

Exodus 42 - Tenth Precept I Want What I Want Now

Exodus (Names) - Changing the World
Dr. Leon L. Sanders Exodus 20:17



Tenth Precept

Coveting is the foundation of our fleshly nature, the root of our sin

Coveting is the scroll on which lying and stealing are written - the basis of Satan's and man's sin - Antithesis of God

Tenth Precept - Coveting: I Want What I Want, Now!

Man's Progression from God to gods:

holiness to unholiness



Coveting is Obvious from Birth to Death

- Coveting is *hamed*, the desire to have what you should not have
- We exhibit this cradle to grave in every thought
- We want to be gods rather than worship our God



Training in Covetousness

- The sin nature has only temporary peace until it finds new "wantas"
- Parents train children to mitigate their desires in an acceptable fashion
- Uncontrolled outbursts mirror lack of self-control



Tension in the Word Hamed

Good Desire (De 2:6)

- Man *desired* the trees that God gave for food
- Example of *good* desire, accepting what God gives
- Spiritual desires are to be earnestly pursued (De 14:1)

Evil Desire (De 3:6)

- Woman *desired* to be wise apart from Godly wisdom
- Example of *sinful* desire, taking what God forbids
- Flesh cannot control its desires, its "wantas" (De 3:1)

Tension in the World

Good Desire

- God requires man to know good and reject evil through His Word (Dt. 5:10)
- These are simple, clear cut choices the Bible clearly elucidates for us (Ro. 6:12-14)

Evil Desire

- Man demands to reject the good and know the evil via philosophy (Co. 2:8)
- Man's choices are complex as he desires to eschew bad evil but wants good evil (Ro. 2:14, Ep. 2:1-3)

Evil Desires in "Good" Men

- Abraham - Did not leave his family as God instructed
- Moses - Made himself equal to God at Meribah (Nu. 20:10-13)
- David - Desired Bathsheba and murdered Uriah
- Solomon - rejected Godly wisdom to marry idolatrous women, building temples for their Gnostic worship

Evil Desire in Evil King - Ahab (1Kg. 20)

- Ahab (evil Israeli King) desired the vineyard of Naboth
 - Ahab offered to buy the land but Naboth refused
 - Land was to remain in the family for an inheritance
- Jezebel plotted to have Naboth killed as a blasphemer of God so Ahab could possess the vineyard
- This political couple used any means for their power

Good Desire in Old Testament (Ps. 119:11)

- Worshipers of God were to desire the teachings of Law
 - Meditating on the Law brought them true knowledge
 - The Law taught them that only God could redeem them
 - This taught them about their sinful condition
 - Hidden sins - Sins of ignorance
 - Presumptuous sins - Sin of commission or omission
 - Primary emphasis is on moral Law vice ceremonial laws

Old Testament Leads to New Testament

- The message in the Old Testament is no different than the message in the New Testament (1Co. 10:6-12)
 - The Old Testament taught by examples
 - The New Testament teaches by precepts
- Christians are doubly warned not to reject the truth of God but to reject covetousness (lusts) which is *idolatry* (1Co. 3:5-11)

Covetousness - Lust

- Greek word play illustrates the Old Testament definition of desire
 - Patience - Makrothumia, picture a large, placid lake
 - Lusts - Epithumia, picture an erupting volcano
- These have the same root word but different prefixes denoting both refer to desire: one to evil desire and one to good desire; based in Old Testament definitions

New Testament Defines Source of Lust

- It comes from within us, our sin nature (Ro 7:18,32)
 - Reject basic knowledge God that exists in each of us
 - Claiming self-wisdom we fashion our own god - Self
 - Exchanging the truth of God we accept the lie of Self
- At each level God let man *enjoy* the results of his wisdom with its accompanying degradations that man celebrates as *Freedom*, from authority, (*Rebellion*) (1Sa 15:23)

Lost Cannot Control Lust (Ep 2:1-3)

- All are conceived *dead* in sin before ever knowing (Ps 51:6)
 - Everyone enslaved to:
 - Flesh
 - World
 - Satan
 - Powerless except to follow the dictates of these as evidenced by our thoughts, words and deeds
- True god of this world is not Self but Satan - The Lie (2Th 4:1-4)

Christian Cannot Control Lust (Ro 7:1-9, 18-24)

- The (Moral) Law of God is Good
 - Grace of God (Law) teaches us the *pervasiveness* of sin
 - Righteous man (Immature Christian) seeks to not sin mourns because he still sins despite his *desire* to not sin
- Flesh of man resists the grace of God (Ro 8:4-7, 12-17, 24-29)
 - Man is powerless to stop sin
 - Only the Spirit of God can control the flesh (Ro 7:25; 8:1-6)

Christ – Path to Self-Control

- Christ took the form of fleshly man but sinless (Isa. 53:29)
- Dying on the Cross He freed us from sin's power (Ro. 6:14)
- Our duty is to *present* ourselves to Christ to use (Ro. 6:12-14)
- Yet, we can only succeed when the Spirit works through us, when we desire to be Spiritual (1Co. 12:1)

Holy Spirit Only Path to Self-Control

- God's Holy Spirit indwells each believer (1J. 3:14)
- It is the working of the Holy Spirit that controls the lust of the flesh in concert with our own willingness to follow the Spirit rather than rely on works of the Flesh which is our natural inclination as previously discussed in Romans chapter seven
- Immature seek to please God by their efforts - Failure

Compare Flesh and Spirit (1Co. 5:16-23)

Flesh (Self)

- Idolatry
- Envy
- Immorality
- Anger
- Divisions

Spirit

- Love
- Joy
- Peace
- Patience
- Kindness

Compare Flesh and Spirit (Cont)

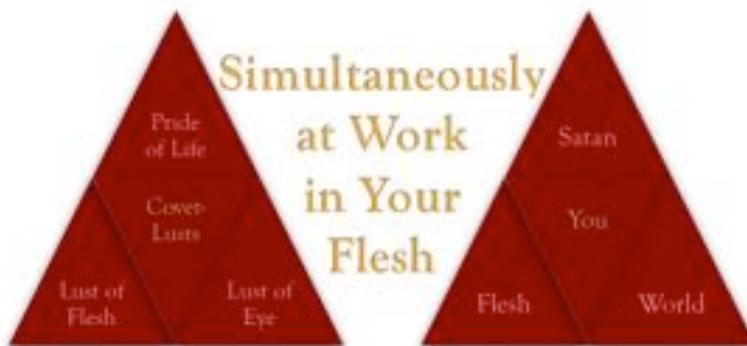
Flesh (Self)

- Impurity
- Sensuality
- Violence
- Sorcery (Phamakeia)

Spirit

- Goodness
- Faithfulness
- Gentleness
- Self-Control

Covetousness – Sin's Foundation (1Jn 2:15-17)



Closing Thoughts on Ten Precepts

Hagiazo Process (1Jn 1:2-3)

- Our lusts desire to sin hiding in plain sight of us
- God *allows* testing to reveal our lusts in us
- When we act on our lusts we sin incurring judgment

Double-Mindedness (1Jn 4:3-4)

- Covetousness (Lusts) is **source** of our *violence*
- Praying for lusts is praying to Satan, **not** God-*Stop* it!
- *Submit* to God, *resist* the Devil, to know His peace