

Book of Hebrews Part 60 of 63: 13:5; Covetousness Versus Contentment

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/4v64tcn/book-of-hebrews-part-60>

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

Shabbat Shalom. Last week we looked at the last half of verse 4, and today we're going to continue in verse 5. We're going to see that the writer is relentless; he's delivering one life-and-death principle after another. He just keeps stacking these things, and so there is intensity pouring forth from this entire epistle. If you look at it in totality, it's one of the most intense readings you'll get.

With that said, let's take a peek at this in Hebrews 13:5 **Let your conduct be without covetousness; (emphasis added.)** The Greek word is Ἀφιλάργυρος and it means simply not possessing that love for the world. You don't possess that love of money; you don't have that greedy heart. You don't have a heart that is geared toward covetousness. The writer is saying right off the bat, this is what you're supposed to be: your heart and your character need to be without this.

When you start talking about covetousness, immediately my mind goes to the Ten Commandments, the Aseret ha-devarim, the final commandment: lo tah mod: **You shall not covet.** You're not to covet your neighbor's house; you're not to covet your neighbor's wife, you're not to covet his man servants, his female servants, his ox, or his donkey - and then he sets off this final phrase - nor anything that is your neighbor's.

You are to covet nothing. Why? Because as you get to Colossians chapter 3, verses 5 and 6, he tells you covetousness is idolatry. This is where you get into Ezekiel 14 - you are putting idols up in your heart - Israel had lifted idols up in her heart, and the Lord was enraged with Israel because they did this. And then when you look at what Paul says as he's talking about covetousness, which is idolatry, in the very next verse he says the wrath of God is coming for you. You will face the wrath of God.

So, this is a very serious topic. You don't usually hear covetousness taught with such intensity on a life-and-death scale. In fact, I can tell you even in my own life, regarding the Ten Commandments, this is one that you don't give a whole lot of thought to sometimes. Maybe it's because we don't want to, but we don't put this in a category as significant as, "if you don't do this, if you don't take every thought captive to the obedience of Christ, you're going to die." We don't look at this particular sin in this way, but today I'm hopefully going to change your mind on that.

Now the writer goes on and gives us the antidote: to fight and combat covetousness, it's very simple: **...be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you. (Hebrews 13:5)**

There's the antidote. If you want to fight and combat covetousness, you need this. You need contentment. You need to be able to grasp this. And so, to help us do this, I want to break into I Timothy chapter 6. We're going to begin here with this, and we'll build upon what the writer is saying: **Now godliness with contentment is great gain. (I Timothy 6:6, emphasis added.)** In other words, covetousness is birthed out of desire; you want to be great, you want great possessions, you want wealth, and you want whatever it is. This is what it's birthed out of. What Paul is saying is; listen to this, "Do you want to truly be rich? Then get contentment. Have godliness with contentment." This is how we do it.

Now moving on to verse 7: **For we brought nothing into this world and it is certain we can carry nothing out. (I Timothy 6:7)** Interesting. You know, many years ago I saw this show, and it was one of those weird game shows where you get a cart and run into this store, and you get 30 seconds to fill it up with as much as you can. However much you fill, you get the dollar amount, and you get to have that stuff. And the show is amazing because it reminds me of this world and the pace of it. It's like a snapshot of how we function in this world; we have our little carts, and we're running through trying to beat the clock as quickly as we can shoving as much stuff in our cart as we can.

But let me take this show a step further. What would happen if they go through all that pain with their cart and have stuff falling out all over, and they are trying to get all this stuff in the cart only to come to the end of it expecting to go out the front door with that cart and all the stuff they collected, and then they are stopped by someone saying, "No. The cart stays, everything in your cart stays here, but you can go." What a buzzkill!

This is what the Apostle Paul is saying, you can run around like a madman or madwoman and try to collect all the stuff you can, but you're not leaving with it. You're not going to get out the door. And then he goes on and says this: **And having food and clothing, with these we shall be content. (I Timothy 6:7)**

Think of the western mindset. This is poverty. If you're telling me I just need to have just the shirt on my back and my daily food, most people would describe that as poverty. Let me ask you a question: how do you fare in poverty? How would you fare just having the shirt on your back and your daily food; you have just enough to get you through, so you don't starve to death? Can you be content in this context? Because I'll tell you right now, we find out who people really are when all of a sudden they start to lose all their stuff. Their financial security.

