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Volume 43
Issue 1065

God Is a "Jealous" God

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Course 1: God / Unit 6: The Passion of God / Lesson 6: God Is a "Jealous" God

by — Mark D. Vogt (with Clyde L. Pilkington, Jr.)

For the Lord, Whose name is Jealous, is a jealous GOD (Exodus 34:14, KJV).

Yahweh, Jealous is His name; He is a jealous El (CV).

Key Points:

[God's Jealousy is Different from Human Jealousy.8941](#)

[God's Jealousy Reflects His Passionate Love and Care.8943](#)

[God's Jealousy is Justified Because He Owns and Sustains Every-](#)

[thing.8943](#)

[God's Jealousy Works for Our Benefit, Not Against Us.8948](#)

The Scriptures plainly tell us that God "is a jealous God." The fact that God can be "jealous" will focus our thoughts on what and how we humans view jealousy.

Trying to compare the jealousy that God exhibits and the jealousy of humans simply won't do when we consider our Heavenly Father.

When we exhibit jealous tendencies, we often think of one person being zealous about or envious of what someone else has, or what they have accomplished. In other words, they have something, or some status, or position that the jealous person thinks that they should have.

Suspicion abounds in the mind of the jealous person as to how that other person attained that status, for in the envious person's mind it was not legitimately attained.

Webster's American Dictionary of the English Language (1828) gives this summary of the definition of jealousy:

Jealousy is awakened by whatever may exalt oth-

ers, or, give them pleasures and advantages which we desire for ourselves.

Rarely are people justified in their envy, because there is no reason for the said jealousy, and the end result is usually a bitter harvest in their lives.

Yet in English, there is also another definition of "jealousy" that is often overlooked.

Vigilant in guarding something (*American Heritage Dictionary*);

Extremely careful in protecting someone or something (*Cambridge Dictionary*);

Carefully watchful; vigilant (*Wordsmyth Dictionary*).

While the former definition from Webster often cor-

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Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 43, No. 1065 – April 7, 2025

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This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3-4; 4:10; Titus 2:11);
- the universality of death and resurrection (I Corinthians 15:21);
- the unique gospel of Paul – which he calls "my gospel" (Romans 2:16; 16:25; II Timothy 2:8; I Corinthians 15:1-4; Acts 13-28; Acts 20:24);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- the epistles of the present Secret Administration being Ephesians & Colossians (Ephesians 3:2, 9; Colossians 1:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the One Body (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the One Body (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice,

misunderstanding and fear (Mark 7:7, 13);

- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection and ascended seated position among the celestials (Ephesians 2:6);
 - adult sonship position (Ephesians 1:5).

This publication is the product of humble efforts of saints intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God's storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

We are always open for discussion, but never for disputation. – André Sneidar

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responds to man and his “sins” (or “misses”), this latter one matches wonderfully the “jealousy” of God.

The word “jealous” found in Exodus 34:14 is actually one of the beautiful names of God.

... Whose name is Jealous ...

Both occurrences of “jealous” found in Exodus 34:14 is the Hebrew word **אִנַּן** (*qannā*'),¹ and “in every instance of this word, it is used to describe the character of the Lord.”² *Qannā*' is defined as,

One who is protective over someone or something (*Ancient Hebrew Lexicon*).

Therefore, since God never “sins” (or “misses”), His jealousy is truly a beautiful thing!

God has a passionate, jealous care for what He loves. And He loves us! How reassuring – that God is jealous concerning us.

Throughout Israel's history there are numerous times that the Scriptures tell us that God was jealous over Israel because they belonged to Him, and had wandered from Him.

1. H7067 (SEC).
2. *The Complete Word Study Dictionary*.

In Exodus (34:14) God warns Israel that they are not to bow down to any other god for,

Yahweh, Jealous is His Name; He is a jealous El (God) (CV).

Deuteronomy 4:24, in a warning to the Nation, said, concerning the making of graven images,

for Yahweh your Elohim, He is a devouring fire, a jealous El.

Not only is God jealous over Israel, but He is jealous of His Holy Name (Ezekiel 39:25). No one, no false god, no being or any entity, should dare even attempt to supersede the God of the Universe, for He is the One and the only One. Joel 2:18 tells us that God shall be jealous for His land. Zechariah 1:14 says,

Thus says Yahweh of hosts: I am jealous for Jerusalem, and for Zion with a great jealousy (CV).

All of these things belong to God and to Him alone. He is jealous, and rightfully so, for all of these things – His Name, His people, His land, His city and everything else – belong to Him and Him alone. And this loving passion extends to us!

