

Audio Transcript of Sermon  
September 4, 2021  
Thou Shalt Not Covet

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. After weeks of studying the ten commandments, we come to the tenth commandment against coveting. Today we will examine this commandment and look into the words translated as covet in the Bible. We will learn that coveting is much more than desiring something better in our life. First we will look at two instances where the English word covet is used as a positive. In these positive instances of the word covet, Strong's Greek word 2206 *zeloo* is used and this word means to be zealous for, to work hard for. Coveting is not working hard for something. In both of these instances, Paul used the word covet to show the need to strongly pursue spiritual growth and development, encouraging us to work hard for spiritual growth. Let's read first Corinthians twelve starting with verse twenty-seven.

**1 Corinthians 12:27-31**

**27. Now ye are the body of Christ, and members in particular.**

**28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.**

**29. Are all apostles? are all prophets? are all teachers? are all workers of miracles?**

**30. Have all the gifts of healing? do all speak with tongues? do all interpret?**

**31. But covet earnestly the best gifts: and yet shew I unto you a more excellent way.**

We'll also read first Corinthians fourteen verse thirty-nine.

**1 Corinthians 14:39**

**39. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.**

Working hard looks different depending upon what we are doing. Where I live in the desert southwest, after a longer period of rain, I have to work hard to pull weeds out of my desert landscaping. If you are at the gym trying to improve your

stamina, you might find yourself on an exercise bike or treadmill. If you are repairing a car, you might be in your driveway or garage. When making a holiday meal, you will be in the kitchen or behind a grill. How you work hard will look different depending upon what you are doing. When Paul tells us to work hard for spiritual gifts, that should clue us in that spiritual growth and development takes purposeful effort on our part. Working hard through purposeful effort to obtain spiritual gifts is not coveting. It is the antithesis of coveting and was an extreme example used by Paul to show contrast.

By comparison, many different words in Hebrew and Greek are translated as covet throughout the Bible with the Hebrew words used in the Old Testament and the Greek words used in the New Testament. In Strong's Hebrew words 2530, *chamad*, and 183, *avah*, mean to lust after. Hebrew word 1241, *batsa*, means to plunder greedily. In the Greek we find Strong's Greek word 1937, *epithumeo*, also meaning to lust after, 4123, *pleonektes*, meaning eager for gain even if it means defrauding or extortion, and 5366, *philarguros*, meaning fond of silver. With these different meanings we see that coveting has nothing to do with a desire for spiritual gifts and goes well beyond just a desire for physical possessions. We can see that coveting involves lusting after something to the point that we would take it even when we don't have a right to it, that we would defraud others to obtain, and that money in some circumstances could be a motivating factor.

If you look around your house and see the need for anything new, whether it be clothes, appliances, electronics, furniture, home improvements, a car, there is no coveting unless you lust after it, would be willing to take it when you have no right to it, would be willing to defraud others to obtain, or are driven by money. If you are working hard to obtain these through your hard work, which would include financial planning and discipline, there would not be coveting.

Even when there is no coveting, we need to keep in the forefront of our mind that our life does not consist of the physical things in our life. Physical things may make our life better. For instance, when it is more than 100 degrees Fahrenheit in the desert, it is nice to have air conditioning. Air conditioning makes my life better. Our focus cannot be on the things we have here on earth, but the spiritual gifts we have from God. If we truly value spiritual gifts, our heart will be focused on spiritual matters and not our physical possessions. Matthew six verse nineteen.

### **Matthew 6:19-21**

**19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:**

**20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:**

**21. For where your treasure is, there will your heart be also.**

Jesus once had a person come to him with a dispute over an inheritance, just like people today fight over inheritance disputes. Jesus clearly taught that we are to avoid covetousness, showing that if the value we ascribe to life is based on a dollar amount or a list of possessions, covetousness comes into play. He then gave the parable of a man who harvested a bumper crop, and devised a plan to save it all up for himself so that he would not have to work hard in the future. Jesus then explained through a rhetorical question that when we die, we do not take what we have with us, it passes on to our heirs. He used this to show how important it is to lay up treasure for God. Many ministers will use this passage to convince their congregants to give all to the church instead of their family. This is not a parable about giving all of your physical possessions to the church while ignoring your family. It's a parable about relying on God to provide for your needs while focusing your efforts on spiritual growth and development as we are told to seek first the Kingdom of God and God's righteousness. Luke twelve verse thirteen.

