

Works of the Flesh / Fruit of the Spirit

Part 10

Scripture: Galatians 5:16-26

Scripture Reading: Deut 5:7-10

INTRO:

Well, this message will take us to the halfway mark in looking at the sins or works of the flesh of Galatians chapter 5, and I hope that in working through some of these things, we begin to see how the root of these things originate within our hearts. So that we don't just go over them as some check list thinking that they don't apply to me and carry on, but that each one of us, including myself would pause and think about where these things begin, and examine where they come from, and what they do in my life.

I have continually talked to you about that empty chamber of our soul that is inside all of us, a chamber in which all kinds of things enter in, including such things as temptations, and when we add in our own desires and enticements to that chamber, to that mixture, we have to make the choice of either igniting that mixture or not. If we do, sin is conceived and will bring forth death as the book of James says.

All of these things we have looked at so far begin in that chamber, that invisible thing we call the mind and I know I use the words mind and heart and soul quite interchangeably in these messages, but with all of them I refer to that immaterial part of self. And I did this because if I speak of the mind, most of you think of the thinking part of yourself, if I speak of the heart most of you think of that feeling part of yourself and when I speak of the soul most of you think of the deepest part of what is inside of you. And that has been the aim of these messages, to get you to think, to feel, and be willing to look at the innermost parts of yourself.

Because if we indulge or ignite those things within the deeper parts of that chamber in ourself, it will begin to move our bodies in the direction of sin and we then fulfill the lusts of the flesh or as Paul calls it the works of the flesh.

So I hope that instead of going over such a list, and checking them off one at a time saying; nope, nope, nope, doesn't apply to me so nope, we have taken the time to really look at these things, not as the final outward workings of the flesh when it becomes evident to others. But that we would stop, and ponder where the origins of such things begin, how they begin, what temptations or desires are in my life that are the seeds to these sins. And that we would seek the wisdom of

God on how to recognize the almost insignificant beginnings of these things in our heart.

I. JEALOUSIES

And the one we have come to at this half way mark in the works of the flesh is jealousies. And one of the first things we must do is to explain that there are two kinds of jealousies in our world and in the bible. As contradictory as it may sound there is such a thing as good jealousy and there is such a thing as bad jealousy.

And when Paul mentions it here in the verse we are looking at, it is obviously bad jealousy, a work of the flesh, something that should be rooted out of our lives if we find the evidence of it there.

Now you may be thinking, how can there be good and bad jealousy, is jealousy not just one thing, and if it is just one thing how can it be both? Well it is both and I will explain.

If you remember from the message I did on hatred, I said that there is such a thing as good hate and bad hate. I said that we are allowed to hate things like sin, we are allowed to hate evil, we are to hate the devil, for if we do not hate these things we do not really love God. Does anyone remember what it was that we are not to hate? People, we are not to hate other people, even though they may be enemies of

the cross or enemies of God we are not to hate them or be at enmity with them.

This concept of there being both good and bad hate also applies to jealousy, which I will show you in a moment, because there is another concept that comes into play with jealousy and that comes from the last message I did, on contentions,

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does anyone remember what the top yellow circle was in the chart regarding contentions...

slide - 3 it was the object, the object of contention.

Slide - 4 If you remember it went from object of strife, to contentions, to quarrel.

And now here with this word jealousy, I have to take that good and bad concept from the hatred message and add it to the object from the lesson on contentions and give you the proper illustration of what good and bad jealousy looks like. And it would look something like this;

Slide – 5 it still begins with an object, and again this can be almost anything material, immaterial or a person.

Slide – 6 There is bad jealousy and would be the one Paul is talking about in the verse we are looking at,

Slide – 7 and there is good jealousy, one that is never looked down upon or rebuked in scripture. And it will be up to you, in looking at your own heart to determine from scripture if it is good jealousy that can be praised, or if it is bad jealousy

Slide – 8 which then needs to be rooted out and repented of.

But before we cover either aspect, we again want to look at the actual word in the original Greek and Hebrew.

Slide - 9 The word we are looking at is the Greek word *zelos* *zay'-los* Strong's number 2205 and the Vine's dictionary says;

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Jealousy is the desires to have the same or the same sort of thing for itself.

