

# Love Is Not Jealous

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I invite you to take your Bibles and turn with me to the book of 1 Corinthians, 1 Corinthians chapter 13. Today we find ourselves in verse 4. And for those of you who are visiting with us today, we are on an extended verse by verse journey through this lengthy book of 1 Corinthians. We've been in it for some time, but you find yourselves here today in a wonderful portion of 1 Corinthians, this chapter that is known as the love chapter, 1 Corinthians 13. There is one specific virtue of love to which I want to draw our attention today, and it is that virtue that love is not jealous.

Some of the elders have encouraged me to take my time in this section because it is so practical and so heart-searching. I have been described as others as a theological expositor or a doctrinal expositor, which I am, and when we come to a section like this that is so personally heart-searching and individually challenging, I think it is really good for us as a church family to pause and to give careful attention to what is required of us as we have devoted ourselves to much systematic and biblical theology in the course of our study together. So I want to begin by reading verses 4 through 7, although we will only look at one of these virtues, nevertheless, I believe that it will be a benediction to our hearts to hear the entire section read. Beginning in verse 4,

4 Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, 5 does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, 6 does not rejoice in unrighteousness, but rejoices with the truth; 7 bears all things, believes all things, hopes all things, endures all things.

This is unquestionably the most comprehensive description of what love is that is to be found anywhere in the Bible apart from looking at the cross of the Lord Jesus Christ. We find in these verses 15 virtues of what love is and what love is not, and each time he says what love is, it implies that it is not the antithesis, and as we read what it is not, it also implies positively what would be the counterpart to that. In reality, this is everything that the Corinthians were not. These verses are, in reality, one large rebuke to their church and to their individual lives; this is everything that they desperately needed to become. In a word, what they lacked was love. They had everything except this one main thing which is love. Oh, they were gifted, but they were not godly. They were involved in ministry, but they lacked in maturity. They had truth, but they lacked tenderness. And because they

lacked this genuine love for one another, Paul writes that they were nothing more as a church and individually than a noisy gong and a clanging cymbal. In other words, they were all noise and no reality in their spiritual lives. Paul further states that because they were without love, they were nothing and that their spiritual lives were profiting nothing.

Now to this point, we've looked at the first two virtues of love, you remember those, love is patient and love is kind. Today marks the first of the negative virtues of what love is not. I've drawn to your attention that after the first two positives, there now comes a succession of eight consecutive negatives and Paul states them in the negative, no doubt to have a stinging effect in the ears and the hearts of the Corinthians as they hear this. And so first and foremost, what love is not is, it is not jealous. Jealousy is a deadly sin in our hearts. It has been said that jealousy shoots at others but harms ourselves. Shakespeare called jealousy the green sickness. Jealousy is like an acid in our hearts that eats away everything that is wholesome and good in our lives. Jealousy and joy, jealousy and peace cannot coexist in the same heart at one time. Every time that we are green with jealousy and envy, we are in reality ripe for trouble in our own spiritual lives.

Thomas Brooks, the Puritan minister, writes, "Envy tortures the affections, vexes the mind, inflames the blood, corrupts the heart, and wastes the spirit and so it becomes man's tormentor and man's executioner at the same time." Stephen Charnock, who is one of the greatest Puritans who ever lived, writes, "Envy is a denial of providence," and that is to say envy or jealousy fails to recognize that God in his goodness has given gifts to someone else that he has not given to you, at least not in that measure, and as your eye is envious and jealous of what someone else has, it really is a frontal attack on the goodness of God and the providence of God by which he gives to others what in his sovereignty he has not entrusted to you. One of the greatest preachers in the early church, a church father named Chrysostom writes, "As a moth gnaws a garment, so does envy consume a man." In other words, envy is a form of spiritual suicide and by which we are inwardly destroying ourselves. Thomas Manton, another Puritan divine writes, "Envy is rebellion against God himself." He says envy is a settled crooked malice.