So, while on the one hand *our* jealousy can be hurtful ([see BSC, last page](#))



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A Study on Baptism

or,

From Infancy to Maturity in Christ

Part 4 of 8¹

The Transition

(Baptism in the Pentecostal Era)

by — A.E. Knoch (1874-1965)

For clearness' sake we have entirely omitted the consideration of our subject as set forth in connection with the ministry of the apostle Paul. Still, it is important to distinguish the apostle Paul from the Twelve, who had been with the Lord on Earth. When one was to be chosen to supply Judas' empty place, the qualification was one who had accompanied with Him from John's baptism onward (Acts 1:21-22). Paul had seen the Lord from Heaven after His ascension, but was not qualified to have a part in the ministry of the Twelve. They preached repentance and baptism; he proclaimed faith.

The Book of Acts is divided into two parts by these two ministries. The incidents of the first half seem to be repeated in the second. Whatever miracle Peter wrought, Paul did the same. Compare:

Acts 3:1 with 14:8.
Acts 9:34 with 28:8.
Acts 9:36 with 20:9.
Acts 5:15 with 19:11,12.
Acts 10 with 9:3-12; 16:9; 18:9; 22:18; 23:11; 27:23.
Acts 12:7 with 16:26, etc.

Paul wrote to the Galatians,

For He Who operates in Peter for the apostleship of the Circumcision, operates in me also for the nations," (2:8).

This distinction is clearly marked in Acts 13:2,

Sever by all means to Me Barnabas and Saul for the work to which I have called them.



Hitherto the gospel had come through the Twelve apostles, but Paul (as his name now becomes) did not receive his gospel from them, nor from any man, but by revelation from Christ Himself (Galatians 1:11-12).

And not only so, but the time also was revealed to him when he should make it known to the Twelve. This he did separately, first of all to those of reputation, lest a conference should be fatal to his cause. And those who seemed to be of note did not add anything to him, but rather, when they saw that the gospel of the Uncircumcision had been committed unto Paul, as the gospel of the Circumcision had been to Peter, they gave to him and Barnabas the right hand of fellowship. They would confine themselves to the Circumcision, while Paul and Barnabas went to the Nations (Galatians 2:2-9).

Paul's account of this ministry is found set forth in Romans 15:8-21. The doctrine which characterizes it is *justification* by faith apart from works of any kind. This teaching is fully opened up in the first four chapters of his letter to the Romans, that to the Galatians, and his first letter to Timothy. Paul calls it (in contrast to the other apostles) "*my*" gospel (Romans 2:16; 16:25; I Corinthians 4:15; 15:1; II Corinthians 11:4; I Thessalonians 1:5; II Timothy 2:8).

While it is not the *fulfillment* of the promises God had made, it is in perfect *accordance* with the prophetic utterances concerning blessing to the nations with His people Israel (Romans 15:9-12, "*according as*"). In it the Jew is first, and the nations get a secondary place. This accounts for the statements found in Romans 1:16; 2:9-10; 3:29-30. Mercy to the nations was to accompany the blessing of Israel: "*Re-*

1. Parts 1-3: [BSN 1060](#), [1061](#), [1063](#).

joyce ye nations **with** His people.” There is no hint that this ministry and grace *exhausts* such Scriptures. Indeed, they await their *fulfillment* in the Lord’s Day; but the grace dispensed is in perfect *harmony* with the revealed counsels of God (Romans 15:9).

When Israel failed, and it seemed that the counsels of mercy for the nations would also fail, then God sends His Son in glory to turn Saul of Tarsus, His bitterest enemy, to work His purposes of grace (Galatians 1:15-16; Acts 9:1-18). This was at once the pledge and type of Israel’s future conversion.

Peter had said that the Heavens must receive the Messiah until the times of the restoration of all things (Acts 3:21). While this remains true of the things spoken by the prophets, still, in a very real sense, He came forth from Heaven and arrested Saul. When He comes to Israel He will come in glory (Titus 2:13; I Peter 1:7; Matthew 25:31); so He came to Saul. The nation will get a sight of Him (Zechariah 12:10; Revelation 1:7); so did Saul. They will be born at once (Isaiah 66:8); so was Saul (I Corinthians 15:8). They will become a priest-nation; so Saul offers up the Gentiles to God (Romans 15).

But Saul’s birth and the glorious manifestation were all, from one point of view, *premature*. Hence, he says he was “*as if a premature birth*” (I Corinthians 15:8). Its full maturity and future fulfillment awaits the Day of the Lord, of which the prophets have written.

What is manifest is this: God has not been balked by the failure of Israel. Had they been obedient (as human calculations go), then they would have been the channel of blessing to the nations (Acts 3:19-21). But since they will not even have His blessing for themselves, God takes one man, His most malignant en-

emy, and uses him to do the work which Israel should have done. Paul takes their place. All that will fit them for it has been true of him *in spirit* (I Timothy 1:11). For him the Lord has already come in glory, and His priestly ministry among the nations is after the style of that ministry which will be fulfilled by Israel in the Day of the Lord (Romans 15:16; Revelation 1:6; I Peter 2:9; Revelation 20:6). It was for the nations, in spirit, as though they were already blessed with faithful Israel.

