

The Life of David

Week 4: The Green-Eyed Monster: Kill or Be Killed

1 Samuel 18

Dr. Matt Cassidy ---- September 10, 2023

Why don't you turn to 1 Samuel 18. His name is David, and David means "beloved." And in chapter 18 you'll see why he has this name. In chapter 18—you can write it in the margin---everybody loves David. Well, almost everybody.

David is the longest biography in the older Testament. As a matter of fact, it's the first biography in ancient literature. It is the deepest and most sophisticated deep dive into a life in all of antiquity to try to understand the human experience.

The story of David inspired Shakespeare to write a beloved play. It's called *Hamlet*. You can see that when you read that play with that in mind.

And chapter 18 is a pivotal episode in the life of David. Things change. There's a plot twist here. Chapter 18 comes right after chapter 17, and in chapter 17 the headline in the Israel newspaper reads like this: "Cheese Delivery Boy Saves Nation." That's the David and Goliath story, where David says, "You uncircumcised Philistine, look at you. You come to me with a sword and a spear and a javelin. I come to you in the name of Jehovah Almighty, the God of the armies of Israel, whom you have defiled."

1 Samuel 17:46b

... and the whole world will know that there is a God in Israel.

And he tells him what's going to happen, and it does happen. And here's the punchline: "...so the whole world will know that there is a God in Israel."

Everybody Loves David ... Almost Everybody

Chapter 17, David and Goliath, is iconic. Chapter 18 is about how everybody loves David. Well, almost everybody.

1 Samuel 18:1

After David had finished talking with Saul (about killing the giant), Jonathan became one in spirit with David, and he loved him as himself.

Look how the author is going to show six times in rapid-fire succession how much and how full the love of David penetrates. Watch. It starts with the crown prince, Jonathan, Saul's son. Verse 1: "After David had finished talking with Saul (about the killing of the giant), Jonathan became one in spirit with David, and he loved David as himself."

1 Samuel 18:5

Whatever Saul sent him to do, David did it so successfully that Saul gave him a high rank in the army. This pleased all the people, and Saul's officers as well.

The next victims of being in love with David were the people and the military itself. Verse 5: "Whatever Saul sent him to do, David did it so successfully that Saul gave him a high rank in the army. This pleased all the people, and Saul's officers as well."

1 Samuel 18:6-7

When the men were returning home after David had killed the Philistine, the women came out from all the towns of Israel to meet King Saul with singing and dancing, with joyful songs and with tambourines and lutes. ⁶ As the women danced, they sang: "Saul has slain his thousands, and David his tens of thousands."

Very next verse—the women of Israel love David. "When the men were returning home after David had killed the Philistine, the women came out from all the towns of Israel to meet King Saul"—keep that in mind—they're going to have a parade for King Saul—"with singing

and dancing, with joyful songs and tambourines and lutes.” And here it is. This is when everything changed. This is when it happens. David’s life is pivoting on a single song. Look what it says. “As the women danced, they sang: ‘Saul has slain his thousands, and David his tens of thousands.’”

Move camera to Saul’s face; zoom in. His eyes turn green with envy. The eyes are the window to the soul. Look inside there and you’ll see that bent in Saul; the crack has now opened to become a crevasse. It’s now a valley. And all the poison that’s beneath the magma in all of us is now able to break through.

1 Samuel 18:8-9

Saul was very angry; this refrain galled him. “They have credited David with tens of thousands,” he thought, “but me with only thousands. What more can he get but the kingdom?”⁹ And from that time on Saul kept an envious eye on David.

Saul’s a people pleaser in his life—we know that. And now the people are not as pleased with him. If you live by approval ratings, you’re going to die by approval ratings. Look what happens to Saul in verse 8: “And Saul was very angry; this refrain galled him. ‘They have credited David with tens of thousands,’ he thought, ‘but me with only thousands. What more can he get but the kingdom?’ And from that time on Saul kept an envious eye on David.”

Envy has entered the storyline. This passage teaches the absolute destructive power of envy. This is a graphic visual of a green-eyed monster devouring its prey—Saul.

“Envy is pain at the sight of another’s good fortune, stirred by those who have what we ought to have.”

--- Aristotle

Aristotle was one of the first to write on envy, at least in the west. And he said it is the “pain at the sight of another’s good fortune, stirred by those who have what we ought to have.”

