a covenant of peace and an eternal priesthood for Phinehas.

Important and revered figure in the OT & Jewish tradition. Numbers 25 is the most important moment but Phinehas is mentioned in other places as well: SEE EBOOK

Exodus 6:25, Numbers 31:6, Joshua 22:13-33, 24:33, Judges 20:28, 1 Chronicles 6:4,50, 9:20, Ezra 7:5, 8:2,33, Psalm 106:30-31.

Levitical role in protecting the tabernacle from defilement. Phinehas' job was to protect the sanctuary of the Tabernacle as the leader of the gatekeepers. (See 1 Chronicles 9:20).

MAIN CONTENT - WEEK 6

Defining moment at Baal-peor when he “left the congregation” (25:7) to act with God’s jealousy. He went on to command the army that fought the Midianites, appropriate given that his radical actions began a war (31:6-8).

“Phinehas acted on behalf of God because he shared in and expressed God’s attitude, perspective and desires. He saw the breach of God’s exclusive relational expectations brought about by the nation’s adultery. This public harlotry brought Phinehas to his feet in an indignant fury that mirrored God’s response.” Thoennes, p.155. (cf. Elijah in 1 Kings 19/20).

“Phinehas represents ‘that fundamental attitude of Yahweh which defends his own honour, and the actions he takes to defend it.’” Timothy R. Ashley. (Thoennes, p.156)

Recall the “relational element” that distinguishes jealous from zealous from week 2?

MAIN CONTENT - WEEK 6

“If the actions of Phinehas is understood in ethical rather than relational categories, the intended theocentric essence of the narrative is lost. Phinehas understood and shared God's relational jealousy in the face of infidelity.” p.156

He protected proper worship....he protected the glory of God.

NEXT WEEK'S TOPIC: “Godly Human Jealousy in the NT”

YOUR NOTES

Session VII.

“Paul is aware that the intervening time between the betrothal of conversion and the nuptial of the Parousia presents perilous challenges to fidelity. He wants the Corinthians to remain chaste for Christ until the wedding day of His return.”

Erik Thoennes

MAIN CONTENT - WEEK 7

WEEK 7.
GODLY HUMAN JEALOUSY (NT)

1. INTRO — David & Jesus: JEALOUSY AS ‘BEING CONSUMED’.

>REITERATE “Paul is convinced that the God of the Jewish Scriptures is unchanged in His attitude to idolatry.” Thoennes, p.?

>REITERATE ID/SA<

— Highlight the symmetry between David and Jesus Christ —

“Consuming jealousy for God (in David & Jesus) had fatal effects on them.”—Calvin

— Psalm 69

Passages in which Psalm 69 is quoted in respect of Jesus Christ:

Matthew 27:34
John 2:17; 15:25; 19:29
Acts 1:20
Romans 11:29; 15:3

MAIN CONTENT - WEEK 7

“David recognised that a main reason for his persecution was found in his jealousy for God’s house.”—Thoennes, p.216

“David's jealous passion for the ‘house’ of the Lord was based in ‘his desire to uphold the honour of God.’ .”—Thoennes, p.216

It is not only the suffering of Christ that David foreshadows in Psalm 69. Perhaps even more important is the jealous loyalty to the Father that led Jesus to submit to His will, and suffer shame and persecution.... Thoennes p.216.

- Understanding that “all-consuming zeal” is not just an emotion in worship; in many ways, in the words of Abraham Heschel, it is a “deathblow to existence”.
- Understanding that it is more than divine pathos, which are jealousy’s foothills.
- Jesus reminded the disciples of King David. Psalm 69:9.
 - David recognised that the main reason for his persecution was found in his jealousy for God’s house. His jealous passion for the ‘house’ of the Lord was based in ‘his desire to uphold the honour of God.’ (Anderson, Psalms, p.503.).

MAIN CONTENT - WEEK 7

“These feelings led Jesus to act in such a way that, like David, he incurred the reproaches of those who do not share in His ardent passion for God’s glory.”
Thoennes, p. 217.

David was consumed by ‘the zeal for the Divine glory by which true believers are animated.’ Calvin,
Psalms, p.54.