### **Luke 12:13-31**

**13. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.**

**14. And he said unto him, Man, who made me a judge or a divider over you?**

**15. And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.**

**16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:**

**17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?**

**18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.**

19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.
20. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?
21. So is he that layeth up treasure for himself, and is not rich toward God.
22. And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.
23. The life is more than meat, and the body is more than raiment.
24. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?
25. And which of you with taking thought can add to his stature one cubit?
26. If ye then be not able to do that thing which is least, why take ye thought for the rest?
27. Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.
28. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?
29. And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.
30. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.
31. But rather seek ye the kingdom of God; and all these things shall be added unto you.

On another occasion, Jesus taught a parable and was derided by the Pharisees because they liked money to the point where they cheated with money. Jesus was explaining in this parable about a person who was in control of the master's finances and the master was going to conduct what today we would call an audit. The person knew there would be money missing, and quickly settled debt with debtors so that when the audit occurred, no money would be missing. Jesus used this parable to show that we cannot serve God and mammon, which is worshipping wealth. We need to remember that what is considered important among men can be looked at as very base and vile by God. Luke sixteen verse one.

## **Luke 16:1-15**

- 1. And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.**
- 2. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.**
- 3. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.**
- 4. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.**
- 5. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?**
- 6. And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.**
- 7. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.**
- 8. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.**
- 9. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.**
- 10. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.**
- 11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?**
- 12. And if ye have not been faithful in that which is another man's, who shall give you that which is your own?**
- 13. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.**
- 14. And the Pharisees also, who were covetous, heard all these things: and they derided him.**
- 15. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.**

In writing to the Ephesians, Paul wrote to walk in love knowing that Jesus was our sacrifice for us, and to avoid doing things which marginalize why Jesus died for us, including the need to avoid being covetous. Ephesians five verse one.

#### **Ephesians 5:1-5**

- 1. Be ye therefore followers of God, as dear children;**
- 2. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.**
- 3. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;**
- 4. Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.**
- 5. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.**

To the Colossians, Paul wrote to focus on those things which are Godly, and stop doing acts of sin like so many other people, including covetousness. Colossians three verse one.

#### **Colossians 3:1-5**

- 1. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.**
- 2. Set your affection on things above, not on things on the earth.**
- 3. For ye are dead, and your life is hid with Christ in God.**
- 4. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.**
- 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:**

With the Romans, Paul showed that love is the fulfilling of the law, the law that included the commandment against coveting. Romans thirteen verse eight.

#### **Romans 13:8-10**

- 8. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.**

**9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.**

**10. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.**

The Corinthians were told to avoid socializing with people in the church who are known to live sinful lifestyles, including people who are known to be covetous. Paul also showed that when it comes to people outside of the church, that we are not to judge these people, but allow God to judge. First Corinthians five verse nine.

### **1 Corinthians 5:9-13**

**9. I wrote unto you in an epistle not to company with fornicators:**

**10. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.**

**11. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.**

**12. For what have I to do to judge them also that are without? do not ye judge them that are within?**

**13. But them that are without God judgeth. Therefore put away from among yourselves that wicked person.**

The Thessalonians were told that Paul did not use the ministry or flattering words as a cover for covetousness to be a burden on the congregation. He went on to explain how they worked hard day and night, and how we are to work hard spiritually to be worthy to enter the Kingdom of God. First Thessalonians two verse one.

