

Audio Transcript of Sermon

June 28, 2025

Ten Commandments-The Tenth Commandment

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. When we think of the ten commandments, we think of what is written in the pages of the Bible and how we as Christians need to be. We might also think of a movie such as The Ten Commandments. What is often overlooked is that violations of the ten commandments often becomes the plot of a work of fiction. The books we read for entertainment, and the movies and television shows are frequently linked into the ten commandments in some way, and often with people not keeping the commandments. Decades ago a movie thrilled audiences and won several of the big Oscar awards including for Best Picture, Best Director, Best Actress, and Best Actor. It was based on a book and also won the Oscar for Best Adapted Screenplay along with a few more Oscars. The movie and book both shared the same title, The Silence of the Lambs. The novel was written by Thomas Harris, and in chapter thirty-five of the book, Dr. Hannibal Lector, a patient kept in isolation at a hospital for the mentally ill, explains to Clarice Starling, an FBI agent trainee, what triggers a person to first become a serial killer and how the first victim is chosen. Let's read a short excerpt from chapter thirty-five of the book with Dr. Hannibal Lector speaking.

"What does he do, Clarice? What is the first and principal thing he does, what need does he serve by killing? He covets. In fact, he covets being the very thing you are. It's his nature to covet. How do we begin to covet, Clarice? Do we seek out things to covet? Make an effort at an answer."

"No. We just—"

"No. Precisely so. We begin by coveting what we see every day."

When we think of coveting or any of the other commandments, we tend to think of them in isolation and time. We tend not to think of commandments like coveting as fueling the sin of murder by a serial killer. Coveting begins with seeing something we do not have, and even a blind person or person with a visual impairment can figuratively see what somebody else has. Time and time again we have seen from the pages of the Bible how one act of sin can involve many different commandments. It's sort of like when a crime is committed, even though one crime may have been committed, multiple criminal charges might be brought against the suspect.

Going to the Bible we can read where coveting led to theft by deception and resulted in the punishment of leprosy. Naaman was a high-ranking military leader of Syria who was given victory by God, and who also was a leper. During this time there was no medical treatment for leprosy. Lepers were typically ostracized from society to limit the spread of the disease. After the Syrian military conquest of Israel, a younger lady was taken as a slave to work in the household of Naaman and when she was told of Naaman's leprosy, she shared how great it would be if Naaman were with one of God's prophets so that he could be cured. The household staff took note of what the slave had said and reached out to the King of Israel with some money as an incentive. Being approached by the Syrians made the King of Israel nervous because he knew he couldn't cure Naaman, so he in frustration tore his clothes. Word got to Elisha of the King's frustration, and Elisha let the King of Israel know that Naaman could come to him to be cured. Second Kings five verse one.

2 Kings 5:1-27

- 1. Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.**
- 2. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.**
- 3. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.**
- 4. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.**
- 5. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.**
- 6. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.**
- 7. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.**
- 8. And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.**

So Naaman came to Elisha, and through a messenger Elisha told Naaman to wash in the Jordan River seven times and he would be cured of his leprosy. At first Naaman was

angry because he thought he was just being rejected by Elisha. In his mind, Naaman envisioned that Elisha would meet him face to face and perform a religious ritual on him to cure him, and when he became aware that was not happening, he was angry. In his mind the rivers of Syria would have more easily served the purpose of washing his skin and curing him of leprosy. It was then that Naaman's servants suggested to him that he simply do what Elisha had told him. Naaman then did what he was told, and he was cured of the leprosy. Verse nine.

9. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

12. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14. Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

Once he was healed, Naaman returned to the prophet Elisha and acknowledged that the only true God was the God of Israel. He offered compensation to Elisha for being healed, and Elisha politely declined the offer, even when Naaman urged him to take the gift. With Elisha refusing to take a gift, they parted in peace, and Naaman headed back to Syria. Verse fifteen.

15. And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

16. But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

17. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord.

18. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in

the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.

19. And he said unto him, Go in peace. So he departed from him a little way.

When Elisha refused a gift from Naaman, that confounded Gehazi, a servant to Elisha who thought if Elisha wasn't going to take a gift, that he would take a gift for himself. It must have come as a surprise for Naaman to see Gehazi approaching, but he must have recognized him because he stopped his chariot and stepped down to talk with him. It was then that Gehazi lied by telling him two talents of silver and two changes of clothes were needed for two sons of the prophets from Ephraim. Gehazi was given what he asked for and when he returned to Elisha, Elisha confronted him on what had happened. Gehazi denied having left to pursue after Naaman. Elisha then confronted Gehazi on his greed and covetousness. Finally, he told Gehazi that the leprosy from which Naaman had been cured would now become part of his life and the life of all his descendants. Verse twenty.

20. But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him.

21. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well?

22. And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

24. And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

25. But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

26. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

27. The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper as white as snow.

Gehazi coveted what Elisha did not want and used a lie to steal from Naaman by using deception. He so badly wanted what Naaman had that he was even given leprosy, which

Naaman previously had. We cannot lie or steal. We cannot violate any of the commandments, and we cannot covet. Like Hannibal Lector told Clarice Starling, coveting is about what we see, and in the tenth commandment, we are told to not covet what our neighbors have. We are not to covet their house, spouse, or household servants. We are not to covet livestock or any possession. Let's read 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 anything that is thy neighbour's.