2. NT Examples: JESUS and Paul

LEARN TO ADLIB: Thoennes cites 66 NT passages where people expressed jealousy on behalf of God for His honour (remember week 1/KABOD/DOXA/The Name of God, etc.):

- 46 of these concerned Jesus Himself and/or Paul
- 23 passages in the gospels where Jesus expressed godly jealousy on God’s behalf.

MAIN CONTENT - WEEK 7

3. JESUS CHRIST — WEEPING THEN WHIPPING (LUKE 19:41, 45-48).

— “Jesus’ role was at least partly as, ‘The Avenger & Restorer of the Kingdom of God’”— The Gospel According to John. John Calvin

— Explain Jesus’ weeping and whipping from Luke’s gospel (19:41,45 cf. John 2:15).

“The angry jealousy of Jesus in the temple stands in stark contrast to the benign, effeminate idea of Jesus that dominates so many contemporary conceptions of Him.”

—Thoennes, p.220. (cf. final verse of Zechariah 14).

“The zeal that Jesus showed when He ran the merchandisers out of the Temple was a zeal, a jealousy, for God’s house.” Robert Alden, Psalms: Songs of Dedication (Thoennes p.216).

Impetuous displays of emotion cf. principled righteous acts (Thoennes p.214).

“Upsetting the status quo” — the purpose of Jesus clearing the temple. Thoennes, p.215.

“It was not so much the physical force as the moral power He employed that emptied the courts.” Leon Morris, John.

MAIN CONTENT - WEEK 7

LEARN TO ADLIB: “Because of the two natures in His one Person it is difficult to categorise Jesus’ actions and words as either human or divine. When the incarnate Christ acts, He always does so as God.

However, He is truly intended to be our human example...which includes servant-heartedness but ALSO in His jealous desire that His Father be honoured, glorified and obeyed.” Thoennes, p.208.

— Significance of the Great Commandment of Matthew 22:37-40 cf. Mark 12:29.

This summary of the law and the prophets expresses the exhaustive devotion that should typify a member of God’s kingdom. Faithfulness to God and His kingdom demands non-compromising devotion that allows for no competition or distraction.

Luke 9:62: “But Jesus said to him, ‘No one, after putting his hand to the plough and looking back, is fit for the kingdom of God.’”

Isn’t it that our love for Him is too weak, too cold?

Mention here again — to flag for next week — the cautionary tone of Thoennes. See my notes on pp. 88-90 of my pink notebook.

MAIN CONTENT - WEEK 7

4. APOSTLE PAUL — The Marriage Metaphor. (2 Cor.11:1-4) draw on ortlund's opening chapter

The difference between the focus on Paul in this session and the previous:

Paul is a supreme example of Godly human jealousy — ie 2 Corinthians 11:1-4. But the previous example of 1 Corinthians 10 was of God's jealousy for His own glory in the faithfulness (or not) of His people — 1 Corinthians 10 — the majority who fell and the biblical imperative to “consider them”.

“Paul's disdain for idols grew out of a solid understanding of the marriage motif that stood behind the covenant that God had with His people.”
—Thoennes, p.226 (Romans 7:1-4).

THIS JEALOUSY PAUL EXPERIENCED WAS GROUNDED IN THE MARRIAGE METAPHOR USED TO DESCRIBE GOD'S RELATIONSHIP WITH HIS PEOPLE. AS IN WEEK 5, THE CHURCH AS GOD'S WIFE IS A THEME PREVALENT IN THE OT....and which only intensifies and is more clearly defined in the NT. (Thoennes, p.228.).

MAIN CONTENT - WEEK 7

“Paul recognised that any failure to be devoted to the true gospel, without compromise, was tantamount to spiritual adultery and desertion of a spouse.”—

Thoennes, p.226 (Galatians 1:6).

“The point is that any “Jesus” that does not align with the teaching of the apostles is an adulterous suitor.”

— Thoennes, p.236.

The frightening conclusion of Paul’s indictment against the bewitched Galatians, preaching falsely, is that they were believing and sharing a FALSE GOSPEL. ID/SA

“Prompting Paul’s jealousy for Corinthian fidelity was his fear, based on disturbing evidence, that their minds and affections might be corrupted so that they would lose their single-minded faithfulness to Christ.”—Murray. J. Harris. (Thoennes, p.228).

