



## "Satisfaction Guaranteed"

Pastor Jason West | September 17, 2023

Shiloh Community Church

Exodus 20:17 "You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's" (cf. Deuteronomy 5:21).

Romans 13:9 "For the commandments, 'You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,' and any other commandment, are summed up in this word: 'You shall love your neighbor as yourself.'"

### I. A Look at the Heart

- **Definition: To desire, wish, long for, or crave something to a fault or detrimentally, especially the property of another person (The Lexham Analytical Lexicon of the Hebrew Bible)**

### II. The Seriousness of the Sin

#### A. It Shouldn't Be a Part of Your Life

(Ephesians 5:3-4a)

#### B. It May Start \_\_\_\_\_, But It Leads to Sin and Death

(James 1:14-15)

#### C. It Will Keep You From \_\_\_\_\_

(Ephesians 5:5; 1 Timothy 6:9-10; Genesis 3:6; 1 John 2:16-17)

- **Example: Adam and Eve – Coveting What Belonged to God**

#### D. It Can Lead to \_\_\_\_\_ in Your Relationships

(James 4:1-2a)

#### E. It Can Destroy Your \_\_\_\_\_

(2 Samuel 11:2)

- **Example: David – Coveting His Neighbor's Wife**

#### F. It Can Lead to \_\_\_\_\_

##### 1. Achan – Coveting the Treasure That Was Dedicated to God

(Joshua 7:21)

##### 2. Ahab – Coveting His Neighbor's Land

(1 Kings 21:1-2a; Ecclesiastes 5:10)

#### G. It Can Lead to Debt

(Ecclesiastes 5:11a)

#### H. It Can Lead to \_\_\_\_\_

(Ecclesiastes 5:12)

### III. The Cure for Coveting

#### A. Put On Christ

(Romans 13:14)

#### B. Walk in the \_\_\_\_\_

(Galatians 5:16, 26)

#### C. Wage War Against the \_\_\_\_\_

(Colossians 3:5; Luke 12:15)

#### D. Be \_\_\_\_\_

(Ephesians 5:3-4)

##### 1. Praise God

(Hebrews 13:15)

##### 2. In All Circumstances

(1 Thessalonians 5:18)

##### 3. For Everything

(Ephesians 5:19-21)

##### 4. Beware of \_\_\_\_\_ Thinking

##### 5. Take Inventory of Your \_\_\_\_\_

#### E. Be \_\_\_\_\_

##### 1. With the \_\_\_\_\_ You Are In

(Philippians 4:11-13)

##### 2. With What God Has \_\_\_\_\_ You

(Hebrews 13:5)

##### 3. With the \_\_\_\_\_ God Has Put in Your Life

(Jeremiah 5:8)

#### F. Watch God Change Your \_\_\_\_\_

(Romans 7:7-8; Psalm 73:3, 16-17, 25-26)



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### 1. Familiarize Yourself With the Passage

- a. Read Exodus 20:1-26
- b. Read and study the context around the law
- c. Read and study the story/narrative around the law

### 2. Introduction to the Passage (Feel free to use this as a reference guide as you discuss the passage)

a. Historical Context: The last commandment leads the reader one step further beyond merely breaking the law through external action (stealing, murdering, adultery, etc.). Instead of outward actions, this commandment leads internally to the matters of the heart and will of a person. Coveting was a common prohibition among the nations around Israel as well (Phoenicia, Ugarit, Egypt, and Mesopotamia)<sup>1</sup> which seems odd to be included in a series of legal obligations, at least compared to modern law codes. What country today would include covetousness in their set of laws?! I am not aware of any, but even if there is an example, this kind of law seems very uncommon in our modern world. The world of the Old Testament seemed to have a deeper understanding of where evil began, namely the heart.

b. Biblical Context: Similar to last week, the tenth commandment is slightly different in Deuteronomy than in Exodus when Moses was giving the law to a new generation of Israelites upon entering the promised land. Both use the traditional word for covet in reference to another person's wife. However, Deuteronomy 5:21 switches to a different Hebrew word (ESV renders this "desire") which seems to intensify the command from merely wanting something to obtain it, to craving it.<sup>2</sup> The same word is used in Numbers 11:34 when the Israelites were deeply hungry for meat instead of manna, which led to their grumbling and complaining. There is an equal intensity between food cravings and the internal desire to covet. The purpose of this change in Deuteronomy 5:21 is to focus on the intense passions that come with coveting people's possessions. This grammatical change focuses on the process that one goes through in order to obtain what one wants.<sup>3</sup> The process of coveting begins in the heart, festers in the heart, and is planned in the heart before one ever proceeds to action. In other words, the process is just as sinful as the action.

### 3. Questions about the Passage

- a. Why would God put this commandment last in the list of the ten? How is it different from the other nine and how might it be beneficial for the nation of Israel?
- b. What deeper sins might be at the core of covetousness?
- c. What is the opposite of covetousness? How does the Apostle Paul attack the sin of coveting in Philippians 4:10-13?
- d. James talks about the internal war of sin in our hearts (James 4:1-3). Why does James mention coveting over any other sin? Note Jesus' warning in Luke 12:15.

### 4. From the Passage to Life

- a. In what areas of your life are you dissatisfied that may already have or in the future lead to coveting?
- b. What occupies your mind? Do you struggle thinking about what other people have? What things has God richly blessed you with that you could thank Him for this week?
- c. Paul learned the "secret" to honoring God in his situations (Philippians 4:12). What secret do you need to learn in your specific trials right now to help you be more content?
- d. How have you noticed coveting hurt people's lives? What does coveting look like in our American culture and how can you guard against it?

<sup>1</sup> Eugene Carpenter, Exodus 19-40, EEC (WA: Lexham, 2016), 51-52.

<sup>2</sup> Ludwig Koehler et al., The Hebrew and Aramaic Lexicon of the Old Testament (Leiden: E.J. Brill, 1994-2000).

<sup>3</sup> Christo H. J. van der Merwe, Jacobus A. Naudé, and Jan H. Kroeze, A Biblical Hebrew Reference Grammar, 2nd ed., (New York: Bloomsbury, 2017), 85