I'm going to tell you about something I saw many years ago. I'll never forget it because I saw what it did to the man. This guy lost his financial security, lost his job, and burned through his savings. You know what happened? The marriage was next. He couldn't help it. He couldn't handle this situation. Everything that he put stock in was taken from him. What happens to you when this comes? What happens when there's no more vacations and you don't have that luxury available to you anymore? What happens when you don't get that fantasy house you've been dreaming of? Or you may live in it

now, but you're going to lose it? What happens to you? Does this invoke depression? Does this invoke murmuring and complaining? Does sorrow begin to come into your heart? This is terrifying.

I think of Matthew 19 because the young rich man comes to Yeshua, and you guys know this passage by heart: he comes to him and he says, "What must I do to inherit the kingdom of heaven?" Yeshua tells him, "You've got to keep the commandments." He says, "I've done this." One of the most terrifying things about that story is that he thinks "I'm good! I've done this. What do I still lack?" Imagine it: it says he's a young man, so he's riding high; he's doing good. Yeshua is about to flip his world upside down in a matter of seconds just by this simple phrase: "One thing you lack; go sell everything you have, give it away, and come and follow me." That one statement flipped his world upside down; we know because it said he went away sorrowful. He was devastated and totally debilitated because where was his heart? It was with his stuff. And Yeshua, by that statement, ripped out his heart. Where your treasure is, there your heart will be also. When your heart is with your treasure - Yeshua attacked that and said dump it. And the young man couldn't handle it.

What happens to us? Listen to me very carefully because this message is going to become far too tangible for many of you in the very near future as we're coming into what we're seeing in Bible prophecy, and what we see happening in this country. I wonder how we will respond. I wonder if we can be content in that state. Or are we going to be in despair? And if we're in despair, that is not a good sign of where we're at in our faith. You'll see that as we get further into this study today.

Moving on to verse 9: **But those who desire to be rich** (in other words, you've given your heart over to covetousness. You desire to be rich, and what happens?) **fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. I Timothy 6:9 (emphasis added)**. Perdition means total ruin, total loss. In other words, when you go after the things of the world, they're going to bury you in them. You're going to get buried in it. Covetousness doesn't take prisoners and leaves no survivors.

Verse 10: **For the love of money is the root of all kinds of evil, for which some have strayed from the faith in their greediness and pierced themselves through with many sorrows. I Timothy 6:10 (emphasis added)**. Do you remember what Paul says to the Corinthians in his second epistle? He starts out great by saying godly sorrow produces repentance and it leads to salvation. It is not to be regretted, but the sorrow of the world produces death. In other words, if you're struggling with depression, and you're upset because you don't have this or that, or your life isn't where you really wanted it to be in comparison to everyone else, you have a serious problem. Death is working in you. And it's leading you off a cliff.

I want to put this in perspective with an actual biblical account. I want to take you back to the story of Joshua and the Israelites. We covered this story several weeks ago: the story of Jericho. It was a fortified city with an impenetrable, double wall. They had no chance of taking this city. But with God all things are possible. And so, what happens is God tells Israel, "I'm giving you the city; you're going to take it. However, because I'm going to do this, there's a few instructions I need to give you - specifically, instructions regarding the spoils of war." "This is because to the victor go the spoils, and Israel was going

to be the victor. But there are some instructions that need to be had." So He lays these out. This is what He says in Joshua 6:18: **"And you by all means, abstain from the accursed things."** (Joshua 6:18)

It's interesting. Why does He have to say this? Can we just naturally say, "Yeah, I don't want to go near something that's accursed, and of course I don't want to take it." No, here's the thing: the fact that He is commanding this tells you something - that the accursed things that they're about to see are extremely desirable. They're going to want them. When they see them, they're going to desire them. They're going to want to possess them. It is necessary to say this. And so: **"abstain from the accursed things."** Then He goes on to say why: **lest you become accursed when you take of the accursed things."** (Joshua 6:18, **emphasis added**) You know, this kind of makes me think of Yeshua's statement in the Gospel of Luke. In Luke 16:15, He says **"For what is highly esteemed among men is an abomination in the sight of God."** (Luke 16:15)

So, here's the thing: when we as believers in Yeshua go after the things that are abominable to God, all that which is a vanity, what does that make you? It makes you an abomination. You want to grasp hold of the curse? You yourself will become a curse. If you look at this message, look at what the Bible has to say about covetousness: it's intense, it's weighty, it's heavy, and it's frightening. And so he gives this warning - it gets even worse than just you becoming a curse - it goes on and says **"and make the camp of Israel a curse and trouble it."** (Joshua 6:18)

Now listen to me. You want to bring trouble into your camp, into your family, and into your home? Go after the things of the world. Cling to the things of the world.