LEARN TO ADLIB:

“Paul considered zeal for God to be the key attribute of a Pharisee. Although this zeal was often without knowledge or misguided, one gets the sense that Paul saw great value in this kind of intensity of desire.” Thoennes, p.222.

Like all the jealous prophets of the Old Testament, Paul denounced idolatry of every kind.

MAIN CONTENT - WEEK 7

KEY SCRIPTURE: 2 Cor.11:1-4

LEARN TO ADLIB:

The marriage process of Paul's day: betrothal (Ephesians 1:13), nuptial/consummation. Betrothal made the marriage legally binding even though the wife remained a virgin until the nuptial. Often a year would separate the two ceremonies and the betrothal could only be separated by death or divorce. If fidelity to the marriage was broken for any other reason, it was considered adultery, and deserving of the capital punishment of an adulterer. (Leviticus 20:10). The sober responsibility of preserving the bride's chastity fell on the shoulders of her father.

Paul's use of the marriage metaphor shows 'the closeness of intimacy and inviolability of the union of the Christian with his Saviour and strongly emphasises the Lordship of Christ over the Church.

Paul saw himself as the responsible father in the lives of the Corinthian believers. Paul was fearful that his daughter would lose her virginity if she followed the false teaching of his opponents. Her spiritual chastity depends on unswerving commitment to the true gospel. cf. John the Baptist's conception of his role as a friend of the Bridegroom (John 3:29), just as John Chrysostom also identified,

"...the apostle is the Bridegroom's friend; he too is jealous, not for himself, but for the Bridegroom. Hear His voice when He is jealous." Chrysostom.

MAIN CONTENT - WEEK 7

That Paul's jealousy arose from the feelings of a responsible and loving father gives us a beautiful example of intense jealousy, combined with tender familial concern.

His love for them would not allow for passive indifference to their interest in the different gospel that was being offered. His jealousy is based in loving, anxious concern for the spiritual welfare of those who are his children in Christ which moves him so strongly. (See Thoennes, p.231).

THE ESCHATOLOGICAL IDEA OF BEING PRESENTED TO CHRIST AT HIS RETURN:

1. Romans 14:10
2. 1 Corinthians 8:8
3. 2 Corinthians 4:14
4. Ephesians 5:27
5. Colossians 1:22

"Paul's God-filled heart yearns to protect them for the ultimate human experience, vis. union with Christ alone." — Ray Ortlund, Whoredom

MAIN CONTENT - WEEK 7

“Paul is aware that the intervening time between the betrothal of conversion and the nuptial of the Parousia presents perilous challenges to fidelity. He wants the Corinthians to remain chaste for Christ until the wedding day of His return.” (Thoennes, p.232).

“But for now the temptations continue and costly decisions must be made by those who claim the betrothal, for the jealous love of God calls the bride to keep herself chaste for the coming Bridegroom.” (Ortlund).

NEXT WEEK’S TOPIC: “IMPLICATIONS FOR THE CHURCH”

YOUR NOTES

Session VIII.

““When God’s Name is
disparaged by the success of
evil, the proper reaction is
jealous outrage.”

Erik Thoennes

MAIN CONTENT - WEEK 8

WEEK 8. IMPLICATIONS FOR THE CHURCH

>>REITERATE ID/SA // Galatians 1:6-7<<

“When God’s Name is disparaged by the success of evil, the proper reaction is jealous outrage.”

Thoennes, p.171

“His jealousy is based on the covenant He established with His people. The marriage metaphor is the central expression of this relationship.” Thoennes, p.241.

What are the main things in my mind by way of implications of the last 7 weeks?