To be sure there is nothing desirable about envy or jealousy in our own hearts and it would do us much good, I believe, for us to pause and to consider this aspect of love, that love is not jealous. Now I want to look at this under four headings this morning. I want to lay them out before you so that you can see where we're going and the four very simple words are the condemnation of jealousy, that's self-apparent when he says love is not jealous; second, the contamination of jealousy and I want you to see that jealousy is never alone. It always spreads, and it sprouts up with other weeds in the garden of our hearts. And then third, the classifications of jealousy; and finally, the cure for jealousy.

Number one, the condemnation of jealousy. Note what this says, love is not jealous. That is a condemnation of any and every form of jealousy in its negative effect. Whatever jealousy is, it is the polar opposite of love. It is the complete antithesis of love. Love and jealousy are mutually exclusive, never inclusive. Where one is, the other cannot be.

Love is not jealous. This word, jealous, is a Greek word that comes into our English language as a transliteration as the word zeal, and jealousy or zeal as the word is used here in this context is used in a negative way, but this word is used either positively or negatively. We are to be zealous for God and his glory and his kingdom and for his gospel, and the word zealous there means to be fired up, to have heated affections and strong desires towards that which is good and wholesome and right. We are never to be lukewarm. We are never to be apathetic in our spiritual lives. Our hearts are always to be on fire and zealous for God. But this same word is also used in a negative sense, to be heated up in affections towards that which is wrong, and that is how the word is used here. It is intense, strong feelings towards someone else and what they have and what they have achieved or what has been entrusted to them, and it produces ill feelings in your heart towards that person and they are very strong desires against that person, that they would either not have what they have and come down to your level or that it would come to you in greater measure and you would be superior to them.

As Paul uses this word here, he means that love is not envious of what another person has or has achieved. Love is not covetous, longing for what someone else has. Love finds a sense of contentment in where I am and what I have and rejoices in what someone else has. Love does not have strong feelings against another person because of their advantage or their accomplishments. Love is not aroused to wrong desire towards another person or their possessions. Now this is something with which the Corinthians had become greatly entangled and it was suffocating their spiritual life; it was jealousy in their heart that was clogging the arteries of their passion for God. And you'll note the word is used actually in the last verse of the previous chapter. In chapter 12, verse 31, the very same word is used, and I believe in the same way. It says in verse 31, "But earnestly desire the greater gifts." As it comes to us in our English translation, it gives the impression that we are to have right desires towards other spiritual gifts, the superior in the eyes of the Corinthians or the showier spiritual gifts, such as speaking in tongues or interpretation of tongues or the like. But actually, in its context, I believe that it is more properly translated not as an imperative command, but as an indicative statement of fact, that this is actually a rebuke to them, not an encouragement, that the problem in your spiritual life is that you are earnestly desiring the greater gifts and that word for earnestly desire, it's just one word in the original Greek language, it's the very same word that is used here in verse 4 translated jealous. And so chapter 12 verse 31, Paul is actually indicting them and saying and confronting them by saying, "You have become jealous of other people in the body of Christ who have spiritual gifts that you long to have, but God has not given to you, and with those gifts, there has come a ministry to them that you have now become envious of and perhaps even attention has come to them that has not come to you."

This is the problem that is taking place here in Corinth and it really speaks to a larger carnality that was present in the church at Corinth as there were divisions within their church and what was driving those divisions were little petty jealousies that we're eating away at large sections within the church, one section against another section in the church. And I would refer you back to chapter 1, just very quickly, chapter 1 and verse 10 through 12, and then we're going to go to chapter 3, verses 1 through 3, for just this short excursion. Paul had earlier rebuked them for their divisions and party spirit. In fact, this is

front-loaded, this is the first thing he has to say after the opening salutation and he says in verse 10, so in other words, this is the number one problem in the church at Corinth.

"Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you." Of course, the reason he says this is because there were fractures in their fellowship.