### **1 Thessalonians 2:1-12**

**1. For yourselves, brethren, know our entrance in unto you, that it was not in vain:**

**2. But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.**

- 3. For our exhortation was not of deceit, nor of uncleanness, nor in guile:**
- 4. But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.**
- 5. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness:**
- 6. Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.**
- 7. But we were gentle among you, even as a nurse cherisheth her children:**
- 8. So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.**
- 9. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.**
- 10. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:**
- 11. As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,**
- 12. That ye would walk worthy of God, who hath called you unto his kingdom and glory.**

To Timothy, Paul wrote that religious leaders had to have many good qualities, such as being vigilant, patient, sober, known for good behavior and hospitality, and able to teach. Religious leaders could not be given to wine, physically aggressive, greedy, or covetous. First Timothy three verse one.

### **1 Timothy 3:1-7**

- 1. This is a true saying, If a man desire the office of a bishop, he desireth a good work.**
- 2. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;**
- 3. Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;**
- 4. One that ruleth well his own house, having his children in subjection with all gravity;**
- 5. For if a man know not how to rule his own house, how shall he take care of the church of God?**



**6. Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.**

**7. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.**

When religious leaders are covetous, the people suffer because that religious leader will take from them what God never intended. The love of money is a root of all types of evil, and a covetous mind will pursue money into the field of evil. Some people have falsely blended covetousness and faith. Paul wrote to Timothy that gaining wealth is not a form of godliness. If somebody has obtained wealth, it does not mean of and by itself that they are a more religious person, or blessed by God. The best kind of spiritual gain we can have is to be content with what we have as we live a life worthy of the calling the God has given us. If we covet money, if we are willing to obtain money through fraud and deception, if we lust after money, or if we are willing to forcibly take money that is not rightfully ours, we will fall into a snare. First Timothy six verse one.

#### **1 Timothy 6:1-10**

**1. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.**

**2. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.**

**3. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;**

**4. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,**

**5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.**

**6. But godliness with contentment is great gain.**

**7. For we brought nothing into this world, and it is certain we can carry nothing out.**

**8. And having food and raiment let us be therewith content.**

**9. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.**

**10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.**

Paul warned that in the last days there would be perilous times. People would be lovers of themselves, lacking gratitude, have pride, be unholy, and covetous. Paul also warned that there would many, who would appear to be religious, and from these people we are to stay away, because even though they learn, meaning these people are learning from the Bible, they never come to the knowledge of the truth. Second Timothy three verse one.

## **2 Timothy 3:1-7**

- 1. This know also, that in the last days perilous times shall come.**
- 2. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,**
- 3. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,**
- 4. Traitors, heady, highminded, lovers of pleasures more than lovers of God;**
- 5. Having a form of godliness, but denying the power thereof: from such turn away.**
- 6. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,**
- 7. Ever learning, and never able to come to the knowledge of the truth.**

Peter wrote of false prophets and teachers who will try and sneak in false teachings to lead people away from the truth. Peter also wrote that through covetousness and deceptive words they would make merchandise of the brethren. Merchandise is something that can be inventoried, it can be counted and reflected in numbers. Merchandise also has a value. If you have two shirts worth ten dollars each, you have twenty dollars in merchandise. These people are covetous and appeal to people through covetousness. Take caution when a person who proclaims to be a minister of God tries to reach you through sin. Now, they might reach you while you are in sin, but be careful if they are reaching you through their sin. Just as God destroyed the evil that was Sodom and Gomorrah, God will destroy the minister who tries to use covetousness as a means to the truth. Sin will never lead to the truth, and can only be used as an example of what the truth is not. Second Peter two verse one.

## **2 Peter 2:1-14**

**1. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.**

**2. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.**

**3. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.**

**4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;**

**5. And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;**

**6. And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;**

**7. And delivered just Lot, vexed with the filthy conversation of the wicked:**

**8. For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)**

**9. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:**

**10. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.**

**11. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.**

**12. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;**

**13. And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;**

**14. Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:**

When speaking to the elders from Ephesus, Paul reminded them that he coveted no man's silver, gold, or clothes, and that he provided for himself. Instead of taking money from the brethren, Paul used his skill as a tent maker to provide for his needs, and for the needs of those travelling with him. With this structure, no person could claim Paul was covetous, because nothing was taken by him. Paul also explained using the words of Jesus how it was more blessed to give than to receive. Acts twenty verse thirty-two.