And what decides whether it is good or bad jealousy depends on the object, the context, or the person. And now with the Online Bible Greek Lexicon definitions, you will see how the definition transitions from good jealousy to bad jealousy and I will also put it up here so you can see them as I go through them.

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1) excitement of mind, ardor (which can mean enthusiasm), fervor of spirit

Slide - 12

2) zeal, ardor in embracing, pursuing, defending anything

Slide - 13

3) zeal in behalf of, ~~for~~ a person or thing

Slide - 14

4) the fierceness of indignation, punitive zeal

Slide - 15

5) an envious and contentious rivalry, jealousy

And you can see how even in the definition in the dictionary it progresses from what sounds like something good in number 1 to something bad by the time it gets to number 5.

And by now some of you may be wondering why do I do this. Why does he always go back to the original Greek word or the original

Hebrew word, can't we just stick with the English and move on. Well that would make one aspect of these messages a lot easier, and you may even think to yourself 'when is the last time any of us picked up a Greek dictionary and studied the words we are looking at?'

Well one of the reasons why I do this, is because most of you probably won't pick up a Greek dictionary and check the words we are looking at, and I'm not saying that in a negative way, but looking up words and checking them out is your pastors job, and it is his job to explain these words, to show you which words are used where and why and what they mean.

And the reason we are to do this is because with every translation and every translator out there, there is always a personal human aspect that can affect what words they want to use where and what they want the verse to mean.

Because one thing you will find or have found out, is that when you memorize a verse in a particular version you are reading, and then hear that same verse in another version you will think to yourself 'why doesn't that sound right' or 'why did that sound different?'

Well, that is because of what the translator wanted to do with the words of that verse. And this is why it is important to know the words and stick with a good version.

We saw some of this confusion when we looked at the word contentions, in many places the original word is translated as strife, as contention and as quarrel, and that selection is often used with liberty. We already learned how translators messed with the word ‘porneia’ making it mean things that it is not, and so translators, and sometimes with much liberty, put into the translation what they think or want the text to mean.

And when such liberty is taken in not only in one verse or one chapter but in an entire version, the difference is then multiplied when viewed across multiple versions that are out there.

So as long as I give you the original word with its definition and the Strong's number attached to it, it will make it easier for you to look it up and check it out for yourselves later, so that you understand what words are where, what they mean and how we get our interpretations from these words.

I probably should have done this sooner in the series but turn to Acts 5:17.

Here in Acts 5:17 we have the word ‘Zalos’ and a good example of how different, different versions can be, and sometimes when you study some of these you actually come to a point and ask the question ‘why did the translators do that?’ or ‘why did they use that word there?’.

In Acts chapter 5 we have the account of many signs and wonders being done by the apostles among the people and when word of this came to the high priest and those with him it says this;

Slide – 16 starting with New King James Version it says;

Then the high priest rose up, and all those who were with him (which is the sect of the Sadducees), and they were filled with indignation,

Did you find the word? Did you figure out where our word *zelos zay'-los* is in the verse? Well the New King James Version and the King James Version both translate this word *zelos zay'-los* as ‘indignation’.

Slide - 17 The English Standard Version says;

But the high priest rose up, and all who were with him (that is, the party of the Sadducees), and filled with jealousy they arrested the apostles

I had to add part of verse 18 so that the sentence would make more sense. But the ESV actually uses the word jealousy in the verse, and it is now up to the context that decides if it is good or bad.

Slide - 18 The Darby bible says;

And the high priest rising up, and all they that were with him, which is the sect of the Sadducees, were filled with wrath,

Slide - 19 Diaglott bible says;

Having arisen and the high priest and all those with him, the being sect of the Sadducees, were filled of anger.

Slide - 20 And the Young's literal translation says;

And having risen, the chief priest, and all those with him—being the sect of the Sadducees—were filled with zeal,

And just to show you how off the wall the message sometimes is, it paraphrases the verse like this;

Slide - 21

Provoked mightily by all this, the Chief Priest and those on his side, mainly the sect of Sadducees, went into action,

From this paraphrase you can plainly see it completely ignores the word used in the Greek and doesn't even use it in the sentences, unless you stretch it to the first word 'provoked'.