Envy is the king of the seven deadly sins. You may know Joseph Epstein’s popular book

on envy and the seven deadly sins. And he writes something very insightful. It's worth noting when he talks about envy. He says that the six other deadly sins will destroy you—sure. But they start with a little something on the hook, some kind of bait that lures you in and makes it tantalizing. Gluttony is fun, and then it destroys you. Lust—awesome—and then it eats you alive.

In other words, six deadly sins have the common story. You see it throughout our lives. It was working until it didn't. But envy is not like that. There's no bait on the hook. It's just a sharp edge. And when you bite into it, it immediately destroys joy. The moment it takes root it eliminates your ability to enjoy whatever that moment is. You find yourself compulsively comparing yourself to other people, never satisfied. Its power is so daunting that the Lord himself tells us and warns us of its power in the Ten Commandments. The tenth: "You shall not covet." Don't covet. Do not envy.

From this moment forward, from this song forward, what it does in the soul of Saul is that the more people who love David, the more insane Saul becomes. Watch it play itself out. The more Saul tries to kill or malign David, the more successful David becomes and the more beloved David becomes, so the more insane Saul becomes.

1 Samuel 18:10-11

The next day a harmful spirit from God rushed upon Saul, and he raved within his house while David was playing the harp, as he usually did. Saul had a spear in his hand. ¹¹ And he hurled it, saying to himself, "I'll pin David to the wall." But David eluded him twice.

It says in the passage in the next verse, "The very next day an evil, harmful spirit from the Lord comes mightily upon Saul while David was playing the harp in his presence." He has his hand on the guitar, and it says that Saul has his hand on a spear, and he says to himself, "I will pierce him to the wall." And he hurls the spear at David, and David eludes him twice. And after David eludes the spear twice, it says that Saul is afraid.

1 Samuel 18:12, 14-16

Saul was afraid of David, because the Lord was with David but had left Saul.

¹⁴ In everything David did he had great success, because the Lord was with him. ¹⁵ When Saul saw how successful he was, he was afraid of him. ¹⁶ But all Israel and Judah loved David, because he led them in their campaigns.

Everybody loves David ... well, almost everybody. Look what it says in verse 12: “Saul was afraid of David, because Jehovah was with David but had left Saul. In everything David did he had great success, because Jehovah was with David. And when Saul saw how successful he was, he was afraid of him.” Wait ... there are even more people that love David. “All of Israel and Judah loved David, because he had led them in their campaigns.”

So, let’s keep the list going: Jonathan loves David, the people in the army love David. It says here that the women love David, and all of Israel and Judah, north and south—everybody loves David. Well, except one person.

1 Samuel 18:20-21

Now Saul’s daughter Michal was in love with David, and when they told Saul about it, he was pleased. ²¹ “I will give her to him,” he thought, “I will not raise a hand against him. Let the Philistines do that!”

The list continues: the princess, Saul’s daughter Michal loves David. Princess Michal loves David. Verse 20 says, “Now Saul’s daughter Michal was in love with David. And when they told Saul about it he was pleased.” And here’s why. “ ‘I will give her to him,’ he thought, ‘I will not have to raise a hand against him. Let the Philistines do that!’”

So, King Saul sees an opportunity and seizes upon it. He says, *Look, you know what? I’ll put a bride price on Michal, my daughter, and say, “David, if you want her, I’ll let you earn the right to become part of the family. It’s a timed event, but you need to bring back to me proof that you’ve killed one hundred Philistine enemies.”*

And David says, *Okay*.

Now the problem is that the Lord was with David. He's a prodigy soldier. And so, with this outrageous demand by King Saul, David comes back with evidence of two hundred Philistines that he's killed, by the time it was needed.

1 Samuel 18:28-29

When Saul realized that the Lord was with David and that his daughter Michal loved David, ²⁹ Saul became still more afraid of him, and he remained his enemy the rest of his days.

And it says that Saul's response was that he was still more terrified of David. Here's the conclusion of chapter 18, verses 28 and 29: "When Saul realized the Jehovah was with David and that his daughter Michal loved David, Saul became still more afraid of him, and he remained his enemy the rest of his days."

The passage today is teaching us about the absolute power, the destructive power, of envy. Here's our outline, just to make sure we all stay engaged here. I'm going to give you a quick definition of what envy is. I'll show you what envy reveals in our own hearts. I'm going to show you the power of envy. And ultimately, how we overcome something that powerful in our lives.