Now, verse 11, "For I have been informed concerning you, my brethren, by Chloe's people, that there are quarrels among you." So with the divisions have come the quarrels and here is how it is expressed in verse 12. "Now I mean this, that each one of you is saying, 'I am of Paul,' and 'I of Apollos,' and 'I of Cephas,' and 'I of Christ.'" And we pointed out that being of Christ in this setting is not a compliment, but it is a hyper pseudo spirituality of those in the church who say, "I have no human teacher, and I have no human leader before me. I have only Christ." And so this is the problem that is brewing and what is driving it under the surface; like lifting up the hood of a car and looking down into the engine, this is what was driving their divisions and their quarrels.

You'll find it in chapter 3. If you would turn to chapter 3 and the first three verses and it will be very apparent. This is why Paul has to address this in chapter 13. This is why he has to say to them love is not jealous. So in chapter 3, beginning in verse 1, Paul says, "And I, brethren." Now, that word brethren is very important because we are not to wrongly assume that they are just religious but lost, that they have no saving relationship with Christ. No, in fact, what the Corinthians do is they push the fence out to the very extremities of how fleshly can someone be and still be saved. That's what the book of 1 Corinthians addresses and in verse 1, "And I, brethren, could not speak to you as to spiritual men," you were not spiritually minded enough for me to be able to unfold the fullness of my ministry with you. I had to keep it at a kindergarten level with you because you were not spiritual men. At the end of verse 1 he says, "but as to men of flesh," meaning carnally minded, "as to infants in Christ." In other words, he said it was like I was preaching to spiritual babies and having to put a milk bottle into your mouth and burp you when church was over, that you did not have a greater capacity to take in the word of God and what was clogging up your intestines and preventing you from receiving any greater teaching in the word, he will now address.

He said, "Indeed, even now you are not yet able, for you are still fleshly. For since," now here it is, "there is jealousy." That's why you're still spiritual babes. That's why you cannot take in the meat of the word. That is why you are not spiritual men for there is jealousy, and with that jealousy always comes what follows, and strife. It is the jealousy that produces the strife. It is the jealousy that is the root, strife is the fruit. Jealousy is the cause, strife is the effect. You correct the jealousy and you will remove the strife. But as the jealousy increases, the fractures and divisions will run deeper and it is all being fueled and inflamed by your jealousy.

That's how devastating jealousy was in the church at Corinth as they looked around in the body of Christ. And this wasn't, it's not that they were jealous of pagans and heathens and lost people, as they looked around in the functioning of the body of Christ, their eye became envious of other believers in their flock because of their giftedness, because of

their intellect, because of their family, because of their business, because of their ministry, whatever it was, and Paul now addresses this in chapter 13 and must tell them, love is not jealous.

Jealousy is a cancer that eats and devours the soul. Jealousy destroys inner peace and contentment. Jealousy robs us of joy and happiness. Jealousy strips us of all spiritual power in our lives. Jealousy is a raging fire that if not extinguished will consume our inner life. Proverbs 27, verse 4 says, "Wrath is fierce and anger is a flood, But who can stand before jealousy?" It's a stronger force than wrath and anger is jealousy. It was jealousy that caused Cain to rise up and murder Abel. It was jealousy that caused Joseph's brothers to sell him into slavery. It was jealousy that caused Saul to despise David and seek him harm. It was jealousy that caused the Babylonian officials to throw Daniel into the lions' den. It was jealousy that caused the elder brother to resent the father's love that was given to the younger, prodigal son. Jealousy is a raging fire within our hearts that will absolutely corrode and corrupt our spirituality. As we look at this section today and as we walk through these texts, I pray that every one of us will be open before the searchlight of God's word and that wherever we would find jealousy rising up within our soul, that we would deal with it, as we will discuss at the end of this message. There are few things that are more easily hidden that lurk beneath the surface of our lives that are more deadly than the carnality of petty jealousy.