And as a side note to the message paraphrase, it was supposedly written for college age students to better understand the bible, and looking at the verse when compared to the others, it doesn't say much about our college students does it. In cases like this it is written more for elementary age children or a comic book.

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And we will just remove that one entirely, and just as another side note, this is why I don't endorse the message at all, I don't promote it or ever refer to it except to expose it for what it says.

Yes, I know it is a paraphrase, but too many people use it like a bible and too many pastors refer to it as such. I don't like it and I don't use it, there are all kinds of errors and new age phrases in it, and I think it is a wasted life achievement in creating it, but that is just purely my opinion.

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But going back to our word, which one would you think would be the best translation? I know we have the limited context of just one verse, but knowing some of the background and history of the high priest, the Pharisees and Sadducees during the time of Christ and the apostles, what word would best describe the chief priest and those with him? Indignation, jealousy, which then has to be determined if it is good or bad, or is it wrath, or anger, or zeal?

All of these are taken from the same word *zelos zay'-los*. And as far as translators go, they decide what English word to use to best convey what they think the word of God is saying. Were they filled with zeal, with anger, with wrath or indignation, or were they filled with a bad kind of jealousy?

Because it is the context that defines what kind of *zelos zay'-los* is being referred to, in the case of the chief priest and those with him as in Acts 5 verse 17 we know from the chapter and other scripture that these men were filled with a bad kind of jealousy, not really a zeal for what Christ was doing, a bad jealousy, a jealousy that filled them with indignation bringing about anger and wrath in their actions.

And this is the reason I give the original words and their definitions to you, so that you can understand the Word of God deeper, better or at the very least be able to look at a passage and know what the true

meaning of the word that is used and not just someone's interpretation or their translation. And this is why it is important for a pastor to teach the congregation these things, to have a good understanding of the words we are looking at and the differences in the versions and dictionaries out there.

So if we move on to the Old Testament, the base root word used for jealousy in the Hebrew

Slide – 24 is the word *qana'* *kaw-naw'* Strong's 7065, it is a verb and is defined in the Online Bible Hebrew Lexicon as;

to envy, be jealous, be envious, be zealous

And again, depending on the context of where it is used it can be good or bad,

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the noun that comes from of this word is *qin'ah* *kin-aw'* Strong's 7068 and again its definition includes jealousy, zeal and envy, and again it is the context that defines if it is good or bad.

But there is another word that comes from the root of *qana'* *kaw-naw'* Strong's 7065

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and it is the word qanna' *kan-naw'* Strong's 7067 and it simply means jealous, but as the Online Bible Hebrew Lexicon says that is

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only of God. Since our God is all Good, this kind of jealousy must always be Good and not refer to the jealousy that Paul is talking about in his works of the flesh.

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You see, in Exodus chapter 20 verse 5 and Deuteronomy 5:9 which are identical verses, speak in regard to this good jealousy and says;

you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me,

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and in Exodus chapter 34 verse 14 it is the Lord speaking to Moses and says;

'(for you shall worship no other god, for the LORD, whose name is Jealous, is a jealous God),

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And then in Deuteronomy chapter 4 verse 24 it is Moses speaking to the children of Israel and says;

"For the LORD your God is a consuming fire, a jealous God.

So if the Lord God is a jealous God, and one of His names is Jealous, and the Lord is always good in everything He is and does,

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then there must be a good kind of jealousy,

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One that is opposite to the one that is sinful or bad.

And to show us this good jealousy, we will focus on the 3rd definition we looked at earlier where it says;

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It is a zeal on behalf of, for a person or thing

Good jealousy has to do with the desire or as the definition says “zeal’ on behalf of, a person, or thing’ and the key part of this is that it has to do with something that is rightfully or legitimately yours to have. And to show us this, turn to Numbers chapter 5 in your bibles. Here in Numbers chapter 5 we have a law regarding suspicions in unfaithfulness in marriage, and the jealousy of a husband, and starting in verse 11 it reads;

And the LORD spoke to Moses, saying,

12 "Speak to the children of Israel, and say to them: 'If any man's wife goes astray and behaves unfaithfully toward him,

13 'and a man lies with her carnally, and it is hidden from the eyes of her husband, and it is concealed that she has defiled herself, and there was no witness against her, nor was she caught—

14 'if the spirit of jealousy comes upon him and he becomes jealous of his wife, who has defiled herself; or if the spirit of jealousy comes upon him and he becomes jealous of his wife, although she has not defiled herself—

15 'then the man shall bring his wife to the priest.