There are so many different avenues I could describe. There are certain men taking certain promotions that require them to be taken out of the home more, so they see their family less and are not able to be as much part of their children's lives. I tell you now, you will pay the price for doing that. You will pay it. Your covetousness, your heart going after the things that don't matter, will bring destruction to many people. It's not just going to be you. You can bring destruction to your own family. And this is the case; this is what the Lord is describing - it can hurt the whole nation.

"But all the silver and gold, and vessels of bronze and iron are consecrated to the LORD; (so here's the rest of the spoil; it's the Lord's) they shall come into the treasury of the LORD." (Joshua 6:18)

Now as the story goes on - we all know the story - Israel takes Jericho; Jericho falls. The only problem is they didn't listen to the message. They didn't listen to instructions regarding the spoils of war, and basically what happens is - well, let's just jump to Chapter 7, verse 1: **"But the children of Israel committed a trespass regarding the accursed things, for Achan the son of Carmi the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed things so the anger of the LORD burned against the children of Israel."** (Joshua 7:1, **emphasis added**)

Now let me ask you: do you really think Achan knew the Lord's emotion, the Lord's feeling at this point? Absolutely not. He knew nothing of His anger. All he saw was his covetousness. All he saw were the things he wanted, that he desired, when he went in there. He had no clue of what this does to the Lord.

Now, this scares me, because how many times have we provoked the Lord to anger? We have wrath looming over us because our hearts are going after the things of the world, and we're meditating on the things of the world. We're spending all our RAM, and all our time, and all our resources focusing on how to get more stuff. This is scary. This is how the Lord responds to covetousness; it angers Him.

We need these reminders because it helps put stuff in perspective. How does the Lord feel? Most of my life, it's been about me; how does Daniel feel? The Lord has worked on me, may I say, quite a bit in the last few years, and it's about how He feels. And do you know what that does? It creates spiritual maturity. It creates safety nets: "Whoa, what does the Lord think about that?" and you know the old bracelet, "What Would Jesus Do?" This is how we need to live.

So Achan takes of the accursed things, which doesn't just become a problem for him, it actually becomes a problem for Israel, because here they just took the city of Jericho - impenetrable, impossible to take down, but through the power of God it falls flat. Israel accomplishes the impossible. Now they're going to go to this little city next to it called Ai, and that city is a JOKE. In fact, Israel gives it no credence: "We're not even going to send our full army. This is nothing!" Israel could simply walk over this city and conquer it.

What happens? Israel goes, and they flee before their enemies. Israel falls before nothing. Ai is weak and pathetic, and Israel can't take them. They just took down Jericho, but now they don't have the power to do this?

This is a great example of what happens when we embrace covetousness wholeheartedly. We set these idols up in our heart; we are idol worshippers. We're totally ready to be picked apart. This is where you let Satan into your home, and he starts causing strife, whether it's in your marriage, or between you and your kids. This is where you give the enemy authority. And who would have thought? The simple little nothing of me desiring things, it sounds pretty harmless. It's not. It's deadly. When these things get lifted up over the Lord, it's deadly. When you give in to this, it's not going to be good for your family.

So, Joshua responds, he's devastated, and he doesn't understand. He knows what he just did with Jericho, and he doesn't understand what's going on with Ai. "Lord, why is this happening?" And so the Lord responds, chapter 7, verse 11: **Israel has sinned** - that's why - **and they have also transgressed my covenant (Joshua 7:11)**. Now if you think of the words of the covenant, the Torah, or about the tablets of the covenant in Deuteronomy 9, we see that tenth commandment, thou shall not covet, lo tah mod, has been broken - **which I have commanded them, for they have even taken some of the accursed things, and have both stolen and deceived; and they have also put it among their own stuff. ¹¹Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they have become doomed to destruction. (Joshua 7:11-12, emphasis added).**

Sound familiar? Didn't Paul say in I Timothy 6 that those who desire to be rich, they will be drowned in destruction? That's exactly what's being conveyed here in the Torah. They've become doomed to destruction. Over what? Covetousness. I mean, that's crazy when you think about it. This little sin, this

little nothing of a sin of covetousness, is changing their whole entire world. It's affecting an entire nation.