MAIN CONTENT - WEEK 8

- The LORD is perfectly worthy of our faithfulness. He is altogether lovely. Ezekiel's two sisters epitomise the demented delusions of a Church who play the whore while resting in false security. The picture of their end state is harrowing. Premier Christianity and the vast majority of the Church epitomise this drunken stupor and 'spirit of whoredom'. (Hosea 4:12; 5:4).
- God means to 'rudely' awaken His people, in everlasting love, to our spiritual reality that repentance might result in covenantal renewal. He accuses and threatens disaster because He loves.
- That the LORD "threatens great miseries" if His people remain unfaithful. Augustine.
- That the LORD "threatens great miseries" if His people remain unresponsive.
- Paul was convinced that the God of the Jewish Scriptures was unchanged in His attitude to idolatry. We "behold the Lamb" by understanding this... not by wrongly assuming that idolatry doesn't matter or that "anything goes" because of 'grace'. Grace should teach us to say no to ungodliness/whoredom.

MAIN CONTENT - WEEK 8

- There is an urgent need for doctrinal clarity and recommitment of vows within the Church faithful. All else is apostate...
- There is a need for people to physically leave jobs, ministries, churches and geographical areas in order to prioritise small house-church communities of renewed vows, doctrinal clarity and larger networks.
- The LORD is charging His people of gross spiritual whoredom and the responsiveness of the Church will determine the nature of His judgments (Jeremiah 26:2)...which will be in the form of extreme volcanic activity in the natural and a widespread and catastrophic house fire in the spiritual. Psalm 97.
- I see a corollary between each Israelite painting the doorposts and lintels of their homes with the blood of the passover lambs and each individual Christian home repenting/coming away from that which is false. (cf. Zechariah 12:12).
- The extremely low commonplace view of Christian community. The need for men to lead in vision and pour their lives/strength/vision into that which God wants to take root rather than the which He is uprooting to be burned.

MAIN CONTENT - WEEK 8

GODLY HUMAN JEALOUSY & CHURCH REFORM.

Godly human jealousy is evident whenever religious reform and revival took place in Israel.

Radical reform and godly human jealousy in the 21st
C.

Jealousy is always the proper response when there is a perceived violation of fidelity in relationship.

Josiah/Hezekiah's removal of filth to great uproar.
(cf. Isaiah 13 and the sense of the 'sound' of uproar when the LORD's judgments are executed).

What will be required, nationally/corporately and individually?

Doctrinal clarity
Renewal of vows

MAIN CONTENT - WEEK 8

Three kinds of people in the Church today:

David Johnston — those who love and respect the LORD but who have dangerously underestimated the danger that they have placed themselves in by their misplaced unresponsiveness to the recent judgments of the LORD. Their own designations as to what is safe and unsafe are rooted in arrogance and blind spiritual idolatry/adultery... their spiritual safety is in jeopardy. These people are reasonable enough to course-correct and to hear Jealous when He speaks.

Harry Truman — those who defiantly assert that “the mountain will never hurt me” and who refuse to reposition themselves because of a lifetime of living and energy they have been invested in a place, resulting in an arrogant sense of possession and entitlement. These people are demented and must not be allowed to deter others from relocating to safety and from altering their posture before Jealous. This is the apostate “church” and is entirely analogous with the unsaved world.

MAIN CONTENT - WEEK 8

The Vast Majority — those who are using their time before the eruption to make stupid little music songs (see link) about the judgments of the LORD: “We want lava, we want lava, is it too much to ask? What kind of volcano merely burps up ash?” ... “I’m incredibly grateful that the gods have seen fit to grace good old Oregon with a natural disaster...so why not blow up, give us what we're really after! We want lava, we want lava, dooby, doo, day.” (Beaver Trail Boys, 1980). This is the mocking of atheism, pluralism and syncretism.

MAIN CONTENT - WEEK 8

“Paul recognised that any failure to be devoted to the true gospel, without compromise, was tantamount to spiritual adultery & desertion of a spouse.”

Thoennes, p.226 r.e. Galatians 1:6.

This ID/SA applies to all the things we think are “varieties” and “streams” within the very sick Body of Christ:

Egalitarianism is spiritual adultery and desertion of a Spouse

Cessationism is spiritual adultery and desertion of a Spouse

Homosexuality is spiritual adultery and desertion of a Spouse

Seeker-sensitivity is spiritual adultery and desertion of a Spouse

Prosperity gospels are spiritual adultery and desertion of a Spouse. etc etc etc

MAIN CONTENT - WEEK 8

Analysing Cautionary Tones.