In connection with this ministry, baptism in water still obtained (I Corinthians 1:14-16); but, like the case of Cornelius, the spirit baptism preceded and ruled the fleshly rite. All were baptized in spirit. Only such as had undergone spirit baptism were eligible to water baptism (Acts 15:8; Romans 5:5). In connection with the ministry of the Twelve, all were baptized in water; but not all in spirit. Now this was reversed. *All were baptized in spirit, but not all in water.*

THE TITLES OF CHRIST IN CONNECTION WITH BAPTISM

Volumes of precious truth cluster around the names and titles of our Lord, or Master, Jesus Christ. To understand baptism in its various administrations, we will need to notice how His titles are used in connection with it. *Kurios* is translated “*Lord*” as a rule. Ephesians 6:5 shows that the title means master. We have used the latter as a synonym for “*Lord*.” Likewise, *Christos* is generally transliterated “*Christ*.” It means *Anointed*. “*Messiah*” is its Hebrew equivalent.

JOHN’S AND PETER’S BAPTISMS

John baptized into the name of “*the Lord Jesus*” (Acts 19:5). It was in view of the personal presence of the



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Master on Earth, to prepare a people for Him. Those who owned the Man “Jesus” as their Master (Lord) were his disciples.

Peter and the twelve baptized Israelites unto the name of “Jesus” (Acts 2:38), the name associated with His humiliation and shame. The emphasis here is that the man “Jesus” Whom they had crucified and rejected – He was the *Messiah*. To be identified with Him was the object of that baptism.

But the Samaritans had no part in the Messiah; that was reserved for the priest-nation alone. Jews alone were to be associated with Him in His anointing. To the Samaritans the Messiah sustained the relation of Master. But when on Earth the Master had been among them as a man known as “Jesus,” and so they were fittingly baptized unto the name and title “*the Lord Jesus*” (Acts 8:16).

The proselytes of the nations, as shown in the representative case of Cornelius, were admitted into full fellowship with Israel by virtue of their reception of the spirit before baptism. Our Lord Himself, speaking of the proselyte centurion of Capernaum (Luke 7:2-10) said of him, “*Not even in Israel found I so much faith!*” So they were baptized in the name of “*Jesus Christ*.”

Thus, while baptism united these three classes in one, it was a compound unity. Just as the space surrounding the temple was one, yet divided into various courts, so the Jews, the Samaritans, and the na-

tions were united and yet preserved their distinctness.

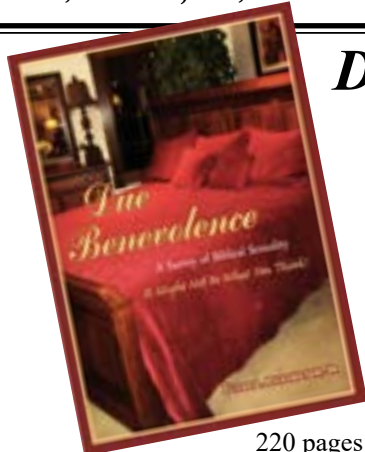
PAUL’S BAPTISM

When we come to the baptism under Paul’s ministry there is a change. The same name and title are used which Peter employs for Israelites (Paul’s and Peter’s “acts” always seem to have some point of correspondence), but the order is inverse. Peter used “*Jesus Christ*.” Paul used “*Christ*” (Galatians 3:27), or “*Christ Jesus*” (Romans 6:3, according to the *Received Text*, and RV).

The same as to words, yet widely different as to emphasis. To the Jews, the great question which their baptism answered was that “*Jesus*” – the lowly, despised crucified One – was the *Messiah*. Their baptism was a confession of this.

But with the nations the circumstances were entirely different. Even as their apostle had known Him only after He was glorified, so they acknowledged Him by the title of His glory – “*Christ*,” or “*the Anointed*” – and to identify this glorious One with the lowly Man of Calvary, they added His name, “*Jesus*.”

As their baptism identified them with Him in this new and glorious resurrection sphere it attained a vastly greater force and significance than it previously held. It spoke to them of His baptism on the cross for their sins, and made them one with Him in His death. But it could not stop there, for He was risen. They, too, were raised in Him. He lived a new, a resur-



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rection life. And so they, too, in Christ Jesus, the Glorious One, had a life beyond the grave, beyond the reach of death. This life is *eonian*, and has its counterpart in the kingdom age, when the nations that believe on Him will be blessed with life (John 11:26).