And from there the priest was commanded to create a drink for the woman which in turn would reveal any unfaithfulness in her. But if we look at it from the aspect of the husband, what drove him to carry out this process? He was jealous, he is jealous of his wife, he doesn't want to share her, or have her run wild with other men, NO, it is HIS wife he is jealous about and rightfully and lawfully so. He is jealous for someone that solely belongs to him. This is an example of good jealousy.

Because if this jealousy was bad jealousy, I think it would have been addressed and not the wife.

I am jealous for my wife, for my spouse and I hope you are too.

If I find some guy wanting to make advances on my wife or flirt with my wife, I might have to show him my wedding ring and show him how well it still fits on my finger. And as Proverbs 6 talks about the jealousy of a husband reading from verse 32 to 35 it says;

Whoever commits adultery with a woman lacks understanding; He who does so destroys his own soul.

33 Wounds and dishonor he will get, And his reproach will not be wiped away.

34 For jealousy is a husband's fury; Therefore he will not spare in the day of vengeance.

35 He will accept no recompense, Nor will he be appeased though you give many gifts.

What the psalmist is saying in short is 'if you mess with a man's wife, that man might mess with your face', now the psalmist is not advocating violence, and neither am I, but it shows us the power jealousy can have in people, of how it can drive them to do bad things. Because good jealousy is to have that proper zeal for a person or thing, but to act out physically on that jealousy, in a harmful way, is not good, especially if it leads to things such as violence.

An example of being jealous of a good thing is the conversation I had years ago with an elderly Christian. He confessed to me that he struggled with being jealous of others who could read and write. As a young boy he was never taught the basics of reading and writing and the hardship of the times drove him to begin working at a very early age and thus was not able to attend school and was never given this opportunity. His desire to read and write led him to be jealous of other people and now believe that this was sin and wrong.

I told the older man that the right to learn how to read and write is something that was withheld from him by others. It is something in

our society that we all have the right to learn, be it in public school, or privately at home. But this ability was denied him and now he was jealous, jealous of something he should have had the full right to have had in his youth, and now as an old man he struggled both in reading, writing and did not know how to handle this jealousy.

I told him that it is not a sin or a bad thing to be jealous in this way, because it is something that should have been taught to him in his youth, it was something he should have had legitimate access to. However I reminded him if it turns into the anger of wishing that no one else could read or write because of his own circumstance, then that would be sin, because that then turns into envy. And envy is always bad and sinful.

I think a great weight had been lifted from his shoulders that day, in knowing that the jealousy he lived with was not necessarily sinful if it remained in the realm of his own desire to be able to read and write as others do. Jealous of what should have been rightfully his.

You see, if we then look at God, God is jealous, God is jealous for His people, for His creation, God is jealous because He desires what is rightfully His. Mankind and all of creation belongs to God, we belong to Him, He made us for Himself, by right we belong to God, but we are sold under sin to the devil. And the whole world lies under the

sway of the wicked one. We belong to God but are under ownership of Satan because of sin, therefore God is jealous for His people, He is jealous for what rightfully and legitimately belongs to Him.

Just listen to Nahum's description of God in chapter 1 verse 2 it says;

God is jealous, and the LORD avenges; The LORD avenges and is furious. The LORD will take vengeance on His adversaries, And He reserves wrath for His enemies;

This is the jealousy of God, and the wrath he will execute on His enemies, the devil, the demons, and those who reject Him. And note the similarities of vengeance between this verse and the one of the jealous husband in the psalms.

This is still good jealousy, and the Old Testament is filled with scriptures in showing that our God is a jealous God. Scripture after scripture shows us His good jealousy over His creation.

But if we go back to Galatians chapter 5, Paul is not talking about good jealousy; he is talking about bad jealousies, the bad and sinful kind of jealousy, the kind of work of the flesh which is sin.