1. Quick Definition of Envy

The definition of envy—I've read already Aristotle: "It is the pain at the sight of another's good fortunes, stirred by those who have what we ought to have."

Bertand Russell said that envy was one of the most potent causes of unhappiness.

Envy is being unable to be able to enjoy what somebody else has because of comparisons and being unable to enjoy what you have because of resentment.

--- Tim Keller

Pastor Tim Keller, I thought, did a wonderful job explaining envy. It has a twofold attack. He says, “Envy is being unable to enjoy what somebody else has because of comparison and being unable to enjoy what we have because of resentment.”

Watch. He would say, *Oh, my goodness*. And he hears that song being played. He would say, *Oh, my goodness. Good for David! The people are crediting him for ten thousand deaths of the bad guys! And me—they’re giving me a thousand—they’re giving me credit for a thousand slayings of the bad guys!*

But that’s not what the story is. Because envy has entered this story in the darkest recesses of King Saul’s soul. If you want to know if you have signs of envy, look at how you can’t appreciate in other people that person’s beauty or that person’s success. That’s how it shows up—when you resent that.

And what’s happening in that spiral of envy is your soul is at the center of the universe. It’s all about you. And you can’t help but think or compare yourself with others’ circumstances, particularly those who have what you think you ought to have, what you deserve. That’s the definition of envy: resenting others for having what you believe you should have.

2. What Envy Reveals About Us

The second point in the outline is what envy reveals about us. Here’s what envy reveals. It reveals what we value too much—what we’ve put in first place. Frankly, it’s what we’ve put above God. It shows us where our heart of hearts finds its meaning. It is pointing out that our ego is driven in this direction. That’s where we’re getting our hope; that’s where we’re getting our joy. And we become envious when that’s blocked. It’s what motivates our choices.

So, you can see in the life of Saul, that since it’s so vivid, what is in the heart of his heart, deep down inside, is his kingship. And I would go even deeper and say it’s about popularity. It’s

about loyalty from other people. And that's where he gets his joy. That's what motivates him. That's his hope in life, that he can be that all the time—maybe in greater quantities.

Now you don't have to speculate on this, because in chapter 15 of 1 Samuel, which we read a few weeks ago, what motivated his disobedience when Samuel said, "You need to go and take on the Amalekites and destroy everything they own," is that he comes back and saves all the good stuff. Why did he save all the good stuff? Because the soldiers said they wanted to keep it. And he didn't want to disappoint those soldiers. Well, he disappointed God. And he would rather be popular than obedient. He saves the king Agag so that he'll have a trophy, so that other people would know what a great warrior he is. Live by popularity, die by popularity.

So, if you want to know what you value too much, look where you envy. Look where you find yourself with your eyes turning green, whether it's someone's appearance or success or popularity—whatever it might be.

What is interesting about envy is—this is somewhat fascinating—that we all have different ways of different aspects of applying envy, because we have different values and we have put different things at the top. We value something too much, but those things are different. So, we could put a picture of Jane Doe up on the slides—and family. And while it's the same person, we could all envy her for so many different reasons. We could all spitefully hate her because she has something that we should have. *Look at her! I envy her because I wish I had that kind of husband.* Somebody would say, *I wish I had a husband! I envy her because of her popularity.* And some would say, *Who cares about that? I envy her intelligence,* while the person right next to that person says, *Intelligence? Who cares? No one wants to be smart. Look how beautiful she is. I want her appearance.* Poor Jane Doe is up there being envied for so many different reasons. And it's the soul that determines which characteristic is being envied.

Envy reveals within us the root of our misery, the fuel that we're running on, what we use to make choices. It shows us what's too important in our lives. We've made something too valuable. That's what it shows in our heart.

3. Envy's Power to Destroy

Now I want you to show you the power of envy so that you might be afraid. The power of envy ... Envy is mean. Envy is ruthless. One author says, "It is rarely confessed, even to ourselves."

Pastor Jonathan Edwards wrote a sermon on envy two hundred years ago or more. And when he's talking about the power of envy he also brings up the idea that it is omnipresent. There is no place safe to hide from envy. And he goes back and shows as an example the Garden of Eden. And he says, *Look, there's no illness, there's no death. It is bliss. And Adam and Eve find themselves with acreage—miles of Eden. And they're under a tree looking up and saying, 'Ohhhh, I best that's the best fruit in all the world, and we can't have it.'*” Envy is everywhere and has the power to destroy even the Garden of Eden.