Second, the contamination of jealousy and by the word contamination, what we mean is, is that it always spreads. It never stays self-contained. It never remains an island unto itself. Jealousy is never alone. Jealousy always produces other sins and spills over into other sins. Jealousy can never be compartmentalized into just one area of my life. No, jealousy spreads like a plague from area to area to area in our lives. Let me give you some verses. James 3 verse 16. James writes, "where jealousy and selfish ambition exist, there is disorder and every evil thing." Did you hear that? Let me read that verse again. This took me away when I looked up this cross reference, "where jealousy and selfish ambition exist, there is disorder and every evil thing." When jealousy establishes a beach hold in our hearts, every foul bird of the air comes flying in and makes its nest in our hearts.

In Acts 7 verse 9, we read, "The patriarchs became jealous of Joseph." His other brothers became jealous of Joseph. Why? Well, he had a beautiful coat. His father seemed to give him undue attention. There might be the appearance of favoritism. And as the other brothers looked at their younger brother, Joseph, there was jealousy that was stirred up as they began to think in their minds, "Well, dad's never done that for me. Dad has never given this to me. Dad has never shown me the same." And so in this verse, we read, "The patriarchs became jealous of Joseph and," there's always an and. that follows jealousy. There's never a period at the end of the sentence. That's never the end of the story. It never just ends with jealousy. Jealousy always is like a cancer in one part of the body that becomes malignant and it spreads to other vital organs within the body until it spreads death and so we read, "The patriarchs became jealous of Joseph and sold him into Egypt." And what even takes place in between that is they first attempted to kill him and to plunge him into a hole, and it was only by God's providence that there came a caravan by

and they sold him to the caravan just to get something out of the deal that the problem would be removed from their lives.

No, jealousy always goes from bad to worse as it becomes exasperated in our own hearts and it leads to overreactions towards others. In Acts 17 and verse 5, we read, "the Jews, becoming jealous and taking along some wicked men from the market place, formed a mob and set the city in an uproar." What was it that ignited this city, Thessalonica, as Paul went there? And it was the jealousy within the hearts of certain people in that city. As people began to flock to Paul to hear him preach the gospel, it led to mob violence. That's how powerful a force jealousy is.

James 4 verses 1 through 2 further describes this contamination and spreading within our own souls of the plague of jealousy when James says, "What is the source of quarrels and conflicts among you?" You know, some parents could ask that of their children today. "Why can't you get along? What is the source of your quarrels and conflicts?" Well, James will give the answer and it's not just for children, it's for adults. "Is not the source your pleasures that wage war in your members?" In other words, there's a war going on inside of you. There is a conflict. There is a contest that is going on inside of you. So what is this conflict on the inside of the soul? James says, here's what's driving it, "You lust and do not have; so you commit murder. You are envious," you are envious, "and cannot obtain; so you fight and quarrel." A lot of marriage counseling would be solved at just this point. You remove the petty jealousy and you end the fighting and the bickering.

The source of their in-house fighting and their interpersonal bantering and quarreling is their jealousy that they have one for another. That's why Paul includes this in the list In 1 Corinthians 13. It is something that must be addressed by the Corinthians if they are to reach their potential in the Lord and it is something that each and every one of us as believers must be alert to and that we must address because it will deter our spiritual growth in grace. Now, number three, the categories of jealousy, and I want to lay these out very simply. There's just two categories of jealousy. Number one is, I want what someone else has, and so I become embittered towards them because they have what I want; and then second is, I wish that they did not have what they have because I want it.