If I go back to the conversation with the older Christian I told him that being jealous of others about reading and writing was not sinful, as long as it did not turn into anger or envy. But I also told him, if

you are jealous of your neighbor's wife because she is better looking and better cooking than your own, that now becomes sin, that is bad jealousy.

And it is this kind of jealousy that we must watch out for in our own hearts, and I say 'we' must watch for it in 'our own' heart is because it is a sin that can be so illusive and hidden and is almost if not impossible for someone on the outside to reveal it or catch it. Even though Paul calls the sins in his list 'evident' meaning they are readily identified by those on the outside, that much is true, but to catch it is a whole different matter.

In 2011 Pastor Phil did a series titled 'The twin sin's, of envy and jealousy', a very good series, and one you should listen to if you think or know you struggle with such sin. But in the introduction of the series he quoted a track written by Paul Weaver titled 'Just Tracks' in which the author introduces the issues of envy and jealousy.

Quoting Pastor Phil's quote from the track it reads;

"A devastating spirit is among us. Often we see tracks, the effects of this spirit, but we are unable to identify the real problem. It is a spirit that causes many church problems and many relationship problems."

The speaker later on goes to say in his introduction;

"I'm going to confront this evening, by God's grace, one of the most wicked spirits that I've seen working in churches. It seems you can never identify him. It seems whenever you think you have him, he somehow is gone. All we see is tracks. Often we could conclude that he is not there, but we see tracks. I think you would agree with me that if you see tracks of this spirit he must be somewhere. This spirit that is roaming in the churches today has damaged many people and many churches. No one wants to deal with him. That's the burden on my heart this evening.

This spirit leaves tracks. It hides, it escapes identity, and when you think he's there, somehow he moves and he's gone or he changes into a different look."

EOQ

The thinking behind this quote is that when you suspect that these sins are evident in another person or that they are acting out as the result of a controlling spirit of jealousy or envy, and you try to confront or expose them... they always 'vanish', they disappear as soon as they come into question by another. As soon as one tries to confront such issues they suddenly become as elusive as grasping for the wind or

trying to hold oil in your hand. It cannot be done, because once you try and find the root of this thing, all you find are tracks.

Bad jealousy is bad, it is illusive, it is manipulative and will make you do things you normally would not do. It is something that can creep up into your own heart without you even recognizing it right away.

Remember that little hollow chamber inside your soul, the one that mixes all these little things together, well this one of jealousy can infect everything in that chamber, and everything in your life.

Because very often it is something only we ourselves can identify in our own hearts when we see the motives that stem from them, before they become evident to the others around us by what we say or what we do. That is where we must begin to overcome this sin of jealousy.

Because one of the roots of jealousy is that root of covetousness, that desire of things I don't have but want, even though it is not for me to have. You see Exodus chapter 20 verse 17 says:

"You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's."

Not his car, not his paycheck, not his position, not his prestige. If it is not yours to legitimately have... it becomes covetousness and will breed jealousy, and this kind of jealousy will pollute everything in that chamber of your soul and will drive or motivate you to do all kinds of things to satisfy this bad jealousy. My neighbor has a new car, I'll get a newer one, he has a big house, I'll get a bigger one, he has a camper with 4 pull-outs, I'll get one with 6. He has a new younger wife... don't kid yourself there are many who profess to be Christians who have exchanged their wives for another, because of some discontentment, or jealousy. And it will lead us into all kinds of bad things and sin.

Paul tells us in 1 Timothy chapter 6 verse 6 saying;

Now godliness with contentment is great gain.

In verse 8 he says;

And having food and clothing, with these we shall be content.

And if I could ask you one simple question, it would be this; are you content with what you have... with what God has given you... or are there other things in other people's lives that you are jealous of, longing for, desiring for in some sinful way?

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Menno Simons, one who is never lost for words says this;

Thus speaks Moses, Thou shalt not covet, or thou shalt not desire... Ponder diligently on these words of Moses and examine yourself closely, before your God, who tries the hearts and reins, whether or not you sometimes do not, against the law, find such forbidden lusts in your flesh.

He says examine yourself, ponder diligently on the words thou shall not covet, because only you can determine or detect jealousy in your own heart before it becomes some outward obvious sin.