Paul, in his letter to the Romans, makes the connection between coveting and lusting. Just like we cannot covet what we do not see or imagine, we cannot lust after that which we do not see or imagine. Coveting leads to lusting which leads to all types of sin, and sin leads to death. Through the law we can focus on sin which will lead to death, or we can focus on righteousness which leads to what is holy, just, and good. Romans seven verse seven.

Romans 7:7-12

7. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

9. For I was alive without the law once: but when the commandment came, sin revived, and I died.

10. And the commandment, which was ordained to life, I found to be unto death.

11. For sin, taking occasion by the commandment, deceived me, and by it slew me.

12. Wherefore the law is holy, and the commandment holy, and just, and good.

In writing to Timothy, Paul makes clear that too many people focus on the physical things of this life like money instead of the righteousness of God which leads to what is holy, just, and good. Money is a common area of focus because anything in our society is given a monetary value, even a life. If a person is accidentally killed in an auto accident, the monetary value of the life that was lost

can be calculated to determine a settlement or judgment. It sounds crass that life can be reduced to money, and just about everything and anything in our society can be reduced to money. When it comes to money, we are told that focusing on money can lead us to err from the faith, because like Gehazi, coveting can be the driving force behind our focus on money. First Timothy six verse one.

1 Timothy 6:1-12

- 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.**
- 11. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.**
- 12. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.**

Paul writes about the love of money. He is not talking about using money as a financial tool. For instance, it is not the love of money to create a budget and stick to it. It is not the love of money to financially plan for your future. It is not the love of money to buy something you want or need for your family. We start

“loving” money when we covet it. When we covet, we have the love of money. Too many today link financial prosperity to being faithful to God. God calls people from every country and every economic background. Being faithful to God is about being faithful to God and being economically prosperous is not proof a person is faithful to God.

In Hebrews we are told to let brotherly love continue, to entertain strangers, to remember those who suffer adversity, to keep marriage sacred, and to keep our conversation without covetousness. Instead of wanting what we see where we seemingly idolize what we want, we are to be content with what we have been given being reminded that God will never leave us or forsake us. Hebrews thirteen verse one.

Hebrews 13:1-5

- 1. Let brotherly love continue.**
- 2. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.**
- 3. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.**
- 4. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.**
- 5. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.**

When Paul told the Ephesians to be followers of God and to walk in love as Jesus Christ has loved us, he also told them to separate themselves from many different sins including covetousness, explaining that being covetous is sufficient to keep a person from being part of the Kingdom of God. 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.

During His earthly ministry, Jesus was approached by a man who thought he was being cheated out of his inheritance. This person asked Jesus to speak to his brother so that the inheritance would be evenly divided. Instead of agreeing, Jesus told him to beware of covetousness because who we are spiritually is not defined by what we own physically. Luke twelve verse thirteen.

Luke 12:13-15

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.

The Colossians were told to put many sins out of their life, including covetousness which Paul equated to idolatry. Instead of seeking those things which can be found on earth, they were reminded to seek those things which are spiritual, to become a new person. Colossians three verse one.

Colossians 3:1-11

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:

6. For which things' sake the wrath of God cometh on the children of disobedience:

7. In the which ye also walked some time, when ye lived in them.

8. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

- 9. Lie not one to another, seeing that ye have put off the old man with his deeds;**
- 10. And have put on the new man, which is renewed in knowledge after the image of him that created him:**
- 11. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.**

When Jesus was challenged on ceremonial handwashing, even His disciples had difficulty following His reasoning. He explained to them that it is sin that comes from the heart of man that defiles a man. He showed there is nothing we could eat that would defile us, but that sin, including coveting, defiles a person. Mark seven verse seventeen.

Mark 7:17-23

- 17. And when he was entered into the house from the people, his disciples asked him concerning the parable.**
- 18. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;**
- 19. Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?**
- 20. And he said, That which cometh out of the man, that defileth the man.**
- 21. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,**
- 22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:**
- 23. All these evil things come from within, and defile the man.**

In the Book of Psalms we read that it is the wicked who bless those who are covetous, even though God hates all types of sin. Those who become caught up in sin focus on what is sinful and do not focus on God, forgetting that God never goes away. Psalm ten verse one.

Psalm 10:1-11

- 1. Why standest thou afar off, O Lord ? why hidest thou thyself in times of trouble?**

- 2. The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.**
- 3. For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth.**
- 4. The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.**
- 5. His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.**
- 6. He hath said in his heart, I shall not be moved: for I shall never be in adversity.**
- 7. His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.**
- 8. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.**
- 9. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.**
- 10. He croucheth, and humbleth himself, that the poor may fall by his strong ones.**
- 11. He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.**

Coveting comes from wanting what we see. In the modern age with broadcast and streaming media and user submitted social media content we probably see much more today than our ancestors ever did. With that comes increased opportunities to covet. Proverbs tells us that if we gain wealth by any means other than working for it, we are much more likely to lose what we have gained. Those who work for what they have will tend to work even more and will continue to expand what they have. It's almost as if working for something is the opposite of coveting something. Proverbs thirteen verse eleven.