While acknowledging some limited application for godly human jealousy in the Church today, (“The angry jealousy of Jesus in the temple stands in stark contrast to the benign, effeminate idea of Jesus that dominates so many contemporary conceptions of Him.” p.220), Thoennes’ decidedly cautionary tone is obvious when he says, “...aspects of the expression of (jealous men of old) behaviour...put limits on the direct application of their jealous behaviour...We must consider their specific role and offices before applying his example to our lives.” He goes on to say, “Because Jesus was the Son of God and the Messiah, cleansing the Temple clearly fit within His identity and calling. Before cleansing a temple in our situation we must first ask if it is a responsibility God has given to us.” p.219.

MAIN CONTENT - WEEK 8

Thoennes is right to highlight the pivotal importance of role and office of the men we have looked at (Phinehas, David, Elijah, Paul, Jesus), and to, “...first ask if it (a godly human response of jealousy on behalf of God) is a responsibility God has given to us.”, p.219). But the weighting of his overall tone (by what he says and what he does not say) is laced with pastoral ministry rather than prophetic application. On the one hand, Thoennes highlights that people consumed with the godly jealousy of God want others to also be jealous on God's behalf, (“The jealous person desires this response from others.” p.242), and on the other he not only fails to fan the flames of godly jealousy in the Church he actually leans towards a cautionary tone that discourages prophetic application and meaningful change...the very dynamics that are required for God to be glorified as Thoennes began his book by saying, “Recovery of the pervasive theme in Scripture of God’s jealousy for His own glory will ensure that God’s people live to fulfil their highest purpose — to bring glory to God.”

It is only spiritual violence, (spiritual/ecclesiological equivalents of Phinehas’ physically violent eruption), within the Church today, that will bring glory to God and avert further volcanic disasters in the nations.

MAIN CONTENT - WEEK 8

In beginning to “suspect” the somewhat sterile conclusion of Thoennes’ book after the cautionary tone above, I wrote this in my notebook (p.89):

I would respond to this by saying:

Firstly, to acknowledge that Thoennes’ tone here is one of caution not emboldening — i.e. is the problem in the Church really that we have too many people “cleaning temples” or, rather, that we do not have enough of them? What should caution really be about here? What is the real danger?

Secondly, is there really a genuine openness for these jealous responsibilities among God’s covenant people today? I sincerely hope that Thoennes does seek to pour fuel on the flickering embers of godly jealousy within the Church (in the conclusion of his book) but perhaps he has an instinctive feeling — suppressed — that stoking the fires of godly jealousy would actually touch much more that is close and precious to him than he would be comfortable or even willing to admit? After all, how on Earth can we reconcile the burning, billowing kiln of Sinai’s darkness with this vague pastoral application of godly jealousy in the Church today?

MAIN CONTENT - WEEK 8

How is this gross spiritual disparity (between the theory of it all and the decisive application of the theological glory being taught), going to cut it? It won't. What is more, isn't there a very real danger that this cautionary tone is simply the most ironic strain of pastoral/scholarly "squeamishness" that itself is no better than the heinous spiritual adultery of Oholah and Oholibah — seeing the problem but choosing to ignore it? And as we learnt from them, it was Oholibah, the younger who came afterwards, having witnessed the judgment of the adultery and whoredom of her elder sister, who was considered by God to be more wickedly culpable.

Repent Church! Of your gross sin and your unwillingness to hear His voice.

“Hear His voice when He is jealous” — Chrysostom

YOUR NOTES

YOUR NOTES

Epilogue

EPILOGUE

Relationships with Western church leaders are extremely difficult and uniquely painful if you experience godly human jealousy for the LORD God Jealous.

One of the most immediate consequences of the embers of godly human jealousy being kindled by the Holy Spirit in your life will almost certainly be discord with pastors. I say that because men who run churches are very rarely wanting the disruption of the Spirit of God to rip through their congregations in fire.

Fire purges and refines and consumes and engulfs; it is a safeguard not a threat. Indeed, it is the *refining* work of God, via godly human jealousy, that actually starts wars rather than stops them and which is unlikely to result in ‘church growth’ as much as it is fall-out.