#### **Acts 20:32-38**

**32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.**

**33. I have coveted no man's silver, or gold, or apparel.**

**34. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.**

**35. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.**

**36. And when he had thus spoken, he kneeled down, and prayed with them all.**

**37. And they all wept sore, and fell on Paul's neck, and kissed him,**

**38. Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.**

With the background on coveting, let's look at the commandment itself in Exodus twenty verse seventeen.

#### **Exodus 20:17**

**17. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.**

If we want something so bad it hurts, that's probably coveting. Whatever our neighbors have, we should be happy for them and content with what we have. When we think of neighbors in the modern sense, we typically think of people who live next to us on our street. We need to think of neighbors in the broader sense, people we see day in and day out in our life.

Coveting can lead to disaster for more than just the person who covets. For instance, when a person becomes greedy, that greed can impact many more people. Back in the 1990s there was an investment banker who single-handedly brought down a private British bank because that investment banker executed unauthorized trades that could have made lots of money if the circumstances played out to the best-case scenario. The best-case scenario did not happen for these investments, and an entire bank went under. When banks went under in the United States in the late 2000s, it triggered a worldwide recession. Unlike the investment banker who brought down the private British bank, the American problem was caused by people defaulting on subprime mortgages, to the point that the banking system nearly collapsed. We don't have a measure that tells us what percent of the problem was caused by covetousness, but to some degree covetousness played a role in the problem.

From the Old Testament, we have the story of Achan, who took of the accursed thing. His covetousness was well-hidden and only Achan and maybe his family knew of this secret. Yet, this one man's sin led to the defeat of the army of Israel against the people of Ai, which had a smaller population. Word got back to Joshua that a smaller number of people would be needed to bring defeat and this time the smaller number defeated the children of Israel who had the blessing of God. Joshua determined to find who brought this misfortune to Israel and to bring that family death so that all could be right with God again. After the victory at Jericho, Joshua did not want to command Israel into defeat. Achan coveted what he saw and kept it for himself instead of giving it to God to whom it belonged. As a punishment Achan and his family were stoned to death and then burned with fire. Joshua seven verse sixteen.

#### **Joshua 7:16-26**

**16. So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:**

**17. And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:**

**18. And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.**

**19. And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.**

**20. And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:**

**21. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.**

**22. So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it.**

**23. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD.**

**24. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.**

**25. And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.**

**26. And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.**

The prophet Micah pronounced a curse on all who covet and then take away. Even though the words of Micah are limited to real estate, coveting is an evil that can bring great harm to another person impacting not only the victim of coveting, but that person's family for generations to come. Micah two verse one.

#### **Micah 2:1-2**

**1. Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.**

**2. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage.**

Habakkuk warns against wanting more and more to the point we would do anything to have what we want. Even innocent-sounding words such as, "I would do just about anything for..." is the basis of coveting and can be used by Satan to coerce us into evil. Expressing a desire to work very hard to obtain through

meritorious effort is much different. When we covet we sin against ourselves and bring harm to many, many others. Habakkuk two verse nine.

#### **Habakkuk 2:9-11**

**9. Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!**

**10. Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.**

**11. For the stone shall cry out of the wall, and the beam out of the timber shall answer it.**

Proverbs gives us a glimpse of what lies underneath the coveting mind. Laziness is the foundation of coveting. People who are lazy want much more without having to work for it. Instead we are to be righteous and give generously. Proverbs twenty-one verse twenty-five.

#### **Proverbs 21:25-26**

**25. The desire of the slothful killeth him; for his hands refuse to labour.**

**26. He coveteth greedily all the day long: but the righteous giveth and spareth not.**

The ten commandments give us a template of how to show love towards God and other people and is why love is the fulfilling of the law. Without love, the law is meaningless as love without the law is also meaningless.

Thank you for joining us today. God-willing we'll get together next time on the Feast of Trumpets. Until then, thank you for joining us today.