And then the Lord warns Joshua: **Neither will I be with you anymore unless you destroy the accursed from among you. (Joshua 7:12)** You either take care of this sin or I'm gone, and none of you will have Me. This is the reality. And we're going to jump ahead to verse 19, this is what we read: **Now Joshua said to Achan, "My son, I beg you, give glory to the LORD God of Israel, and make confession to Him, and tell me now what you have done; do not hide it from me. And Achan answered Joshua and said, "Indeed I have sinned against the LORD God of Israel and this is what I have done: **when I saw** - this is so vital - among the spoils a beautiful Babylonian garment, two hundred shekels of silver, and a wedge of gold weighing fifty shekels - What did he do? - **I coveted them and took them.** And there they are, hidden in the earth in the midst of my tent, with the silver under it. (Joshua 7:19 - 21, emphasis added).**

Notice "when he saw." See the lamp of the body is the eye. If the eye is good, the whole body is full of light. If the eye is bad, it will be full of darkness. It's a direct conduit to your heart. And as he set his gaze on what was beautiful, he gave himself over to that which is forbidden.

Does that sound familiar at all? That's the story of the garden. Isn't it interesting how Satan allured Eve? He got her to look at the tree of the knowledge of good and evil. There's no recordation anywhere in the scripture that she had ever gazed upon it before, and she wouldn't, because it was forbidden. But Satan got her to look at it, and the text says when she saw the tree was beautiful and desirable to make one wise, that's when she ate of it.

Think about this. It gets even crazier because when you see the term that's used in the Hebrew, hamad, back in the Garden of Eden, that term for desire is the exact same term that is being used in this passage.

Our entire culture is built on attracting your eyes. It wants your attention. The devil is trying to funnel your attention constantly - we talked about this last week - as you open up computers, as men are opening up their smartphones, trying to put anything to lure them into pornography, and women as well, with their eyes, they start coveting these photos and these images that they see, and they're gone. Entire corporations dedicate part of their businesses marketing areas to allure the world - what they would call prospective clientele - to get them to buy their product. These marketing firms are there dedicated to get you to covet. Our entire system is based on covetousness. No matter how you say it, no matter how you want to twist it, this is one of the significant reasons this nation is falling. We are given into this covetousness.

Getting back to our story: what happened to Achan? If you read Colossians 3:5 and 6, we know the wrath of God is going to be poured out. That's exactly what happened. He was stoned. Now do you think for one moment Achan, looking at that beautiful garment, looking at all that silver and gold - even the natural course is, "Oh man, I want this stuff. It's here for the taking. Who's going to know?" - do you think for one moment if he saw the acharit, if he saw the end, would he do it? Do you understand the Word of God shows us the end, it tells you what's going to happen. We just don't believe it, and that's the problem. It's a faith issue. Again, I'll keep taking everything back to faith. Again I tell you, when you

look at covetousness through a biblical lens, this is when things get scary. This is when it begins to get real. Covetousness is a killer. Which means we need to work on obtaining contentment. This is what we need to do, we need to grasp contentment. It needs to be something that is viable, that is tangible to us, that we're actually walking out.

I want to share with you an excerpt from one of my favorite preachers, known as the prince of preachers, Charles Spurgeon. Spurgeon gave a message in 1860 at his church on contentment, and he's got some precious pearls of wisdom that we can glean from regarding this. That's really going to help us ascertain this beautiful gift. What he says is this: "**Contentment in all states is not a natural propensity of man.**" You got that? It isn't going to come naturally. "**Ill weeds grow apace; covetousness, discontent, and mumuring -**" none of which are mutually exclusive - "**are as natural to man as thorns are to the soil. You have no need to sow thistles and brambles; they come up naturally enough because they are indigenous to the earth, upon which rests the curse. So you have no need to teach men to complain, they complain fast enough without any education.**"

No kidding! How many of you are parents with children? Guess what you don't need to teach them to do? You don't need to teach them to complain, and I'm going to tell you that you don't need to teach them how to covet. Now I have four children. I can tell you, as they're young, when one of the siblings has a toy that the other wants, the other one just comes right on up and takes it. They see it, they want it, and they covet it; that's mine. I'm going to go take it, I want it, I don't care if you're holding it, and I don't care if you're playing with it. You don't need to teach kids to do this stuff. How crazy is this? Why is it that comes naturally?