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Menno also says in another place;

Let us examine ourselves, that we may learn to know our own ailings, and knowing them, die unto them: For before God, neither smooth words nor *outward* appearances will avail *anything*.

We are to recognize these things of sin and die to them, because no argument for sin will avail anything before God. There is no excuse

you can present to God for your involvement in harboring jealousy. Because GOD plainly says you shall not covet, and having food and clothing we shall be content.

But as I noted earlier, jealousy is a sneaky one, it is one that can very slyly control your outward actions while quietly hiding on the inside. And while writing this message I was reminded of a paper we used to have on our fridge that was titled ‘Seven Evidences of the Crucified Life’, it is a list that always speaks to the heart in some way or another.

And as I read them for you here this morning I want it to remind us of this sneaky sin of jealousy, to see if there is anything that God needs to change in my life in some of these areas, because many of these in this reading reveal the hidden things of jealousy.

Seven Evidences of the Crucified Life;

1. when you are forgotten, neglected, or purposely set at naught, and you don't sting and hurt with the insult or the oversight but your heart is content and restful in Christ.
2. when your good is evil spoken of, when your wishes are crossed, your advice disregarded, and you refuse to

let anger rise in your heart or even defend yourself, but take it all in patient loving silence.

3. when you lovingly and politely bear any disorder, any irregularity, any unpunctuality, or any annoyance; when you can stand face to face with waste, folly, extravagance, spiritual insensibility, and endure it as Jesus endured it.

4. when you are content with any food, any offering, any raiment, any climate, any society, any solitude, and interruption by the will of God.

5. when you never care to refer to yourself in conversation, or to record your own good works, or itch after commendation, when you can truly love to be unknown.

6. when you can see your brother prosper and have his needs met and can honestly rejoice with him in spirit and feel no envy nor question God, while your own needs are far greater and in desperate circumstances.

7. when you can receive correction and reproof from one of less stature than yourself, and can humbly submit inwardly as well as outwardly, finding no rebellion or resentment rising up within your heart.

Then you are living the crucified life.

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Galatians 3:20 says;

"I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

If we have truly been crucified with Christ, crucified the lusts of the flesh, then there is nothing in this world that should make us jealous of what anyone else has, but if you find yourself jealous of someone or something, and it is not things we are legitimately supposed to have, but find ourselves jealous over some forbidden thing, then let us follow the words of Menno Simon where he says;

Let us examine ourselves, that we may learn to know our own ailings, and knowing them, die unto them

EOQ

To give up that horrible notion of jealousy from within our hearts, to rid that chamber of any of that green stuff that may be lingering around, and wash our hearts clean from the covetousness of what

others may have, and come with a clean heart before God and say; ‘Lord, I am content with what I have, I am satisfied with what you give me, and let me never become jealous of what I shall not have.

Slide – 45 Because it is as the word of God says;

...godliness with contentment is great gain.

Because if you can be content with what the Lord has given you, you have grater gains in this life than the billionaire who is still jealous for more.

If you have salvation in Jesus, and eternal life by His blood what else could you want?

And so in conclusion, we have the good jealousies, the ones which we can have and live with. But we must be cautious about the bad, the ones that lead us to sin, and the one that manipulates our lives and actions into feeding this bad jealousy, of the things we are not supposed to have. If you find you have it... get rid of it, get it out of your hearts, and minds, and ask the Lord Jesus to come in to your heart and cleanse you from the inside before it ruins all kinds of things in your life on the outside. And becomes a sin that is evident to others.

And I want to just close with a part from J. Vernon McGee's commentary, where he says;

God loves you. It does not make any difference who you are, you cannot keep Him from loving you. You can, however, get into a place where you will not experience the love of God. When you put up an umbrella of sin, the sunshine of God's love will not fall on you, but it is still there for you. You can put up the umbrella of indifference. You can put up the umbrella of turning your back upon Him and not doing His will.

There are several different umbrellas you can put up that will keep the love of God from shining upon you, but you cannot keep Him from loving you... God very frankly says, "I'm a jealous God. I want you. I don't want to share you with the sin of the world and with the devil's crowd and with idolatry. I don't want to share you - I want you to belong to Me." There is nothing wrong with God saying that He is jealous... "God is jealous." *And I'm glad that He is.*