Proverbs 13:11-13

- 11. Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase.**
- 12. Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.**
- 13. Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.**

Those who are greedy, who really covet, bring trouble to their families. When a person covets, what they covet can be weaponized against them. If a person covets a country club membership all that needs to be done is to wave that country club membership in front of the person, and the person is much more likely to do whatever they are told to do. We need to be the person who is not controlled by things we would like to have and must be the person who is controlled by what the Bible teaches us. Proverbs fifteen verse twenty-five.

Proverbs 15:25-29

25. The Lord will destroy the house of the proud: but he will establish the border of the widow.

26. The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words.

27. He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

28. The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

29. The Lord is far from the wicked: but he heareth the prayer of the righteous.

Laziness can go hand-in-hand with coveting. Those who are lazy want to acquire things without working for it. They will find opportunity, even by deceit, to get what they want. Contrasted to the lazy are those who are righteous, who not only work but find a way to share with others what they have. Proverbs twenty-one verse twenty-one.

Proverbs 21:21-26

21. He that followeth after righteousness and mercy findeth life, righteousness, and honour.

22. A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

23. Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

24. Proud and haughty scorner is his name, who dealeth in proud wrath.

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.

Coveting is not satisfied by acquiring what is coveted, because coveting is about wanting something we don't have and won't legitimately work for. Because of coveting and many other sins we can see where the poor are oppressed and where laws are subverted for gain. Even people with what seems like a noble cause are driven by money. Even non-profit organizations which are not designed to make a profit are driven by money, because without money they won't be able to do their non-profit activities. For those who covet, the quest to have more and more never stops, because there is always more to obtain. Ecclesiastes five verse eight.

Ecclesiastes 5:8-12

8. If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.

9. Moreover the profit of the earth is for all: the king himself is served by the field.

10. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.

11. When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?

12. The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

In speaking of the people of Judah, Jeremiah wondered with whom he should speak to or give a warning because the people rejected God. Instead of doing what God wanted, they had become covetous, including their religious leaders. Jeremiah six verse ten.

Jeremiah 6:10-15

10. To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it.

11. Therefore I am full of the fury of the Lord; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days.

12. And their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the Lord.

13. For from the least of them even unto the greatest of them everyone is given to covetousness; and from the prophet even unto the priest everyone dealeth falsely.

14. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.

15. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord.

Micah pronounced woes on those who schemed and plotted evil throughout the day. He shared that these evil people covet the property of others and will even resort to violence to satisfy their covetous ways. Micah two verse one.

Micah 2:1-5

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.

3. Therefore thus saith the Lord; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil.

4. In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me! turning away he hath divided our fields.

5. Therefore thou shalt have none that shall cast a cord by lot in the congregation of the Lord.

In his first letter, John warns us to not love the world and the things that are in the world. We cannot be seeking the Kingdom of God and God's righteousness first, and covet what this world has. First John two verse fifteen.

1 John 2:15-17

15. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

Similar to coveting is trusting in the wealth and possessions we already have. Everything physical is subject to loss and decay. Instead of seeking those things on earth, we need to seek that which is spiritual. James five verse one.

James 5:1-6

1. Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

2. Your riches are corrupted, and your garments are motheaten.

3. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6. Ye have condemned and killed the just; and he doth not resist you.

Paul went on to show that what we should desire are spiritual gifts in our life so that it will benefit not only ourselves but the church. That religious zeal may seem similar to being covetous, but religious zeal and covetousness are not the same. First Corinthians fourteen verse twenty-six.

1 Corinthians 14:26-40

26. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.
29. Let the prophets speak two or three, and let the other judge.
30. If anything be revealed to another that sitteth by, let the first hold his peace.
31. For ye may all prophesy one by one, that all may learn, and all may be comforted.
32. And the spirits of the prophets are subject to the prophets.
33. For God is not the author of confusion, but of peace, as in all churches of the saints.
34. Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.
35. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.
36. What? came the word of God out from you? or came it unto you only?
37. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.
38. But if any man be ignorant, let him be ignorant.
39. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.
40. Let all things be done decently and in order.

Instead of coveting or being anxious about anything, we need to remain focused and seek first the Kingdom of God and God's righteousness, and that seeking will be done through religious zeal, which may seem similar to covetousness, but is entirely different. We are told that when we seek first the Kingdom of God and God's righteousness our needs will be met, so for us there is absolutely no basis or need to covet. Matthew six verse twenty-five.

Matthew 6:25-34

25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?
26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?
27. Which of you by taking thought can add one cubit unto his stature?

28. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

People covet what they see and do not have, when they won't work legitimately for it. Too many people want money and lots of money, and won't work it, so they come up with all sorts of ideas to steal from people or con them out of their money. Because coveting is linked to seeing what we do not have, coveting is linked to so many of the sins committed by mankind, and if any other commandment is violated, it could be very easy to see how coveting was part of the process. Instead of coveting, we seek first the Kingdom of God and God's righteousness knowing that God will supply our needs.

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