You know, it makes me think of what Apostle Paul says right in Romans 7; he says, "**The things that I will to do, I do not do. The things that I hate, that I find. (Romans 7:19)** Why? Because it is natural in the flesh. It is completely indigenous to our flesh to go and covet. This is why it comes so easily. Contentment is not. Contentment has to be cultivated, which is exactly what Spurgeon goes on and says: "**But the precious things of the earth must be cultivated. If we would have wheat we must plough and sow. If we want flowers there must be the garden and all the gardener's care. Now contentment is one of the flowers of heaven and if we would have it, it must be cultivated.**"

In other words, you will have to work for this. You will have to fight for this. You will have to war. How do we cultivate? This means taking time and spending time in prayer. This means taking time to hear the word of the Lord, and what the Lord's instructions are for your life. And not just hearing it - I'm telling you this - believe it! Because if you believe this it will motivate you to do it.

This is how we cultivate contentment in a time period and environment that the world thinks is insane, that the world would call poverty, and that the world would look upon with contempt: "This is pathetic! Look at their life! How could they possibly have any joy? They don't have any of the world's luxuries and everything it has to offer!" And yet, these are the same people that are committing suicide. These are the same people that are riddled with divorce. These are the same people whose lives are miserable, no matter what they do they, as Mick Jagger says, can't get no satisfaction. Though they try. Don't make me sing the song.

I want to take you to the Psalms, chapter 63. This is powerful, A psalm of David, when he was in the wilderness of Yehuda: "Oh God, you are my God; early will I seek you; my soul thirsts for You; my flesh longs for You in a dry and thirsty land where there is no water." (Psalm 63:1)

Two things I want you to draw from this. Look at the heart of David: "Early will I seek you." What means most to David is what he's thinking and seeking in the morning. This is telling of who you are. Are you seeking the Lord God? Are you seeking Yeshua's face in the morning? Yeshua said, "Seek ye first the kingdom of God - first! - and His righteousness." (Matthew 6:33 emphasis added.) This is what he's doing, and his soul thirsts for Him. What does Yeshua say in the Beatitudes? "Blessed are those who hunger and thirst after righteousness - " and here's a promise attached to it " - you will be filled." You will be satisfied. You will be content. It will happen.

But we don't believe it; we believe the lies of Satan: we'll only be content if we have this, this, and this, and then our lives will be content. No, then they will be hell because you're given in to covetousness and you suppress the truth. Look at what he says, the second part of this, which is so huge. As he's declaring his undying devotion to the Lord, in a context of in a dry and thirsty land where there is no water. It's completely destitute. It has nothing to offer. In other words, what is David proclaiming? He said everything that the world can offer is nothing. It's death. He understands this.

Moving on to verse 2, "So I have looked for You in the sanctuary" - David is seeking the Lord, he doesn't stop. He's relentless - "to see Your power and Your glory, because your lovingkindness" - Your hesed, His lovingkindness - "is better than life. My lips shall praise You." (Psalm 63:2-3) David has exalted the mercy of the Lord above all things. It is more valuable to him than anything, His hesed, His lovingkindness, and His mercy.

Verse 4: "Thus I will bless You while I live; I will lift up my hands in Your name. My soul shall be satisfied as with marrow and fatness and my mouth shall praise You with joyful lips." (Psalm 63:4, emphasis added) He is content! He is content. "My soul shall be satisfied." How is it satisfied? He exalted hesed. He exalted mercy to the highest of heights, and that's the only place you will find that satisfaction, that contentment.

Moses says the same thing David does. Moses said, "Oh satisfy us early (how?) with your mercy." Moses gets it. This is how I'm going to be satisfied, with Your mercy. "that we may rejoice and be glad all our days." (Psalm 90:14) We want contentment. This is what we need; we need His mercy.