Chapter 4 of Genesis is the first murder. Cain kills Abel, it says clearly in the Bible, because he envied him. Murder enters the story of humanity because of the power of envy.

1 Samuel 18:10-11

The next day a harmful spirit from God rushed upon Saul, and he raved within his house while David was playing the harp, as he usually did. Saul had a spear in his hand. ¹¹ And he hurled it, saying to himself, “I’ll pin David to the wall.” But David eluded him twice.

Here's what's happening in this story. It says in verses 10 and 11, “And the next day a harmful”—or evil—whichever—“spirit from God rushed upon Saul, and he raved within his house while David was playing the harp, as he usually did. And Saul had a spear in his hand and he hurled it at David, saying to himself, ‘I’ll pin David to the wall.’ But David eluded him twice.”

So, you read and think, *What's happening? An evil spirit from the Lord—a harmful spirit from the Lord?* Here's what is taking place. The human heart has the capacity for evil—in this case, envy or anger, whichever. And it maxed out at a hundred. You can't do anything over one hundred percent. But sometimes we want more. There's another truth of reality, and that's that there are evil spirits among us--Satan, the demons, the spirit world. There's a demonic presence. Almost every culture in history believes this to be true. And sometimes when we hit one hundred percent on one of the vices, but we want more, it is the Lord's protection and a general grace that keeps us from experiencing and being abused by the spirits of Satan. But when we ask, when we demand, He'll take us away from protective custody. He'll let us in our human freedom open

those doors. And that's what is happening here. It's a passive sense of an evil or harmful spirit from God. He says, *Fine, if you want it, you can have it.*

In the New Testament there's a passage that says, "Do not let the sun go down on your anger lest it give the devil a foothold." It can cause a stronghold in your life. You say, *Look, I want more. I'm going to bed angry, but I want to wake up angry.* And at some point, the Lord says, *That can be arranged. I can let this rabid dog loose in your life if you choose.*

And you can see what happens in a person's life when they just give themselves over to anger. Wow! You can see what happens when someone gives their self over to lust. You don't even know them anymore.

And that's what is happening in Saul's life. He has this envy. And the next day the spirit of envy comes upon him. And this is the nature of things—Saul thinks, *I've got this. This will be up to my discretion.* And it's like a fly landing on flypaper screaming, "I gotcha!" And the flypaper says, "Do you? I have you. And I will kill you. But I want to make sure it's slow and painful and for all the other flies to see." That's what is happening in Saul's life. Envy is a virus. It feeds on its own success. And it's a virus that mutates. So, you can find yourself giving yourself over to envy and looking for different ways to resent people and being resentful towards what you have in your life. And joy ... it's been a long time since you had that experience in your life, because envy now rules.

Just in summary, any time anything is more important in your life than God Almighty himself, the Lord Jesus Christ and the power of the Spirit working in you; any time something else is there that cannot endure that worship, it is a drug. It is an addiction. It will drive you. It will make you mad, and you will lose you.

Saul, in this storyline—keep reading—will lose his family. He'll lose his crown. He will lose his absolute sanity. That is the complete power, the destructive power of envy. That's the point in chapter 18.

How to Cure Envy

Anybody want to know how to keep envy from destroying your life? Yeah, I bet. It's in the passage too. I love this style of writing. The narrator (the author) has a style of showing what the point is by constantly doing a comparison and contrast in the storyline. He puts two contrasts

right next to each other, and it's almost like black versus white, the bad guys versus the white hats. And he says, *Okay, there they are. Choose.*

And in this case in chapter 18, evil is Saul and his choices. And the contrast to that is not David; it's Jonathan. Jonathan will lead us out of envy. What Saul has and is willing to kill for to keep, Jonathan freely gives away. That's the contrast.

1 Samuel 18:1, 3-4

After David has finished talking with Saul (about killing the giant), Jonathan became one in spirit with David, and he loved him as himself.

³ And Jonathan made a covenant with David because he loved him as himself. ⁴ Jonathan took off the robe he was wearing and gave it to David, along with his tunic, and even his sword, his bow and his belt.