Now jealousy can rear its ugly head because someone else in the church is asked to serve in a particular capacity that you were not approached in which to serve. Someone else teaches a class and you were not asked to teach the class. Someone else teaches a class and it's better attended than your class. Someone else is spoken to by a pastor but you are not spoken to. Someone else was visited in the hospital when you were not visited. Someone else is thanked for doing something that you also did but you were not recognized and there was not an affirmation or expression of appreciation given to you. And the seeds of jealousy are planted in the soil of the heart and they begin to fester and they begin to grow until it begins to sprout and bring bitter fruit. Jesus warned against such jealousy in his kingdom. In Matthew chapter 20, Jesus said that, "the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard." And that would be at 6 a.m. in the morning. The man who owns the vineyard would go out to where the day workers are standing waiting to be hired by the landowner

and at 6 a.m. as the sun is rising, the landowner begins to pick those whom he would have served him in his vineyard.

"When he had agreed with the laborers for a denarius," and that was a fair day's pay for a fair day's work, "he sent them into his vineyard. And he went out about the third hour," that would be nine in the morning, "and saw others standing idle in the market place; he said, 'You also go into the vineyard, and whatever is right I will give you.'" So they later are employed by the landowner and sent out to work side by side with those already there.

"Again he went out about the sixth and the ninth hour," the sixth hour would be high noon, the ninth hour would be three in the afternoon, "and did the same. And about the eleventh hour he went out and found others standing around," that's five o'clock in the afternoon. The day is over at six o'clock, so the last hour of the day. At the very end of the day, late in the afternoon, the landowner goes out before the sun sets and hires a few more workers to come and work in his vineyard.

"When evening came, the owner of the vineyard said to his foreman, 'Call the laborers and pay them their wages.' When those hired about the eleventh hour came, each one received a denarius." Full day's wage, for one hour's work. "When those hired first came," that would be at 6 a.m. in the morning, those who worked 12 long hours in the grueling hot sun of that arid climate, "they thought they would receive more." Here he gives one denarius to the man who starts the job at five in the afternoon. They who started at 6 a.m. in the morning are given the same wage. They hold it in their hand. They begin to look over at the man who only worked one hour and something begins to happen inside of them. They begin to do math.

"When they received it, They grumbled at the landowner, saying, these last men have worked only one hour, and you have made them equal to us who have borne the burden in the scorching heat of the day." The landowner answered and said to one of them, "Friend, I am doing you no wrong; did you not agree with me for a denarius? Take what is yours and go, but I wish to give to this last man the same as to you." And then he says this, "Is it not lawful for me to do what I wish with what is my own? Or is your eye envious because I am generous?" That is a rhetorical question that is meant to be an indictment. Your eye has become envious because I, as the landowner, have unusually shown generosity to this one whom I employed at five in the afternoon.

This all is within the kingdom of God. This all is within the Lord's vineyard. And the point that Jesus is making is how easy it can be for us to become tripped up with envy and jealousy when we see God do something for one person, be it opportunity, be it open door, be it advantage, be it blessing, that he has not done for me. Albert Barnes writing in his commentary on 1 Corinthians states, "Such jealousy may be excited by superior wealth, beauty, learning, accomplishment, reputation, success." Barnes says it may extend to any employment or any rank in life. Barnes continues to describe what may be the arena or occasions of envy and jealousy when he writes, "A man may be envied because he is happy while others are miserable. A man may be envied because he is well

while others are sick. A man may be envied or jealousy directed toward him because he is caressed while others are neglected or overlooked. It may be because one is successful while others are met with disappointment. It may be because one is handsome while others are ill-formed. It may be one is honored with office while another is overlooked for that office. He may be envied because he has a better farm than we have, or he is a more skilled mechanic, or a more successful physician, or a more successful lawyer, or a more successful clergyman." Barnes then says, "Envy commonly lies in the same line of business, occupation or rank." In other words, it's easier for me to compare apples to apples or oranges to oranges, to compare myself to someone else who is somewhat like me. Barnes says, "The farmer does not usually envy the blacksmith but another farmer. the blacksmith does not usually envy the schoolmaster or the lawyer but another man in the same line of business with himself. The fashionable female who seeks admiration or flattery on account of accomplishment or beauty envies another female who is more distinguished."