Here's the terrifying thought. There have been times in my life that I don't want to face. If your not content, you can go home to your prayer closet and acknowledge some truth that you are not content. I know I'm not content. I've been struggling with depression, anxiety, and all these fears. I'm struggling with all these fears. I am not content with where I'm at though I have a shirt on my back and have my daily provision for food, I'm not content. Here's a reality: if in fact we only get contentment from embracing the mercy of the Lord, what does that tell you? If I don't have contentment, I don't have mercy. That's what I'm talking about when I say this teaching is intense when we get confronted with

realities like this: that I don't have that mercy; I am not dwelling in that grace of Yeshua; I have not truly embraced it and there's fruit to prove it because I'm not content. It is a scary thought.

Proverbs 19:23, let's build on this: "**The fear of the LORD leads to life, and he who has it will abide in satisfaction; he will not be visited with evil.**" (Proverbs 19:23, emphasis added) So again, if I have the fear of God, I'm going to be content. There is no question about it. If I don't have contentment, then I don't have the fear of God. Why is that a problem? Well, look at this. This is why it's a problem: **In mercy and truth atonement is provided for iniquity, and by the fear of the LORD one departs from evil.** (Proverbs 16:6, emphasis added) See, if I don't have the fear of the Lord, I will never depart from covetousness. It will not happen. It's impossible.

So, if I'm not content, we have a serious problem; we have a relationship problem. Let me highlight this top portion: **In mercy and truth atonement is provided for iniquity.** You can read John 1:17 where it says the Law was given through Moshe, but grace, mercy, and truth came through Yeshu; it comes through the Messiah Yeshua. And so, I want you to recognize here as we're talking about mercy, that if I'm not content, I don't have mercy. You need to understand, if you're not content, you don't have Yeshua, the author and finisher of our faith. Something's wrong. Your relationship's broken. So, in mercy and truth atonement is provided for iniquity; this is prophetic of our Lord.

Now on that, let me take you to John 4. This is the Samaritan woman at the well: "**Yeshua answered and said to her, 'Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst, but the water that I shall give him will become in him a fountain of water springing up into everlasting life.'**" (John 4:13, emphasis added) Do you understand when we truly have Yeshua, when we partake of the well of salvation, there's no question - we will be satisfied even with the shirt on our back and our daily bread. It will happen.

You look out at the church as a whole that is engorged with material possessions and prosperity gospel. What filth. It is totally delusional garbage. If we have the Lord, it is enough. We don't yearn for these things; we don't name it and claim it. That's nuts!

So, as we look at this in Hebrews chapter 13, he says: "**Let your conduct be without covetousness; be content with such things as you have.**" And then he says, "**for He Himself has said, 'I will never leave you nor forsake you.'**" (Hebrews 13:5, emphasis added) Now you understand why the writer is utilizing Joshua chapter 1, making the statement in context with covetousness. It is because Yeshua needs to be enough. And when we are going after covetousness, we have saying what He did on the cross, what He promised regarding sending His Holy Spirit to us to indwell us, is not enough. I need more. I mean, that's a blasphemous act.

Of course, we don't think of it this way at the time because the devil gets you to turn your eyes upon what comes naturally to you, to desire it, to not let it go, to dwell on it, and to meditate on it when we should be meditating on the Lord. We should be meditating on His word. We should be taking the time just to thank Him for all His goodness, all His beauty, for His creation, and for all the blessings that we have. But we don't do that. We just continue to covet and to covet. It's insane.

Philippians chapter 4 verse 11: "Not that I speak in regard to need, for I have learned in whatever state I am, to be content." (Philippians 4:11) The apostle Paul is an excellent template of how we are to walk with the Messiah Yeshua, and he says "whatever state I am, to be content." Now keep in mind that this is a guy that was accustomed to being thrown into prison. This is a guy that was whipped five different times. This is a guy that was beaten with rods three different times. This is a guy that was shipwrecked three times. This is the guy that talks about being in perils of the Gentiles, perils of the Jews, perils in the wilderness, and in the sea. I mean, this guy has been through it. A serpent latches onto his hand - after being shipwrecked, then he gets bit by a snake - I mean, this is one bad event after another. And not for a moment does Paul hesitate to acknowledge that he is content because he has the Lord. He can sing and praise the Lord in prison! He has the fullness of Yeshua living in his heart. And this is what I'm saying: are you there? I'm going to tell you right now; you need to get there really quick. With what's coming to this country, you're only going to make it if you're content. You're only going to make it if you have the fullness of the Messiah Yeshua living inside you.