Scholars will write about Jonathan that he is the most noble character in the David story. Jonathan is the most noble character in the David story, and we need to watch what he does to know our way out of envy. Look how the passage starts in chapter 18, verse 1: "And after David had finished talking to Saul about killing giants, Jonathan became one in spirit with David, and he loved him as himself. And Jonathan made a covenant with David because he loved him as himself. Jonathan took off his robe he was wearing and gave it to David, along with his tunic, and even his sword, his bow and his belt."

This section of Scripture has two huge points that we need to draw to our attention. One is the exceptional nature of this covenant that he's making. Jonathan is initiating. He's making what is called a unilateral and unconditional covenant. You see this (we can't, kind of, but you'll see—but it's in the Hebrew vividly in the grammar) thing that's called a significant grammatical pattern where there is a plural subject and a single verb. In other words, there are two people involved in the subject, but there's only one movement taking place. And so, the rule of the grammar is that whatever the first subject is, that subject is doing all the work. Jonathan is the primary subject. He's the principle agent, and he's doing the covenant making. He's making this happen. It's unilateral. That means one-way. One person is making the promises and one person is accepting them. And it's unconditional. That means that no one is obliged to anything. It's

unconditional for the receptor. *David, I'm giving you these things. You don't have to do anything for them. This is what it means to be gifted.* In this story, David is merely holding his arms open. Jonathan is doing all the activity. All the verbs are for Jonathan.

And listen, this is the second major point of emphasis in this first set of verses. It's not just a unilateral, unconditional covenant. Jonathan is not just knighting David by giving him his sword and saying, *You'll be in charge of all the armies.* No, he's crowning David. In almost every one of your study Bibles, if you have them, it will say that by giving his robe and this armor, for sure—but the robe itself is the signet of “I am the king-elect. I am the prince that will become the next reigning, ruling king. And I'm passing this off to you.” Jonathan knows that God is with David. And so, he empties himself of what is truly his. It's his to empty.

Let me just summarize. Because of the narrative style here, the narrator deliberately, and I would say brilliantly, is giving us these two contrasting characters with two contrasting values. They both know that God's hand is upon David. He is the Lord's anointed. And they both have a tremendous amount to lose—the throne. And I would say that is so for Jonathan more than for Saul. Saul has been king. He knows what it's like. He's had his run. Jonathan is the king-elect, the crown prince. And he's willing to give that up. Saul opposes God's will; Jonathan embraces God's will. That's the difference. We can learn from that.

When we studied this passage years ago—in 1993 we had a camp with the youth ministry and it was called Camp David. It was studying the monarchy. And our camp t-shirt looked like this: it had this raging stallion coming right at you, right here. And then on the top it said, “May way for the monarchy.” And how do you make way for the monarchy? Well, the back of the shirt told you: “Stand in front and be trampled or follow behind and be led.” The point of this shirt is the point of the truth here: one, monarchy. Do you know what that means? It means there's a king, a sovereign, a lord. It's not me and it's not you. And king, sovereign, Lord means that you can stand in front of this raging stallion and get trampled—try to put a stop to the Lord's work—or just follow behind and obey. Because that's what kings, lords, and sovereigns are to experience: submission to the authority of the sovereign work of the sovereign king. And when you submit to that, it quails, it squashes the enemy in your life. Because you start to realize that you don't deserve what maybe someone else has.

Let me try to give you an example of this. This envy plagued me for close to two decades in my adult life after becoming a believer, and it was in this area: I regularly resented other

people's upbringing. I didn't particularly like mine, and when I would meet someone and find out about their background, I would, of course, romanticize it, and then envy that. I would just think or say sometimes, "Well, I bet that was nice—to grow up in a family like that. Good for you." But it was eating me alive. It's envy and it mixes with anger, and sometimes that anger is pointed towards the person, like Saul is to David. And let me just say that I invited the spirit of envy into my life. And it was like I had a rabid dog that was once chained and I let him loose. And I was losing myself. I was becoming angrier and looking for more opportunities to be envious. And it got the point where I thought, I've got to stop this while I still can. And it occurred to me that my real anger was directed towards God as the sovereign and the Lord and the Creator and Maker and the runner of all the universe. And I hated the hand that he dealt me.

So, we had a talk about that for a long time. If you wrestle with God long enough, you'll finally surrender to him. If you can't beat Him (and you can't), you should join Him. And eventually, I surrendered to His distribution of the cards that I was dealt. And there was an acceptance, and then there was an appreciation, honestly. I mean, I'm glad. I can see things and experience things that only I can because of my background.