All this is to say is that jealousy usually is found not one man to a woman or a woman to a man, jealousy within the kingdom of God and jealousy within the body of Christ is usually one woman to another woman, it is one man to another man, it is one single to another single. It is one deacon to another deacon. It is one elder to another elder. It is one pastor to another pastor. Let us stand watch over our own hearts for this deadly plague of jealousy that can easily crop up within our hearts, within the body of Christ, when one is given something that another one does not have. Within the body of Christ, it is not socialism. Within the body of Christ, it is not one size fits all in how God deals with us. There is individual specific sovereignty that is administrated by the Lord and in each instance, the Lord only and always does what is right.

Finally, the cure for jealousy. If jealousy is this serious, and it is, if jealousy is this soul-harming, and it is, then what is the cure for jealousy? Rather than give you eight or ten things that some of which would slip through your fingers, let me give you just three, just three cures for jealousy. Number one, crucify it. Don't pet it. Don't coddle it. Don't pat it on the head. Take a knife and drive it and plunge it into the bosom of jealousy. Colossians 3 verse 5 says, "Therefore, put to death the members of your earthly body. Put to death immorality, impurity." Listen to the next three, "passion, evil desire, and greed, which amounts to idolatry." What Paul is saying here is mortify these things and jealousy is a part of it. Crucify it. Put it to death. And it says here "which amounts to idolatry." Jealousy amounts to idolatry. It is wrongly longing for something that another person has when that longing ought to be redirected towards God and longing for the Lord himself. Put to death. jealousy, evil desire, greed and as you crucify it, you and I must crucify it daily, for it will always be rearing its ugly head back up and seeking to bite us and spread its deadly venom through our soul.

Number one, crucify it. Will you deal this rigorously with jealousy in your own heart and in your own life? Will you be so aware of it because of the time that you spend in the word of God and in time alone with him in prayer? And as you come to the Lord's table and ask God to turn the searchlight on in your heart, and as you become convicted of jealousy and become made aware of its ugly presence in your heart and life, will you not



make excuses for it? Will you not be like the ones who were hired at six in the morning and begin to grumble towards the landowner? Will you instead say, "It's me, it's me, it's me, O Lord, standing in the need of prayer"? Number one, crucify it. Number two, confess it. It must be acknowledged to God for what it is. It is sin. It is iniquity. It is lawlessness. It is a transgression against the Lord. Psalm 32 verse 5, David says, "I acknowledged my sin to You, And my iniquity I did not hide; I said, 'I will confess my transgressions to the LORD.'" When we fail to confess our sin to the Lord in our daily Christian lives, we are attempting a cover-up in our lives. We are attempting to hide it. And I've told you before, quoting John MacArthur, that when we try to hide it, God is going to bring it out in the open, but if we will bring it out in the open and confess it to the Lord, he will hide it. How much better it is for us to acknowledge our sin of jealousy and our sin of envy that the Lord would cover it up and it would be behind us and we would have a new start.

Jesus said that we are to be praying in Matthew 6:12, "Forgive us our debts. as we have forgiven our debtors." As often as we pray for daily bread, we are to pray for daily forgiveness. In 1 John 1:9, we are very familiar with this text, "If we confess our sins." As the word confess is two words in the original language joined together in the Greek, which means to say the same as. We are to say the same as God says about our sins. We are not, as one person says, we are not to sin retail and confess it wholesale. We are to own up to it, the full measure of what it is and we are to say to God what God says about what that sin is. There should be a full disclosure to the Lord and a full confession of it for what it is.

And then third, crucify it, confess it, and then change it. That's what repentance is. It's to turn away from our jealousy and to replace it. And what would we replace it with? Well, one thing that we would replace it with is with thanksgiving and offering thanks to God for what he has given to others; rather than my eye becoming envious towards them for what they have, instead, as I see that, I should offer thanks to God that here is an expression of the goodness of God and the generosity of his grace that has been bestowed upon another. Rather than discourage me, that ought to encourage me that this same all-gracious God is dealing with my life as well, and he will give to me what will be needed in my life when I most need it, and he will show such grace to me.