"I know how to be abased, and I know how to abound. Everywhere and in all things I have learned to be both full and to be hungry, both to abound and to suffer need." (Philippians 4:12) Now there's another thing that I think about with Paul regarding the fact that he could be content: he was afflicted by a demon, and he begged the Lord, "Take this thing off of me," and the Lord said, "My strength is made perfect in weakness." It's enough. "My grace is enough." I mean, I think of all these things, and it just rips your whole world to shreds; it flips your whole world upside down. Proverbs 14:14: "The backslider in heart will be filled with his own ways, but a good man will be satisfied from above." It's enough. Yeshua is enough. But I think about the backslider being filled with his own ways, and I think about last week regarding Balaam who was an anointed man. He prophesied! God spoke to him in visions in the night; he saw the angel of the Lord! And yet he backslid; he was filled with his own ways.

I think of Demas; the apostle Paul says "Demas has forsaken me, having loved this present world." (II Timothy 4:10) He coveted the world; he backslid. Judas Iscariot, as a disciple of Yeshua, was part of the most famous incredible ministry that has ever existed on planet Earth. He saw unbelievable miracles - Yeshua walking on the water, raising the dead, His apostles, Judas included, went out casting out demons, and this guy sold Yeshua for thirty pieces of silver. This is covetousness in that he could get paid for this.

I think of Gehazi. We're going to close with this. In II Kings 5:20, this is what we read: "But Gehazi, the servant of Elisha the man of God, said, 'Look, my master has spared Naaman the Syrian while not receiving what he brought; but as the LORD lives, I will run after him and take something from him.'" (II Kings 5:20) The backdrop was Naaman was the commander of the King of Syria's army. He was a leper, and it was told to him there's a prophet in Israel who could take care of his leprosy. He travels to Elisha bringing great gifts to him so that he could be healed. What happens? He dips in the Jordan seven times; he's completely healed. And Naaman wants to give Elisha the gifts that he brought, but guess what? Elisha won't take them because he knew that this was the hand of the Lord. "I had nothing to do with this." He simply commanded him to go do what was instructed by the Lord, and he went and did it, and

the Lord healed him. But his servant Gehazi thought differently. He was looking at all these lavish gifts. His eyes were affixed, and he goes, "I can take advantage of this moment."

We move to verse 21: "So Gehazi pursued Naaman. When Naaman saw him running after him, he got down from the chariot to meet him and said, "Is all well?" And he said, "All is well. My master has sent me saying, "Indeed, just now two young men of the sons of the prophets have come to me from the mountains of Ephraim. Please give them a talent of silver and two changes of garments. And Naaman said, "Please, take two talents" - he's going to double it, "I'll give you two talents" - "He urged him and bound two talents of silver in two bags and two changes of garments, and handed them to two of his servants; and they carried them on ahead of him." (II Kings 5:21-23) They had to be carried with servants, there's so much that he's taken in. "When he came to the Citadel, he took them from their hand and stored them away in the house. Then he let the men go, and they departed. Now he went in and stood before his master. Elisha said to him, "Where do you go, Gehazi?" And he said, your servant did not go anywhere." Then he said to him, "Did not my heart go with you when the man turned back from his chariot to meet you? **Is it time to receive money, and to receive clothing, olive groves and vineyards, sheep and oxen, and male and female servants?**" (I Kings 5:24-26, emphasis added) It's an amazing statement because this is going way back. And Elisha is acting like, "I am living in the very end." It is not the time to go collect, it's not the time to acquire these things, it's not the time to lust after them, and it is not time to covet. This is not the time. Not the time.

"Therefore, the leprosy of Naaman shall cling to you and your descendants forever.' And he went out from his presence leprous, as white as snow." (II Kings 5:27) The leprosy that was on Naaman now moved to Gehazi. This is our future if we give in to covetousness. It's a hellish future; you do not want to be a part of this. And so, this is where we take the time to say, "Lord, what have I exalted above You? What have I lifted up in my heart that is higher than You? What have I gone after and yet sacrificed my time in the Word, or sacrificed my time in prayer, which shouldn't be? This is revival. It's these types of things that we need to embrace, amen?