And in that submission to the authority of the sovereign Lord, it chained that rabid envy up again and tightened its leash. And I was in submission to the authority of God. And in that, I was content in what He had done in my life.

If you look at the faith that Jonathan had, technically, it's gospel faith. It's salvation faith. Watch what's happening here. Jonathan sees that salvation is going to come to all the nations through this David—not through him, but through David. And he has to choose: he can stand in front of that salvation history, that plan of God's—he can stand in front of it and be trampled, or he can get behind it and be led. And he chooses to submit and participate in the plan of God for salvation. And he just wants to be part of it.

And so, his attitude is, *Sure, I'll give up my kingship. I'll give up my throne.* And that's the definition of lordship. That's the definition of salvation. When you start realizing that that history storyline goes through David—it goes all the way to Jesus the Christ—and that salvation is only through Jesus the Christ. And you can stand in front of that sovereign will and be trampled, or you can follow behind and enjoy being led. It's gospel faith that he has.

Jonathan shows us the solution, the quenching of envy in our lives. What kills envy is the contentment that comes in the realization that you don't have to know or understand or even like the will of God in your life, but you're at peace with it. You're at rest with it.

It's not just that—it's not just his submission to the authority of God, but it is his love for God. That is the other way that Jonathan is able to show us the way out of envy. He loves what God loves. What brings joy to the Lord brings joy to Jonathan. He weeps with those who weep, he laughs with those who laugh. That's what love means.

When Jonathan Edward writes about envy in his sermon, he says, "The definition of true love is when you give yourself over to the other person's experiences." You are never happier than when they are happy. You're never more joyful than when another person is joyful. See how envy is not in this? You're never more sorrowful than when someone else is sorrowful. You are thrilled with people's prosperity.

And so, Jonathan is displaying this in that he loves David as he loves himself. God loves David, so Jonathan loves David. It's the love of God that he has. And he's displaying this by giving. So, what does he do about it? Well, he strips himself of everything that would be valuable to be someone in his situation. He gives him his robe and his weaponry and all of that. And he does that in a unilateral, unconditional manner, because that's the nature of love.

I've said it four times. The theme of this chapter is the absolute destructive power of envy. And I'd like to correct that. It is about the absolute power of envy and the more powerful submission to the authority of the Lord and your love for the Lord.

Do you know what is more powerful than envy? Lordship and the love of the Lord Jesus Christ. Saul is going to do everything he can to hold onto to power, and he's going to lose the power and his mind. Jonathan empties himself of his royalty because of his love for God and his love for David, and gives this unilateral, unconditional covenant and surrenders himself for another.

Anybody? Sound familiar? The ultimate Jonathan is pictured in Jesus, who emptied himself of his royalty because of his submission to the Father, His love for the Father. And what does the Father love? "For God so loved the world ..."*And if you love the world, I love the world. And if this is the only way to do it is to surrender this way, I will do that.* And Jesus says, *I will bring a unilateral, unconditional covenant to those people who want to follow behind and be led.*

And because Jesus was willing to submit to the Father and enjoy what the Father enjoys and love what the Father loves, it says that He is the King of all kings. He's the Lord of all lords. And every knee will bow in heaven and under the earth, that Jesus Christ is Lord to the glory of the Father. That's how this all works out.

Jonathan ... follow Jonathan. He'll lead you to Jesus. Follow Jesus, for the love of Jesus. That is the story of 1 Samuel 18.

Ryan Assunto, my friend and an elder, will lead us in the unilateral, unconditional covenant to help us remember the one that Jesus made. It's called the Lord's table. Let's pray before we enjoy that together as a family.

Lord Jesus, we are grateful to celebrate the truths that are found in this passage. And Lord, I'd ask that You would help us understand the power of Your monarchy. We pray that Your kingdom come and Your will be done on earth, or in my life, as it is in heaven; that we wouldn't stand in front of Your will and be trampled by our lusts and our envy, but that we would fall behind and be led.

Lord, I'd ask that You would help the truths that we're finding ourselves learning today about envy and how it points to our bent, our crack, in our character, and how we might apply the balm that Jonathan that demonstrates for us in trusting in Your sovereign will, and loving You because You first loved us. Let our envy be chained by Your authority and by Your love. We pray this in Jesus' holy name. Amen.