When Phinehas did what Phinehas did, (*Numbers 25:11*), a war began between Israel and Midian which resulted in many casualties, sleepless nights and shrinking head-counts. But Phinehas’ slaying of Zimri and Cozbi was not pre-meditated or strategised; like with Samson and Gideon, the Spirit came upon them — *clothed* them no less — and so they too *leapt* to decisively radical action that blessed Yahweh and Yahweh’s covenant people.

By contrast, far too many of us are willing to follow a church leader who is not jealous for the glory of God: who tolerates false doctrine, who panders to ‘powers that be’ and who trivialises apostasy while ‘catastrophising’ a lack of church membership. Church leaders are a major contributing part of the spasming output of our collective sinus arrhythmia.

EPILOGUE

The Church is suffering because it is being run by men, (and, tragically also by women), whose voracious instinct is to slay the prophetic witness within its walls. This means that Phinehas-types are virtually always labelled ‘hurt’, ‘unteachable’, ‘unbiblical’ and even ‘unloving’ when they begin to express their God-given jealousy. And so the Church *plummets* into ever-increasing degrees of *unjealousy*.

Therefore, the greatest danger threatening you and your family is not so much the *wokerati* of our very sick society, nor the simmering lawlessness coming to the boil within the nations, but rather a host of church leaders who refuse to ‘course correct’, to contribute their voice to a national solution to our lukewarm ‘business as usual’ that has rendered us a laughing stock.

We are not called to spear fornicating adulterers to death in the entrance of the Tent of Meeting, but we *are* called to choose carefully, ask wise questions, probe for clarity and to *always, always* insist on biblical truth.

In my experience, especially since the fall-out from COVID-19 and the megalomania of ensuing lock-downs, pastors are actively opposing the prophetic witness of godly human jealousy in the Body of Christ by extinguishing, rejecting and vilifying the summons to repentance across all evangelical/Protestant denominations.

It stands to reason then that you and I have a decision to make:

EPILOGUE

Invite the fire of the Holy Spirit to set you ablaze for Christ, or remain within the neutered, effeminate, *squeamish* church cultures of our land.

You have a choice of *continuing* to go through the motions of Sunday mornings and perhaps mid-week gatherings, stupefying in spiritual monotony, compromise and boredom, or else cry out to the Lord for a company of Christians to be a part of, (or even to begin), with whom you are able to take the kind of decisive action that resulted in the utterly *God-absorbed* Phinehas being *revered*.

It is right and proper to call leaders to account, to call good men to answer for their cessationsim and egalitarianism and ecumenicalism,

but if they heed you not it is assuredly *not you* who are causing the grievous tearing of schism. Rather, it is *they* who refuse to listen.

You are not called to remain silent within a group of so-called Christians who tolerate —and even *enjoy* — false doctrine and apathy; you are called to use your fleeting life to magnify God.

If this therefore requires you leaving an unfaithful and likely *unjealous church* in order to read your Bible and pray thoroughly...that is perfectly fine. Or perhaps if radical action requires you connecting with others with whom the inhaling embers of godly human jealousy can also be allowed to breathe, then praise God!

EPILOGUE

But I rebuke the church leaders of this country who make slight of doctrinal contradiction but who crucify the brother who exercises courage in separating himself from falsity and compromise.

Indeed, spiritual gangrene *must* be dealt with much like the two brazen idolaters copulating in full-view of a repentant people.

I pray for church leaders every day, often with tears, but it is now time for more of us to *act*.

In the words of the late Jim Elliot who, at the age of twenty-eight, gave his life for the glory of God by dying at the end of another type of spear:

“He makes His ministers a flame of fire.’ Am I ignitable? God deliver me from the dread asbestos of ‘other things.’ Saturate me with the oil of the Spirit that I may be a flame. But flame is transient, often short-lived. Canst thou bear this, my soul - short life? In me there dwells the Spirit of the Great Short-Lived, whose zeal for God’s house consumed Him. ‘Make me Thy Fuel, Flame of God.”

Maranatha!

In Christ,

Nick Franks
13th July, 2024

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NOTES