1 Thessalonians 5:18 says, "In everything give thanks, for this is God's will for you in Christ Jesus." And so at every moment of every day, we are to be giving thanks to the Lord. We are to be living with an attitude of gratitude. And as we see God's advantages and God's opportunities and God-enabled accomplishments carried out in the lives of others, rather than allowing seeds of bitterness to well up in me, instead, I should give thanks to the Lord in everything in this situation and I would find my own heart and soul being lifted up rather than being cast down. Ephesians 5, verse 20, "Always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father."

This is the cure for jealousy., is to offer thanks to God for what he has done for them, as well as offer thanks to God for what he has done for you. Let us all be reminded that what we really deserve is hell and anything above hell is far more than what anyone in this

house today deserves, beginning with the man who is standing in the pulpit. We all have sinned and fallen short of the glory of God and the wages of sin for all of us is death, and for each and every one of us, with the very first sin we ever committed, we should have been consigned that moment to hell. What thankfulness there should be in our own hearts, not for what we do not have, but for what we do have. It is far more than what we deserve.

Spurgeon says, "The cure for envy lies in living under a constant sense of the divine presence, worshiping God and communing with Him all the day long, however long the day may seem." This is the cure for jealousy. It really is a spiritual issue and it really does come back to my heart before God that I would be a worshiper of God and magnify his name no matter how long and how difficult the day may be. Praise for God and jealousy towards others cannot coexist in the same heart at the same time, one will displace the other, and as I come into his presence with thanksgiving and into his courts with praise, and my eye is singularly upon the Lord, it is then that my heart and soul knows most relief from those seeds of jealousy that would plague my spiritual life.

Do we not see why Paul says love is not jealous? It can be the Achilles heel of the most gifted servant of the Lord. It can be that which brings down those who are most gifted. It is as we humble ourselves before the Lord that his love most fully is manifested in our hearts and lives. It really boils down to we must be filled with the Spirit. We must be controlled and governed by the Spirit for when our flesh is governing our lives, we are so easily exasperated and jealousy can begin to gain a foothold in our hearts, but as we walk in the Spirit, and as we follow the Lord, and as our eyes are upon him, it is in that state that we are most free from this deadly plague of jealousy.

I want to conclude by saying if you have never come to believe upon the Lord Jesus Christ, I call you to do so today, and it may be even jealousy in your own heart and soul that has kept you from coming to faith in Jesus Christ. It may be that as you have looked at the lives of Christians and you have seen things in them that you really would desire in your own life, there has been this this envy in your heart that has built up a resentment. You see their children following your parenting and your children will not follow you. You see certain aspects of peace and joy and happiness, things that you have never known in your own heart. And other things in the lives of believers, and as you look at it from afar, how easy it would be for there to be jealousy that builds up in your own heart and life. Do not go to hell with jealousy in your heart when you are so close to the gates of paradise today. Those gates are swung wide open to you and salvation in Christ is freely offered to you today. Why would you continue in your jealousy when you can be cleansed of it and forgiven and have a new start with the Lord? I urge you this day to turn away from the vanity of this world. Turn away from your sin. Turn to the Savior. Believe upon Christ. He died upon the cross for sinners just as you are. He was lifted up there to die in our place. He suffered under the wrath of God upon that cross. He died in the place of sinners. There is no other way of salvation but for you to look to Christ and live. And so I call you this day, I urge you, I plead for you this day. This is no play acting. This is the reality of the hour and the moment for your soul. Turn to Christ this very moment and you will be received by his open arms, "For him who comes unto me," he says, "I will in

no wise cast out." Do not remain in your jealousy. Do not remain in your envy. Say, "I will arise and go to Jesus, and He will receive me into His arms."