Thus, we see that the apostles did not vary the formula used in baptism because of ignorance or carelessness, but always chose that which was appropriate to the circumstances. They showed the most acute discrimination. It is evident from this that their non-use of the formula at the end of Matthew's account was dictated by an intelligent grasp of the fact that it was not intended to be used until the kingdom had been inaugurated, as is assumed by the Lord when He gave it to them.

Here we near the summit of the "*teaching of baptisms*" (Hebrews 6:2). God marvelously develops the simple cleansing of the flesh into a rich and fruitful rite. It speaks of purification indeed, but not of the flesh. By His baptism on the cross there is cleansing from every defilement. This is the cleansing that sanctifies and makes meet, that fits for the fellowship of God.

As we have seen, then, Israel's failure does not hinder the blessing of the nations. They are not fulfilled, it is true, as they will yet be in due time; but they are transferred in part to a different moral sphere, and thus receive enrichment. Eonian life they have, but not on Earth. They can draw nigh to God, but not, at Jerusalem, through Israel. The Apostle Paul takes Israel's priestly place and offers for the nations (Romans 15:16, *leitourgos*, "acting as a priest").

Baptism in water still obtains, no longer after the tabernacle type, but after the temple system. But it is

ruled by the baptism of spirit.

But the time came when the apostle had *completed* the evangel of Christ (Romans 15:19-23). And so, in Acts 19:21 we read,

Now as these things were fulfilled, Paul purposed in spirit, passing through Macedonia and Achaia, to go to Jerusalem saying that, "After my coming to be there I must see Rome, also."

This is a crisis of extreme interest to the saints of God of the *present* economy. At this juncture the apostle wrote the epistles to the Romans and Corinthians. In these epistles this *transitory* period is clearly marked (Romans 15; I Corinthians 13:10-13; II Corinthians 5:16). We are permitted to see him look *back* on the ministry which was "ended," and to look *forward* to perfection. Hitherto he had known Christ according to the flesh; henceforth he would know Him so no longer. He speaks of observing by means of a mirror, but then of *future* vision face to face. He speaks of knowing "*out of an installment*," but of a *perfection* which would do away with any further revelation (I Corinthians 13:9-10, 12).

In another passage he speaks of being caught away to the third Heaven, and having heard words which it is not expedient to utter. John, in his Patmos vision, speaks indeed of a New Heaven as well as a New Earth (Revelation 21), but, while he details the blessings of this nether sphere, he merely records the fact of the New Heaven, and does not enter there as Paul did.

From II Peter 3:6-7 we learn that the Heavens which are now are the second. Hence, the one seen by John is the third. This third Heaven, then, was the sub-
(see [BAPTISM](#), next page)



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BSC (*continued from page 8943*)

and destructive, God's jealousy is completely warranted and understandable in light of the fact that He is God and He is the Owner, Sustainer and Lover of all.

Behold, the Heaven and the Heaven of Heavens is the LORD's thy God, the Earth also, with all that therein is (Deuteronomy 10:14, KJV).

Behold, to Yahweh your Elohim belong the Heavens and the Heavens of the Heavens, the Earth and all that is in it (CV).

In Ezekiel 36:5 we read of the prophet describing to the reader about the passionate "fire of My jealousy" (CV). Speaking of the latter times in Ezekiel 38:19, the prophet says of God,

... that My fury shall ascend in My anger and in My jealousy. I speak in the fire of My rage (CV).

Zephaniah 1:18 and 3:8 also refer to the passionate fire of His jealousy.

Is God a jealous God? Absolutely He is! He is jealous or zealous of all that is His (which is everything). Yet, in this jealousy, God is love, and His love "rules the day." His fiery passion of jealousy is not *against us*, but *for us*!

What then are we to say about these things? If God is for us, who is against us? (Romans 8:31, HCSB).

All of God's passion and jealousy come forth from His all-encompassing heart of love. The passion and jealousy that is God's have as their goal His glory and our benefit.

Thus, well did Paul say of those believers whom he passionately loved,

for I am jealous over you with a jealousy of God.
... (II Corinthians 11:2, CV). **BSN**

Topics:

Major: God; God, Passion of; H7067; Jealousy; Qanná'
Minor: Love

BAPTISM (*continued from previous page*)

ject of Paul's visions (II Corinthians 12:2). It is at this juncture, too, that he shows that,

... if anyone is in Christ, there is a new creation; the primitive passed by. Lo! there has come new! Yet all is of God ... (II Corinthians 5:17-18).

(edited)

(to be continued.)

TOPICS:

Major: Baptism; Paul's Gospel; Acts Period; Acts, Book of
Minor: Pentecost, Titles

**IT IS A SAD FACT
THAT EVERY ADVANCE
IN TRUTH, EVERY GAIN
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